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The History of Franciscan Preaching and of Franciscan Preachers (1209-1927)

A BIO-BIBLIOGRAPHICAL STUDY

BY

ANSCAR ZAWART, O. M. Cap.

(*Reprint from the Report of the Ninth Annual Meeting of the Franciscan Educational Conference*)

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Correspondence in regard to contributions should be sent to Editorial Office, Capuchin College, Brookland, Washington, D. C.

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PREFATORY NOTE

"The History of Franciscan Preaching and of Franciscan Preachers" was presented as a paper at the Ninth Annual Meeting of the Franciscan Educational Conference held at Athol Springs, N. Y., July 1, 2, 3, 1927. The Friars attending the meeting expressed the wish that the study be published as a number of the *Franciscan Studies* in order to make it available to as large an audience as possible. It is in accordance with this wish that the study is presented herewith as a reprint from the *Report of the Ninth Annual Meeting of the Franciscan Educational Conference* published in 1927 at the Capuchin College, Washington, D. C.

F. M. K.

The History of Franciscan Preaching and of Franciscan Preachers (1209-1927)

A BIO-BIBLIOGRAPHICAL STUDY

BY

ANSCAR ZAWART, O.M.CAP.

"En bibliographie le temps amène toujours quelque découverte nouvelle."
—PERICAUD.

Prefatory Note

The following study, and more so the bibliographical list of Franciscan *homiletica*, cannot lay claim to completeness. Because of the vastness of the field, regarding both time and local extension, we have purposely refrained from including authors who are not members of the First Order of St. Francis (Friars Minor). To facilitate matters we have made an attempt at systematizing the manifold sermons and homiletic works of the Friars into special groups or types of preaching, and thus perhaps, have contributed in a small way to fill a want complained of by Heribert Holzapfel, O.F.M.,[1] that "to pass a judgment and draft a classification is impossible, as long as a detailed Franciscan history of preaching is not to hand." Be it remarked also, that a great number of titles of Franciscan works, as also of the works of others, are couched in such perplexing phraseology, that it becomes extremely difficult to classify a book definitely as homiletic, exegetic, or ascetical. Only where some guarantee was present, that a work was written for the use of preachers, did we feel justified in including it in our bibliographical list. This, then, is the reason, why later writers will doubtless adduce homiletic works that have escaped our notice. Regarding the modern times in particular (1517-1927), when authors engaged in several forms of preaching, we desisted from classifying their works under the various types, as this would entail useless repetition of the name of the selfsame author. Much work in this department of the glorious history of the Friars Minor is, therefore, still to be done. Perhaps we have indicated a path that might be pursued by others with profit.[2]

The education of a preacher of the Word of God is not complete, unless

[1] "Geschichte des Franziskanerordens," Freiburg 1909, p. 491.
[2] For bibliographical references in the course of this study, the reader is referred to the list at the end of the essay, where the titles of the books are quoted in full.

he is acquainted with the history of the Catholic pulpit on the one hand and the science and art of preaching on the other. This is all the more necessary for the Franciscan, the son of the Herald of the Great King, who must consider the office of preaching as one, and perhaps the foremost obligation of his religious profession. As an institution early monasticism had no place for preaching on its program. The monk was shut off from the world, and by this regulation any aspirations to missionary life were cut short. The missionary life of St. Columban and others were individual enterprises, exceptions not against but, outside of, the monastic rule. In the earliest days, the priest, if there was one in the monastery did not preach to the monks, much less to the laity. As late as 1070, a few decades before the appearance of Francis, this custom was enforced by Alexander II: "According to the rule we command that the monks remain in the monastery; we forbid them to travel through villages, hamlets and cities, nor shall they in any manner preach to the people." Not even the clerics of St. Augustine were dedicated to the apostolate of preaching. Thus, when St. Dominic, previously a cleric, began his public career, he was said to have changed into an apostolic man.

Preaching and the Religious Life

Francis of Assisi was the first founder of a religious order, who dedicated himself and his disciples to the apostolate. For this reason the earliest liturgical office in honor of St. Francis begins with the words: 'Franciscus vir catholicus et totus apostolicus,'[1] while the ancient community of Friars Minor was called "ordo apostolorum." Contrary then to the orders of monks and with equal right as the Friars Preacher, the Friars Minor are inseparably linked in their religious obligations to the apostolic life. The chief expression of this life is preaching. Preaching as a part of divine worship or as an announcement of religious tenets and moral precepts to the laity was unknown in paganism. It was inaugurated by Christ and brought to complete realization by the apostles and disciples, both in respect of the missionary sermon[2] as also the liturgical sermon.[3] This twofold commission of the apostles implies at once the large general division into the missionary sermon, *i. e.*, a sermon addressed to unbelievers or any mixed audience that cares to wait and hear, and the liturgical sermon, *i. e.*, one addressed to a definite congregation of the faithful, usually as a part of divine service. Ordinarily the strictly liturgical sermon is restricted to such as exercise the *cura animarum;* the extraordinary, or missionary, sermon, became properly the office of the Friars, foremost among them the Dominicans and Franciscans. We use the term *extraordinary*, not in the sense that the missionary sermon had no place in the scheme of the Church's pastoration of souls, since as shown above the apostles employed it primarily; but for the reason that due to the stress of other duties, especially the restriction placed on the bishop and pastor to remain within his district, it had gone into desuetude. However, just as preaching to one's own limited parish was not the only obligation of the apostles and their immediate successors, so the missionary sermon cannot be said to be the sole obligation of the two orders of the Friars. "According to the purpose of the founder, actually all Friars Minor were missionary preachers in the beginning. As Francis and his companions had wandered through Umbria and Tuscany gathering the people wherever he found them in towns and places or in churches and exhorting them to penance, so his disciples did in later years, when the lowly hermitages had given place

[1] Dr. P. H. Felder, "Die Reimoffizien auf den Hl. Franziskus u. Antonius," Frbg. Schw., 1901, p. 107.
[2] Luke 4, 18 ff.; 10, 16.
[3] John 14-17.

to small friaries as the centers of their activity. Even when with the increase of the Order and the foundation of larger establishments the institute of the Saint of Assisi had taken upon itself other pastoral duties besides the sermon, missionary preaching nevertheless remained its primary object." [1]

In accord with the history of the Church preaching may be divided into three great epochs: the Early Church, the Middle Ages, modern times. The history of preaching in the Franciscan Order may aptly be separated into the period before the Reformation (1209-1517) and after the Reformation (1517-1927).

I.

Preaching in the Early Church and in the Middle Ages

In the early centuries of the Church preaching was an exclusively pastoral duty, the office of the bishops and pastors of congregations in cathedrals and parish churches, and of abbots in their monasteries. After the fourth century, the glorious age of the Fathers of the Western and Eastern Church, the office and art of preaching declined with the decline and fall of the Roman Empire. The great migration of nations caused the ancient systems of culture to disappear, and this in turn induced a general abatement in all departments of culture. Even intellectually prominent men of this period, such as Boniface, Bede, Rhabanus Maurus, lack originality and betray a surprisingly slavish dependence by drawing long and literal excerpts, yes, even entire tracts from the homilies of the Fathers. Lesser lights are entirely content in appropriating patristic sermons saved from the general debris and transmitted by the diligent copyists in the abbeys and monasteries. The so-called *homiliaria*, collections of the homilies of the Fathers, were prepared for the use of preachers who were unable to write an original sermon. The foremost of these in popularity was the homiliarium of Paul Diaconus Warnefrid (d. ca. 799), which was used throughout the middle ages and printed several times in the fifteenth and sixteenth centuries. Florus, archdeacon of Lyons (d. ca. 860), Rhabanus Maurus (d. 856) of Mayence, Heiric (d. ca. 925), a monk of St. Germain of Auxerre, Alcuin (d. 804), Haimo of Halberstadt (d. 853), and others prepared a vast number of such collections, and one copy at least was in the hands of every cleric and formed the sole basis of his homiletic endeavors.[2]

VARIOUS TYPES OF THE FRANCISCAN SERMON

The history of the origin of the Franciscan Sermon will present us with a logical development from the lay-exhortation to the liturgical or dogmatic sermon, and thence further to the academic or scholastic sermon.

The Scholastic Sermon

The scholastic sermon prevailed throughout the Middle Ages. "It is characterized by strict ratiocination, methodical order and synthetic structure. The form of the thematic sermon became ever more solid and organic, thus creating guarantees for unity, compactness and concentrated effect." [3] But as the scholastic method itself, so too the scholastic sermon was apt to become stereotype and "partially endanger the purpose of homiletics," which is, to offer to the hearers in lucid terms the teachings of religion and awaken and promote Christian life. Yet, one must remember that many of the scholastic

[1] Hefele, "Der hl. Bernhardin . . . ," *o. c.*, p. 2.
[2] Cf. Lecoy, "La Chaire Française . . . ," *o. c.*, p. 9.
[3] Keppler, KL. vol. X, col. 351.

subtleties, the endless divisions and subdivisions, served rather as a preparation for the speaker than the actual employment in the pulpit. At any rate, these defects are noticeable only in Latin sermons, which were delivered exclusively before an educated audience, or they are preparatory Latin sketches to be clothed at actual delivery into the language of the people.

Beside the artistic *sermo* (scholastic sermon) there existed unto the end of the Middle Ages the *sermo laicalis sive popularis et pulcher modus praedicandi* or the sermon to the people, viz., the Homily. The homily or postillatio is called by Henry of Langenstein the *modus antiquissimus*. It is the biblical or purely exegetical form of preaching, explaining some definite Scripture tract (*pericope*) with a view to practical application. The thematic textual sermon, on the other hand, chooses one or other dogmatic subject, based on a text, divides it into its logical parts, and presents it to the people in oratorical and persuasive manner.[1]

Homily

I. The greater number of Franciscan sermons during the Middle Ages are thematic, *de tempore* and *de sanctis*, about the origin of which we are quite well informed. As far as the *Homily* is concerned, the field of research is barren. The exegetical activity of Nicholas of Lyra yielded, indeed, plenty of material for the homily, or, as then called, the *Postilla* to the Sunday and Feastday gospel readings (*i. e.* post illa verba). However, other than the titles of their works, we know little or nothing of homilies or postillae of Franciscans previous to the times of the Franciscan exegete of Lyra. Upon earnest research many a work hitherto considered as of a biblical character will be found to be in reality homiletic, as has been proven concerning the Postillae (or Sermones) of Nicholas of Lyra. Another group of exegetical works is extremely difficult to classify, not knowing whether exegesis or homiletics as presented by the Postilla, is the predominating element or the first purpose of the writer. A third group of exegetical writings portrays by its commentaries a strictly scientific character: and still, a secondary purpose undoubtedly is, to yield material to the preacher. Many Postillae on this or that book of Scripture are veritable sermon series, which make it difficult to conclude from the bare title in bibliography, whether they should be designated as commentaries (exegesis) or as sermons (homiletics). Therefore, though we may not adduce an array of names of Friars Minor who practiced the homily in the pulpit, we are nevertheless justified in saying that this form of preaching did at no time become entirely extinct.

Moral Tendency

II. All the *sermones* of the earliest preachers were of a moral tendency. The homiletic aids and materials, though they deal with strictly dogmatic matter, are always treated from the moral point of view. When the dogmatic sermon came in vogue can not be stated; likely enough it had no place in the mediaeval system. Even the greatest doctors of theology deemed it sufficient to preach moral or mystical sermons, since the deep faith of their hearers needed no further support.

Emblematic Sermon

III. The emblematic sermon was a logical outgrowth of the religious life of the Middle Ages. The Friars Minor employed it in the earliest decades of their foundation. Berthold of Ratisbon (d. 1272) and Conrad of Saxony (d. 1279) seem to be the first representatives in point of time. St. John Capistran (d. 1456) compares twelve qualities of natural light to twelve Christian virtues.[2] It was in the 17th century that the emblematic sermon fell into the most

[1] Keppler, KL. vol. VI, col. 217.
[2] Lenhart, Science etc., in "Franciscan Studies," No. 1, 1924, p. 30.

grotesque aberrations, and a number of Friars Minor are not without blame in this regard.

Mystical Sermon

IV. The mystical sermon denotes a reaction against the scholastic sermon. "By contemplation on the divine mysteries and by sounding the depths of religious psychology it seeks to overcome the didactic and logical formalism of the scholastic method." The beginnings of the mystical sermon are traced by St. Bernard of Clairvaux (d. 1153) and St. Bonaventure (d. 1274), as also by the Preacher of the Black Forest (Schwarzwälder Prediger, d. ca. 1300) and David of Augsburg (d. 1272). Like the Dominicans, the Minorites as preachers at the Poor Clares discarded the bulky scholastic garb and gave free sway to mysticism. Although a number of Friars Minor at the close of the Middle Ages were engaged in this activity, we are but poorly informed on this subject. The Friar Minor Observant Stephen Fridolin (d. 1498) is the best known representative of this type of preaching. In Germany, furthermore, the influence of the Friars Preachers on the mystical preachers among the Franciscans is greatly apparent.

Still the first mystical preachers of the Franciscans must be sought in Italy and not in Germany. The first to employ it there was probably John Borelli of Parma (d. 1289), General of the Friars Minor and predecessor of St. Bonaventure in that office. Hugh of Digne (d. ca. 1257) holds the same position in France. Other data on the mystical sermon lie buried in the dust of ancient archives. The only development we are able to trace are the two classes of mystical sermons, namely the apocalyptic preaching of the Spirituals and the Augustinian tendency as practiced by Bernard and Bonaventure. All else is left to further research.

Missionary Sermon

V. Formally the mystical sermon and the homily are distinct, though materially they may at times make use of identical subject matter. Looking at Franciscan preaching from external and temporal circumstances, it must be classed into the two great groups of the missionary sermon and the sermon on special occasions.

Ordinary preaching of the Franciscans during the Middle Ages is synonymous with the missionary sermon. In the beginning of the 13th century the Popes and bishops gave the Mendicants license to preach in their churches as well as at other places. History attests to the struggles incidental with this license, a struggle between the Mendicant Orders and the secular clergy. The constant charges and counter-charges were definitely settled only by the Council of Vienne in 1312, when Clement V by his bull "Super cathedram" gave to the Friars full liberty to preach and exercise other pastoral functions. Despite this the Minorites were excluded from the charge of parishes and their activity consisted in the extraordinary apostolate or the missionary sermon. "Only in the 14th and 15th centuries the parochial sermons on Sundays and feastdays became a permanent institution and contemporaneously with it we find a creation of a great number of "preacher's chairs," especially at the cathedral and city churches. We must add to these in the same 14th and 15th centuries the *daily* sermon during Lent with a consequent superabundance of extraordinary sermons. Like the missionary sermon, these sermons were delivered in many instances not in church, but out in the open, in market places and frequented streets." [3]

The sermon on special occasions (*casualis*) suffered a further extension in

[3] Keppler, KL. vol. X, col. 332.

that funeral sermons became customary. The first collection of these is from the beginning of the 14th century, and by the Dominican John de sancto Geminiano in Florence (d. 1363). Likewise, "stationary pulpits in churches were erected at the beginning of the 14th century."[4]

The Franciscan influence on the external development of preaching has not yet been extensively studied. While scholars have traced this influence on the liturgy of the Mass and the Divine Office, they have consistently passed over the closely related questions in the external development of preaching.

Pericope

VI. Beside the missionary sermon as employed by the Franciscans since mediaeval times down to the present day, there appeared in the 14th century the gospel and epistle sermon, called the Pericope. They are entire cycles of sermons, based on the gospel and epistle readings at the Mass on Sundays and feastdays. The earliest Franciscan author of such cycles is unknown. But from the 14th century, especially with the establishment of cathedral and parochial preachers, this type of sermons manifested itself in great abundance. Homiletic descriptions in bibliographical lists are usually too brief than to permit a distinct demarcation between the various types.

Quadragesimale

VII. A subdivision of the pericope or parochial sermon on Sundays is the Lenten sermon, the *Quadragesimale*, which was delivered every day during Lent and founded on the gospel or epistle of the day. They date like the former from the 14th century, being practiced universally since the 15th century. In many regions of Italy they exist to the present day. Beside a course *de tempore* and *de sanctis* (*i. e.* cycles for all Sundays and all feasts), we will find that every great preacher composed at least one *Quadragesimale*.

Sermones per Adventum

VIII. In relation to the sermons on all the days of Lent stand the *Sermones per Adventum*, which, at least regarding Italy, became general during the 15th century. This type of sermon, its origin and development in the Franciscan Order is a hitherto unexplored field.

Passion Sermon

IX. An abundant, yea superabundant, development was undergone by the Passion sermon of the 15th century.[5] This type of sermon has lasted to the present day, but outside of Italy it is equivalent with the well-known Lenten sermon. Due to the researches of Keppler we are sufficiently acquainted with the sermon on the Passion.

Sermo Casualis

X. The 15th century witnessed a still greater expansion of the *Sermo casualis*. This sermon, unlike other types, is in no connection with the ecclesiastical year. Any political event in the Middle Ages, both in war and peace, gave rise to preach a *sermo casualis*. The installation of a bishop, the king's taking possession of the throne, the funeral of a spiritual or temporal sovereign, the dedication of a semi-religious or profane building, such as a chapel, a bridge, a court-house, was cause for a sermon. Even the national games and dramatic performances were introduced by the sacred oration of some famous preacher. We are not informed as to when these occasional sermons first appeared in

[4] Keppler, KL. vol. X, col. 333.
[5] Keppler, "Hist. Jahrbuch," 1882 and 1883, "Zur Passionspredigt . . ."

the Church in general or the Minorite Order in particular. Theodor Memus of Venice (d. ca. 1321) was probably the first Friar Minor to have composed funeral sermons (Fabric. VI, p. 230).

Sermon to the Jews

XI. There were other occasions and irregular intervals, when one or more sermons proved expedient: the sermon to the Jews in the Catholic countries of Europe. "From the times of the Apostles up to the 13th century the Church had never ceased in her efforts to convert the Jews. The Dominicans were the first to enter systematically upon this phase of the apostolate; St. Raymond of Pennaforte, O.P. (d. 1275) introduced the study of Hebrew into the Order in 1250 for the precise purpose of preaching to the Jews. The first missionary to the Jews of Europe was the Dominican Pablo Christiani, a converted Hebrew, who preached with great success in Southern France and disputed with the rabbins in their synagogs."[6] The greatest zeal for the conversion of the Jews was exercised in Spain. In Italy, where the Popes had the lot of the Jews at heart, we find the first Friars Minor engaged in this work. The bull of Nicholas III "Vineam Soreth" of Jan. 17, 1279 enjoins on the Minister Provincial of Umbria "quod per se et alios fratres ydoneos laboret ad conversionem judaeorum, *praedicando*, ammovendo et exhortando."[7] It is the first instance of a Papal Bull directing the Minorites to preach to the Jews. Yet, the scarcity of further details on this work of evangelising the Jews, seems to prove the activity, at least among the Friars Minor, sporadic and rare. In France we read of St. Louis of Toulouse (d. 1297) having disputed with and confounded the Jews and Saracens,[8] while a number of Friars Minor in Spain were for a time engaged in a similar mission. The task was an extremely delicate one, and the Franciscan Peter dez Guo was removed from office by order of King Alfonso III, March 17, 1346, for having incited the populace against the Jews by his indiscreet sermons.[9] In France, Nicholas of Lyra (d. 1349), who is at times erroneously believed to have been a converted Jew, effected the conversion of several thousands of Jews to Christianity by his controversial writings.[10] In Italy St. John of Capistrano, in his office of Inquisitor, labored for their conversion from 1447-1452; the learned Rabbi Gamaliel and thirty-nine companions became Christians; up to his death in 1456 the same holy Franciscan made efforts for their conversion in Germany, Austria, Bohemia and Poland.[11] Bernardin of Feltre (d. 1494) was equally zealous in the same occupation.[12] Pursuant to a command of the Council of Basel (19. session, Sept. 7, 1434) preachers were especially appointed for all places where many Jews dwelled and at stated times these were bound to appear at the sermon. In Rome, and later throughout Europe even among Protestants, sermons were conducted several times a year either in the churches or in the synagogs. While some Friars Minor were engaged in this work, the lion's share falls on the shoulders of the Friars Preacher, who persevered in the same up to the end of the 19th century. The history of the Franciscans as preachers to the Jews, either in the Middle Ages or in modern times, remains to be written.

XII. In the early days of their foundation the Friars Minor were chosen

[6] KL. s. v. "Mission," vol. VIII, col. 1587 f.
[7] Eubel, "Epitome Bullar." p. 175; Bullar, Franc. III, p. 331; AFH. II, 1909, p. 108 and X, 1917, p. 189.
[8] "Anal." O.M.Cap., vol. XIII, 1897, p. 350.
[9] AFH. XVII, 1924, p. 258.
[10] KL. VIII, col. 1588; IX, col. 227.
[11] Pastor, "Geschichte der Päpste," *o. c.*, vol. I, p. 391.
[12] KL. VIII, col. 1588.

by the Apostolic See for the preaching of Crusades against different enemies of the Church. The first crusade sermons were against the Mongolians, who after conquering Russia, had penetrated to the frontiers of Poland under Jenghiz Khan in 1241 and routed the Silesian and Hungarian armies. Having appeared at the Adriatic, the bishop of Constance, Henry of Tanne (d. 1248), in a letter of May 25, 1241, implored the Friars Minor of his diocese "to preach the Cross, and induce all the Christians to take up the cross in loyal and courageous defense of the Christian name and their country."[13]

Preaching the Crusades

In September 1244 the Mussulmen reconquered Jerusalem, which caused Innocent IV to announce a crusade at the Council of Lyons (June-July, 1245). Only in France was the call seriously heeded under the leadership of King Saint Louis. By their sermons the Friars Minor of France participated in the preparation of this crusade. The most zealous of all preachers was Hugo de Turenne, the custos of Limoges. Six bulls of Innocent IV, only recently come to light, are addressed to this Friar in the period 1247-1248; all are in respect of the preparations for the crusade of the Count of Tculouse, who accompanied St. Louis in 1248. The first bull[14] advises Hugo to collect the twentieth of all ecclesiastical revenues in the lands of the Count of Toulouse. Four days later, Dec. 9, 1247, a second bull[15] commands Hugo de Turenne to "preach the word of the cross to the faithful either personally or through other friars of said Order, and to induce them by frequent and earnest exhortations to come to the aid of the Holy Land either by enlisting in the crusade or by financial support." A third bull of April 8, 1248, urges Hugo to protect the privileges of the crusaders against any and all attacks.[16] A fourth bull[17] of April 30, 1248 and yet a fifth[18] of August 9, 1248, repeat the command to guard the privileges of the crusaders. The Friar Minor and crusade preacher, Hugo of Turenne, died April 29, 1270.[19]

After the deposition of Emperor Frederic II in 1245 and after his death in 1250, the crusade was preached against him and against his son Conrad. By bull of Jan. 2, 1249, Innocent IV charged the Franciscans with this office. Mentioned in this bull are the custos of the Friars Minor of Liège and capable brothers of the same Order, who should preach the cross throughout Germany. The same bull was sent to the custodes of Valenciennes, Brabant, Maastricht and Cologne, as well as to the Provincials of Cologne, Germany, Saxony and, finally, on Jan. 12, 1249 to the Provincial of Austria.[20] The foremost crusade preacher of this period was John of Diest, Friar Minor and court chaplain of Count William II of Holland; he died as bishop of Luebeck shortly after 1260.[21]

Alexander IV by bull of Aug. 1, 1255, commissioned the Provincial and Friars throughout Italy to preach the cross against the tyrant Ezzelino.[22]

Meanwhile the conquest of the Holy Land had been in the minds of all. Urban IV ordered the hundredth part of all spiritual revenues in the Occident to be collected for Palestine. On May 15, 1262 the Minister General of the Friars Minor was asked that his brethren preach the cross for the

[13] AFH. vol. XI, 1918, pp. 556-567.
[14] AFH. vol. XVIII, 1925, p. 292.
[15] AFH. *l. c.*, p. 292.
[16] AFH. *l. c.*, p. 293.
[17] Sbaralea, Bullar. Franc.
[18] AFH. *l. c.*, p. 291.
[19] AFH. *l. c.*, p. 291.
[20] AFH. vol. X, 1917, pp. 319-320.
[21] AFH. vol. XIX, p. 457.
[22] Bull. Franc. vol. II, p. 63.

sustenance of the Holy Land.[23] Other Apostolic Letters to the Minister General followed, and each preacher among the Friars was rewarded with an indulgence of forty or a hundred days.[24]

The same Urban IV under date of May 21, 1262 commissioned the Provincial of France to have his brethren preach a crusade against the Greek Emperor of Constantinople (Bullar. Franc. vol. II, p. 444). The most famous crusade preacher was the Franciscan Guibert of Tournai.[25]

Two years later, Jan. 26, 1264, Clement IV announced a new crusade, for which he empowered and commanded the Friars Minor to preach.[26] The most successful preacher was Berthold of Ratisbon, whom a year previous Urban IV had sent to Albertus Magnus to act as companion. On this errand the great orator traversed Germany and Switzerland; he also came as far as Paris, where he met King St. Louis and the King of Navarra.[27]

Both as preachers and as actual crusaders a great number of Friars Minor participated in the expedition of St. Louis IX and his three sons in March of the year 1267.[28]

The same service was rendered in the crusade announced by Gregory X on Nov. 13, 1274, when a great number of Friars traveled with the papal legate Simon de Brie and preached throughout France.[29]

A bull of Nicholas IV in January 1290 addressed to the Minister General and the Provincial of Umbria, asks them either personally or through other friars to preach the crusade against the Sultan of Bagdad.[30]

Repeatedly during the 14th century the Popes invited Christian peoples to crusades against the Sultans of the East, but the invitation was not heeded. Whether the Franciscans were called upon to preach, I do not know; there is no record. In the year 1398 Benedict XIII commissioned the Friars Minor and others to preach the cross against the Moors in Spain. The most eminent in this regard was the Franciscan Francis Ximenes (not Cardinal Ximenes), Patriarch of Jerusalem (d. 1409), who preached a second and third crusade on Majorca in 1398 and 1399, resp.[31] In the next century we hear of Albert of Sarteano (d. 1450), preaching a crusade in Italy against the Turks in 1431.

When the Turks penetrated into Europe after the siege of Constantinople in 1453 the now ensuing crusades were meant not so much for the conquest of the Holy Places, as rather for the repulsion of the common enemy of Christianity.[32]. Consequent upon the bull of Nicholas V of Sept. 30, 1453, which exacted the tithes from the universal Church, we have the names of a great number of Franciscans, who by their sermons endeavored to bring about a crusade.[33] Still, the crusade never materialized.[34]

A solemn bull announcing a crusade was issued by Calixtus III on May 15, 1455. Most of the preachers and collectors of the tithes were taken from the Friars Minor, especially of the Observance. Chief among them were the Ss. John Capistran and James of the Marshes, as also Antony of Montefalcone, and the Conventual Friar and powerful preacher, Robert of Lecce.[35]

[23] Eubel, Epitome Bull. Franc. nn. 149 and 150.
[24] Eubel, *l. c.*, n. 153.
[25] AFH. vol. X, p. 334.
[26] Bull. Franc. II, p. 538; AFH. vol. X, p. 334.
[27] Kirchl. Handl. I, col. 599.
[28] André Callebaut, O.F.M., "La deuxième Croisade de S. Louis et les Franciscaines" in "La France Franciscaine," vol. V, Paris 1922, pp. 282-288.
[29] AFH. vol. X, 1917, p. 338.
[30] AFH. vol. XII, 1919, p. 471.
[31] AFH. vol. XVII, 1924, p. 579.
[32] KL. VII, col. 1173.
[33] Wadding, "Annales" ad an. 1453.
[34] Pastor, *o. c.*, I, p. 504.
[35] Pastor, *o. c.*, I, pp. 559, 562.

However, the campaign failed, mostly because of the opposition of the princes and a great part of the clergy.[36]

A solemn three years' war against the Turks was announced by Pius II on Jan. 14, 1460, for which a number of collectors were appointed to gather in one thirtieth of the revenues.[37] "All regions re-echoed in those days with discourses and sacred sermons against the Turks," many Franciscan Friars being among the preachers (1463). However, only the middle and lower classes permitted themselves to be moved.[38]

The bull of Sixtus IV in April 1481 calling to a crusade, met with similar failure.[39]. The blessed Angelus Carletti of Chiavasso (d. 1495), and five other Franciscans of the Observance preached the crusade during 1481-1482.[40]

The intended crusade announced by Alexander VI on June 1, 1500 which exacted the tithes of all revenues, fared no better despite the efforts of the preachers.[41]

These observations on the Crusades prove sufficiently the eminent part taken by Franciscan preachers, especially from among the Observants, for the honor and benefit of the Apostolic See. Yet, very little is known of this splendid phase of their activity. Even Bihl (Cath. Encycl.) passes over the crusade preachers in silence.[42]

Preaching to Heretics

XIII. In addition to their regular apostolate the preachers worked zealously to lead back to the Church heretics and renegade Catholics. This testimony to the Dominicans (Cath. Encycl. XII, p. 360) applies in great measure also to the Friars Minor. In every country, with the single exception of Ireland, the Church of the Middle Ages had to wage war against one or other heretical sect. The Albigenses were by far the most dangerous, even as early as the days of St. Francis. Europe was saturated with their poison, from the Black Sea to Spain, from Rome to London, and especially in the regions of Northern Italy and Southern France. In Orvieto, Viterbo, Assisi and in other Italian towns, pronounced Albigensian sectaries held the reins of municipal power in their hands. In the beginning the influence of Franciscan preaching on these sects, excepting perhaps St. Antony in France, was but indirect, their first purpose being to strengthen the faith of Catholics. Therefore, too, their successes were not those of the Friars Preachers. In 1242 the Dominican Order requested Innocent IV to be relieved of the Inquisitorial office. Although the Pope refused their request April 10, 1243, he, nevertheless, soon after confided several provinces of Christendom to the Friars Minor, viz., the Pontifical States, Apulia, Tuscany, the March of Trevisa and Slavonia, and finally Provence.[43]

On Jan. 13, 1246 Innocent IV gave to the Minister General and the Provincials "power to appoint Inquisitors and to remove them."[44] Alexander IV admonished the bishops of the March Trevisa, Nov. 22, 1258, to support with all their power the Minorite Inquisitors; the same letter he addressed to several other bishops.[45] Again, in 1260 papal letters are addressed to the Franciscan Inquisitors of the March Trevisa.[46] On March 19, 1262 Urban IV

[36] Pastor, *o. c.*, I, p. 629 f.
[37] Pastor, *o. c.*, II, p. 73 f. 211 f.
[38] Pastor, *o. c.*, II, p. 246.
[39] Pastor, *o. c.*, II, pp. 530-537.
[40] AFH. vol. XIX, 1926, pp. 297-300, 317.
[41] Pastor, *o. c.*, III, p. 464.
[42] Schlager, "Geschichte d. Koelnischen Franziskaner . . . ," *o. c.*, pp. 182-186.
[43] Cath. Enc. s. v. Preachers, vol. XII, p. 368.
[44] AFH. XI, 1918, p. 215.
[45] AFH. vol. XI, p. 216; Bull. Franc. vol. II, p. 312.
[46] Bull. Franc. II, pp. 380, 381.

wrote to them "that the charge committed to them should be prosecuted against the heretics most strenuously" in Friuli, Trent, Feltre, Beluno, Concordia, Cittanova, Torcello, Capsola, Chioggia, Ceneda and Adria.[47]

The regions of Italy, France and Austria entrusted to Franciscan Inquisitors remained a permanent institution, and there is on record a successive line of Inquisitors from the Order of Friars Minor for a period of more than 500 years. Nicholas Papini, O.M.Conv. (d. 1834) has published a long list of the Franciscan Inquisitors of Tuscany in his "L'Etruria Francescana," Siena 1797, pp. 55-63.[48]

The irksome and dangerous post of the Inquisitors, of whom not a few were killed in the discharge of their duties, consisted in investigating and deciding whether those accused of heresy were guilty; further in admonishing those found guilty and persuading them to abjure their error and be reconciled with the Church; finally, to deliver the contumacious to the power of the secular arm for due punishment.[49]

The Inquisitors were in the immediate service of the Popes, who at times were forced to reprimand them for neglect of duty. Thus, on April 24, 1346 Clement VI wrote to the General and the Provincials of the Friars Minor, seriously to admonish the Inquisitors to proceed with greater zeal against the Fraticelli.[50]

Beside these permanent Inquisitors there were others for extraordinary contingencies, such as the special Friar Minor Inquisitors against the Fraticelli of Corsica and Sicily in 1367.[51]

However, the Inquisitors were not only judges of, but also preachers to the heretics. Frequently, to insure speedier success, they were assisted in their sermons by an additional number of such Friars as did not incur the odium of official Inquisitors. Hence, during all of the Middle Ages we find a great number of Friars engaged in preaching and missionary labors among the heretics. Berthold of Ratisbon (d. 1272) converted many on his missionary tours through Germany, Austria, and especially Hungary.[52] Duns Scotus labored against the sect of the Beghards in Cologne, being appointed to preach there in 1308.[53] In the 14th century the Franciscans labored at the conversion of the heretics in the Dauphinée and on Corsica, chiefly by preaching to them.[54]

On March 1, 1420 Martin V issued his bull calling to a crusade against the Wycliffites and Hussites, under the conditions and with the privileges of regular crusades.[55] At once the Franciscans appeared as crusade and indulgence preachers. "Nicholas IV (1447-1455) displayed extensive activity in the extermination of heresies, a task for which he employed mostly Friars Minor. This activity extended to the Patarenes in Bosnia and the Fraticelli in Greece."[56] In the summer of 1466 the heresy of the Fraticelli cropped up anew in the district of the Minorite Inquisitors of the March Ancona, Romagna and Campagna.[57]

In 1468 a crusade was preached against George Podiebrad, king of Bohemia, when thousands accepted the Cross against the Hussites.[58] The most

[47] Annibali, Supplement. 1780, p. 156.
[48] AFH. vol. XI, p. 575, nota 3.
[49] KL. s. v. Inquisition, vol. VI, col. 772.
[50] Bull. Franc. vol. VI, p. 179; AFH. vol. X, p. 200.
[51] AFH. vol. X, p. 241.
[52] KL. vol. II, col. 478.
[53] KL. s. v. Scotus, vol. X, col. 2130.
[54] J. M. Vidal, "Bullaire de l'inquisition française au XIV siècle," Paris 1913, p. lxxxi; AFH. VII, p. 353.
[55] KL. VI, col. 483.
[56] Pastor, *o. c.*, vol. I, p. 335.
[57] Pastor, *o. c.*, II, p. 360.
[58] Pastor, *o. c.*, vol. II, p. 384.

celebrated crusade preacher of Germany was the Friar Minor John Kannemann.[59]

The greatest preacher against the Fraticelli in Italy is St. James of the Marshes (d. 1476). Together with John Capistran he had been appointed General Inquisitor against them by the Popes Martin V, Eugene IV and Nicholas V. Their activity lasted from 1426 to 1449. Even before them Bernardine of Siena, Antony of Stroncone, Thomas of Florence and Paul Trinci of Foligni, members of the Observance, had effected the conversion of a great number of Fraticelli by their preaching.[60]

Pastor, the historian of the Popes, writes: [61] "A collection of greatly dispersed records on the heretical movements of the 15th century is sorely lacking: to undertake it, would be a highly meritorious work, and full of rewards." The same might be said concerning the preaching activity of the Friars Minor against the heresies of the Middle Ages. To date we are but poorly informed on the same. The history of the Franciscan Inquisition, too, is little known, though the sources are more accessible. All that Bihl knows of their labors in this respect is: "As Inquisitors against heresy, the Franciscans were in the immediate service of the Apostolic See." [62] Cf. the Decisions on Inquisitors in the "Statutae Generales" of 1354.[63]

Preaching the Peter's Pence

XIV. "The Friars Preachers impelled by obedience are the fiscal agents. They are faithful collectors of the pontifical money by their preaching and their crusades and when they have finished, they begin again. They assist those who make their wills. Diligent negotiators, armed with powers of every kind, they turn all to the profit of the Pope." These words by Mathew Paris, O.S.B., refer to conditions in England and were written by one on no account partial to the Medicants.[64]

The Friars Minor of England displayed a similar activity in the preaching of and the collection of the Peter's Pence as their brethren the Blackfriars. "In England the Kings had imposed a tribute on their subjects to be rendered to the Pope. This tax called Peter's Pence existed till 1533, but was often paid irregularly or only in part." Following the example of England the Peter's Pence of the Middle Ages was introduced in Denmark, Poland, Sweden, Norway and the Knights' Order lands of Prussia.[65]

To these ordinary taxes for the Pope is to be added the extraordinary Crusade tax, which consisted in the tenth, the twentieth, the hundredth part of all the revenues from ecclesiastical benefices, or sometimes in a general tithes for all Christendom.

There existed furthermore the so-called "annates" or papal taxes on spiritual revenues, ordered payable at irregular intervals. Many sermons of Friars Minor had the purpose of urging the people to render these payments. Thus the crusade and Peter's Pence preachers were at the same time the preachers and the collectors of the taxes due. Concerning England, A. G. Little [66] has called attention for the first time to the fact, that the Minorites aided materially in the collection of the papal moneys. Bihl[67] knows noth-

[59] N. Paulus, "Franziskanische Studien," vol. VII, Münster 1921, pp. 84 f.—AFH. XVII, 1924, p. 296.
[60] KL. vol. IV, col. 1931.
[61] *o. c.*, vol. I, 1891, p. 131.
[62] Cath. Enc. vol. VI, p. 292.
[63] AFH. V, pp. 520 f. and 531, nota 7.
[64] Cath. Enc. s. v. "Preachers," vol. XII, p. 368a.
[65] Kirchl. Handl. II, col. 1420.
[66] "Studies in English Franciscan History," Manchester 1917, pp. 123-132.
[67] Cath. Enc. VI, p. 292.

ing of this phase of their activity, while Pastor, though writing profusely of the crusade preachers of Europe, passes over this important point in Franciscan history in silence. But surely, the financial support, though indirect, given the great crusade undertakings and the Roman Curia by the Franciscans so that the vast schemes for the welfare of the Church of Europe might be accomplished, merits at least mention.

On several occasions during the 14th and 15th centuries the Popes accorded the princes who had volunteered for a crusade specially levied ecclesiastical tithes.[68] "Yet the princes of the West assumed the cross in orde rto appropriate to their own use the tithes which on the plea of defrayal of expenses foi the crusade they had levied upon the property of the clergy" so that "Towards the end of the fifteenth century, the preaching of the Holy War seemed to the people nothing but a means of raising money."[69] Whether the Friars Minor, too, in their preaching lent themselves to this abuse of the tithes by secular princes, is a problem even more obscure than their activity as crusade preachers and collectors of the Apostolic See.

XV. **Preaching Indulgences**

"As early as the 11th century the beginning was made of granting an indulgence to such as contributed their mite to this or that purpose for the social welfare.[70] The first such instance on record are the Crusades. The crusade preachers were at the same time Indulgence Preachers. Beside these there functioned the Indulgence preachers proper, namely those who announced and explained an indulgence in favor of diverse good works that accrued to the temporal benefit of society." Very many churches, hospitals and bridges were built by alms given for the indulgences. Especially in the 15th and at the beginning of the 16th centuries were these indulgence grants, and consequently the indulgence preachers multiplied.

Among the indulgence preachers of the late Middle Ages we find a number of Friars Minor. "Thus, in 1489 Bernardine de Rechaneto was authorized to preach a plenary indulgence at Utrecht in favor of the large convent of the Friars Minor at Paris,"[71] while the collection was used to defray the expenses of repairing the convent.

The Observants of the Cismontane jurisdiction were the most prominent of the Friars Minor engaged in this work. In 1506 Pope Julius II commissioned them to preach an indulgence to the faithful in their religious Provinces for the benefit of St. Peter's at Rome. On these missions one single Friar, we are told, once brought home a collection of 27,000 ducats ($67,500.00) for this purpose.[72] Leo X confirmed the grant of Julius II, and again commissioned the Observants of the Cismontane Provinces to preach this indulgence. Other regions were as yet not affected by this commission, so that the Transmontane Provinces in Portugal, France, Burgundy, Germany, excepting Austria, were excluded.[73] Still, the indulgence for St. Peter's was in 1514 extended to be preached in France, Belgium and Germany. Whether the

[68] KL. VII, col. 1173.
[69] Cath. Enc. IV, pp. 553-555.
[70] Kirchl. Handl. I, col. 21.
[71] AFH. vol. XIX, 1926, p. 461.
[72] Pastor, *o. c.*, III, p. 775.
[73] Pastor, *o. c.*, IV, p. 225.

Ultramontane Observants participated in this activity through the countries across the Alps is nowhere indicated. However, if we remember that at the building of the Minster of St. Vincent in Berne (now Protestant) "a pious Franciscan Observant" was among the three preachers of an indulgence in its favor in 1476; that in 1478 a number of "learned Observants preached in the minster once or twice every day"; that in 1480 there came to Munich 65,000 pilgrims to gain the indulgence and assist in the rebuilding of the Frauenkirche (now the cathedral), and that three sermons were preached daily while 270 priests heard confession;—then the simple conclusion leads one to believe that Franciscans were likewise among those who preached the indulgence in favor of the new St. Peter's at Rome.[74] The cathedrals of Spires (1451), of Milan, of Paris, Rheims, Cologne, the Beverley Minster, the cathedral of York, the chapel of Eaton College, were all built or rebuilt on this plan of granting a partial or plenary indulgence to such as rendered financial or manual assistance in these works. Yes, for the construction of hospitals, houses of mercy, schools, and even bridges, dams, roads, harbors, fortifications, the Popes readily granted indulgences, while the preachers went through all the region exhorting to penance and the reception of the sacraments.[75] Among the preachers, it is but natural that we should again find great numbers of Friars Minor.[76] One of the better known indulgence preachers is the Friar Minor Observant Samson of Brescia, who by papal brief of Nov. 15, 1517 was appointed to announce the indulgence for St. Peter's through Switzerland. However, upon representations of the Diet of Confederates he was recalled by Leo X on April 30, 1519. From that day this Franciscan disappears from history.[77]

XVI. A subdivision of the casual sermons are those preached on the occasion of a Council. At all councils Minorites were present either as bishops or as theologians. As early as Dec. 4, 1244, John of La Rochelle (d. 1245) delivered a sermon in the Dominican church of Lyons before the assembled papal Curia, preserved in Mss. in the Bibl. Ambrosiana at Milan.[78] This sermon is the first preached by a Friar Minor at the occasion of a General Council. Though the Council was opened only on June 28, 1245, Innocent IV and his court were already in Lyons at the date of its delivery to make preparations for the Council (Innocent arrived at Lyons Dec. 2, 1244).

Council Preachers

On the next occasion, the second Council of Lyons in 1274, "St. Bonaventure twice addressed the assembled Fathers, on May 18, 1274, when he preached on Baruch 5, 5, and on June 29, 1274, during the pontifical Mass celebrated by the Pope."[79] Incidentally, this sermon at the Council was Bonaventure's last.[80] Another Friar present at this Council was Eudes Rigaud (d. 1275), who attended as archbishop.[81]

[74] Paulus-Ross, "Indulgences as a Social Factor in the Middle Ages," New York 1922, pp. 28, 31, 40.
[75] Paulus-Ross, *o. c.*, pp. 67, 104.
[76] Paulus-Ross, *o. c.*, pp. 55 ff., 71, 119 ff.
[77] Pastor, *o. c.*, IV, 1, p. 245.
[78] Fidelis a Fanna, "Ratio novae collectionis," Turin 1874, p. 98, n. 42.
[79] Cath. Enc., vol. II, p. 650.
[80] KL. II, col. 1021.
[81] AFH. II, p. 460.

About the preaching activity of Friars Minor at the Council of Vienne, Oct. 16, 1311-May 6, 1312, nothing is known, since the Acts of this Council have been lost.[82]

The Council of Constance, 1414-1418, attended by one hundred and fifty bishops and three hundred doctors of theology, naturally attracted a number of Friars Minor as speakers, especially since matters pertaining to the Order were directly dealt with; for, at this Council the French Observants received the important right (1415) of electing superiors of their own at their chapters.[83]

The Council of Basel, 1431-1449, again beheld a number of Minorites, the best-known of whom is Matthias Doering (d. 1469). "He had been prominent in the Council of Basle since 1432 as an over-zealous reformer and an adherent of the supremacy of a general council over the Pope. He was sent by the Council of Basle to Denmark in order to win over the king and the people and assisted (1439) in the deposition of Eugene IV and the election of the anti-pope Felix V."[84]

When this Council was transferred to Ferrara-Florence-Rome, 1438-1445, the Friars made great efforts for the reunion of the Oriental Church;[85] Albert of Sarteano (d. 1450) invited the Copts to attend for this purpose, and Angelo Cristofori (d. 1453) had been appointed as preacher to the Council of Ferrara in 1438.[86]

At the Lateran Council, 1512-1517, the Friars Minor in conjunction with other Mendicants were engaged in a three years' struggle against the bishops. "We were summoned almost daily," writes the General of the Augustinians, "partly to hear the charges of our opponents, partly to defend our own cause."[87] "At the same time the Mendicants did not fail to emphasize their merits about the Christian people, especially their activity in pulpit and confessional. Especially in Italy, whence the opposition had risen, they said, the name of Christ would hardly be remembered were it not for the Religious, since beside them, very few Italians were versed in theology."[88] Of course, in this tense situation the number of preachers at the Council from the ranks of the Mendicants cannot have been very great. Still, this question of Council Preachers, as most of the foregoing, is to date not sufficiently investigated.

Preaching at Synods and Chapters

XVII. As at the General Councils of the Church, so the Friars Minor were at times engaged at the Particular Councils and Diocesan Synods. Here must not be understood such Friars as participated in the council in an official capacity, as presiding, voting, advisory members; but only those who because of their eloquence were invited to preach to the assembled body. St. Bonaventure (d. 1274) frequently preached before synods.[89] In February 1453 St. John Capistran delivered two sermons before the Synod of Breslau (edited by Jakob Eugen, Breslau, 1905, vd. below).

[82] KL. vol. XII, col. 940.
[83] KL. IV, col. 1662 f.
[84] Cath. Enc. V, p. 135.
[85] KL. IV, col. 1376.
[86] AFH. XI, p. 148.
[87] Pastor, *o. c.*, IV, p. 565.
[88] *l. c.*, p. 566.
[89] KL. II, col. 1023.

XVIII. It is self-evident that at their *General* or *Provincial Chapters* the superiors had an address to the assembled brethren: this has been practised since the days of St. Francis till the present time. However, in the beginning famous speakers, non-members, were called to the General Chapter to have the address. One such is that of Eudes Rigaud, the archbishop of Rouen (d. 1275), who at the General Chapter of Paris, Pentecost May 15, 1266, preached at the opening.[90] In 1494 the Friar Louis of Imola preached at the General Chapter of Bologna; his sermon was printed: "Ludovici Imolensis, ord. Min. Oratio *ad populum* Bononiensem quo generale Fratr. Min. Concilium (*i. e.* capitulum in civitate Bononiensi est celebratum anno 1494)," Bologna s. a. (1494) in 4o.[90a] Probably this is the first sermon of this kind published in print.

At the Provincial Chapters, too, the custom of inviting famous preachers came in vogue to address the people who had come together by the hundreds. Thus St. Bonaventure (d. 1274) preached at a Chapter in Upper Germany and at another in Cologne, of which sermons the sketches are extant in print.[91] Otherwise, however, "the sermons held at Provincial chapters are lost for the greater part." One that has been preserved is that of Thomas Murner, O.M.Conv. (d. 1537), held for the Chapter of the Strassburg Province at Solothurn in Switzerland in 1502. It was printed in the same year together with Murner's "Germania Nova," of which, however, there is but a single copy preserved in the library of Canton Thurgau. This Chapter sermon of 1502 by Murner was reprinted from the single extant original in AFH. vol. VI, 1913, pp. 119-127.

XIX. We have already referred to the sermon before the Pope and Papal Court of John of La Rochelle on Dec. 4, 1244 at Lyons, France. Perhaps it is the first sermon of a Friar held before the Pope and his court *outside* of Italy.

Papal Preachers

The very first preacher before the Pope was the Holy Founder himself, who in winter of 1217-1218 preached at Rome before Honorius III and the Cardinals.[92] In 1230 St. Anthony of Padua (d. 1231) tarried in Rome for four months, at which time he preached publicly before the Pope and the College of Cardinals.[92a] Thus there were a number of Friars who now and then preached before the Pope and his court. Bonaventure frequently filled that office.[93]

In the 15th century, the age of the Humanists, "stylistically finished Latin sermons were so much in vogue, that at great solemnities they would not be dispensed with. In those days a Latin *sermo* was the best entertainment for an assembly of educated laymen."[94] The Minorite Pope Sixtus V (1471-1484) introduced the custom that a preacher with classical training hold office as preacher in the papal chapel. The best known is the aforementioned "Fr. Ludovici Imolensis ex ord. min. oratio in die s. Stephani: habita in capella pape coram patrum senatu," printed at Rome. s. a. and two subsequent editions (in 4o, 6 ff. at 30 lines) ca. 1482.[95] Three impressions

[90] AFH. vol. X, 1917, p. 333.
[90a] Hain, "Repertorium bibliographicum," *o. c.*, n. 9165.
[91] KL. II, col. 1023.
[92] Joergensen, "Franz v. Assisi," Kempten 1908, p. 442; Cuthbert, "Life," p. 193.
[92a] KL. I, col. 994.
[93] KL. II, col. 1023.
[94] Pastor, *o. c.*, I, p. 140 f.
[95] Panzer, "Annales Typographici . . . ," *o. c.*, IX, 278, 684; Hain, nn. 9161, 9162, 9163.

in those days prove that Louis of Imola enjoyed extraordinary fame as a classical preacher. Pastor overlooks him and other papal preachers entirely.

During the reign of Innocent VIII (1484-1492) we again find a number of ecclesiastics preaching before the Pope. "Mostly this office devolved on the Procurators of the larger Religious Orders."[96] Louis of Imola is once more represented by his "Oratio de nomine Jhesu coram Innocentio octavo Pont. Max. habita in magna Cardinalium praelatorunque frequentia die primo Kal. Jan. anni 1486," printed at Rome 1486 in 4o, ff. 8.[97] Only the fact that it found great favor could have given the sermon access to the press in those days.

Alexander VI (1492-1503) commenced a regular schedule of preachers for the papal chapel, *viz.*, Dominicans, Friars Minor, Augustinians, Carmelites, Servites, whose names with critical annotations are listed in the 'Diarium' of Burchard.[98] Julius II (1503-1513) continued the custom of his predecessor,[99] and Leo X (1513-1521) followed this precedent with the added feature, that they should last no longer than fifteen minutes.[100] It is at least probable that these two last Popes also employed Friars Minor.

University Preachers

XX. Members of the Order who acted as professors at the universities often preached before the University, both the faculty and the student body. This was such an extraordinary occurrence, that we cannot expect to find a great number of these sermons preserved.

"Nearly five hundred sermons of St. Bonaventure have come down to us; the greater part of them were delivered in Paris before the university while Bonaventure was professor there, or after he had become minister general. In addition to these he composed "Collationes in Joannen," twenty-one discourses"; [101] the 'collationes' were delivered before the professors of the university and a very great number of Religious from Easter to Pentecost 1275.

The sermon of Richard de Mediavilla (ca. 1308), for the students at Paris 'de Ascensione Domini,' was published for the first time in 1925. Once the mss. sermons of Friars Minor doctors are published, many of them will prove to be such as were delivered before the faculty and students of the university. At the time printing was invented, most of these sermons were long forgotten, so that before 1536 there are but few university sermons. Again it should be remembered that at the end of the Middle Ages the sermons of the famous preachers of the Order had gained such admiration, that the homiletic labors of contemporary professors received but scant attention and consequently never saw the press. Of a later date, we have already mentioned the sermon of St. John Capistran before the students of Breslau. Just as this Friar Minor, though not a university professor, preached before doctors and students, so there are others who performed a similar task.

Court Preachers

XXI. The preparations for the crusades had time and again brought Friar Minor crusade preachers to the Courts of Princes. They announced the crusade indulgences to sovereigns and noblemen; they urged them to take part in the crusade and pinned the cross on their shoulders. Thus, repeatedly they preached before the great and the mighty.

The fame of their eloquence caused a number of Friars to be invited to the

[96] Pastor, *o. c.*, III, p. 251.
[97] Hain, n. 9164.
[98] Pastor, *o. c.*, III, p. 525.
[99] Pastor, *o. c.*, III, p. 754.
[100] Pastor, *o. c.*, IV, 1, p. 452.
[101] Cath. Enc. II, p. 652.

courts of princes. "We know, that St. Bonaventure frequently preached at the court of the kings of France and Navarra." [102] After him and up to the present day, countless Friars have done the same.

Beside these there are individual instances of so-called court-preachers, who lived at the court and filled the office of court chaplain, confessor, preacher. As early as 1249 John of Diest, O.Min., acted as court-chaplain to Count William II of Holland.[103] In 1316, however, the 'Statutae Generales' of the Order forbade the Friars to live at court. Yet, frequent dispensations from this law were granted.

Preaching to the Poor Clares

XXII. As might be expected, the members of the First Order were from the earliest days the spiritual guides of the Second Order, so that they conducted the services, heard confessions, administered the sacraments and preached to the Poor Clares. It was no small task for the Friars Minor to attend to several hundred convents of Poor Clares. In 1262 the nuns had grown quite presumptuous in expecting the Friars to obey their every beck and call. For this reason St. Bonaventure in 1263 peremptorily refused the spiritual care of the Poor Clares.[104] A year later, at the earnest request of Cardinal Cajetan, "Bonaventure consented to resume the direction of the Poor Clares which the Chapter of Pisa had entirely renounced the year before. He required the Clares, however, to acknowledge occasionally in writing that the favors tendered them by the Friars were voluntary acts of charity not arising from any obligation whatsoever." [105] Later on, too, the Order made repeated efforts to rid itself of the care of the Poor Clares; the popes, however, spoke in their favor saying, that the poor nuns could not be left without some proper guidance of souls in the spirit of St. Francis. Thus the more than thousand convents of the Poor Clares in the Middle Ages remained under the vigilance of the Friars Minor.[106]

Probably as with the Dominicans so also with the Minorites "their preaching in certain provinces, particularly in Germany and Italy, had taken on a peculiar quality, due to the influence of the spiritual direction which the religious of these provinces gave to the numerous convents of women confided to their care, namely, mystical preaching." [107] The fact, that the Friars Minor preached to the Poor Clares is established beyond doubt; and yet, we have few data on this preaching. The sermons of the Observant Stephen Fridolin (d. 1498), who attended to the Clares of Nuremberg, is the most we know of this type of preaching. Likely enough, the hitherto unpublished vernacular sermons belong in great measure to this category.

XXIII. As the Friars preached at their own chapters and to the Poor Clares, so they were frequently invited to preach to Religious of other Orders. "From the extant sermons of St. Bonaventure we know that the saint frequently preached at Chapters and in the monasteries of the most varying Religious Orders, and that many had the custom to copy his sermons.[108] Likewise there are sermons of Conrad of Saxony (d. 1279) which were delivered to Religious of other Orders.[109]

As Bonaventure and Conrad, so numberless Friars Minor in the course of centuries received the honorable call to preach before the chapters of cathedrals, canons, monks and other Religious. Beside these there were the

[102] KL. II, col. 1023.
[103] AFH. XIX, 1926, p. 457.
[104] AFH. III, pp. 664 ff.; IV, p. 65; V, pp. 48-50, 199 ff.; VI, pp. 389-392.
[105] Cath. Enc. II, p. 650.
[106] KL. III, col. 406.
[107] Cath. Enc. XII, p. 360.
[108] KL. II, col. 1023.
[109] Franz, *o. c.*, p. 23 f.

canonical Visitors, sent by the pope or bishop to the monasteries of either sex. At such occasion the Visitor in the course of the canonical visitation must preach several times to the assembled community. In very many, if not in most instances, Friars Minor were appointed to this office.

Of this phase of Franciscan preaching we are likewise but sparsely informed.

Army Sermons

XXIV. Intimately connected with the crusade preaching is the Army Sermon, or sermon to soldiers. By their preaching the Friars Minor not only recruited the soldiers, but also accompanied the armies on the crusade. We have already pointed out, how in 1270 many Friars were present in the crusade Army of King Saint Louis of France. Up to the time of the transport, sometimes for many months, the Friars had the spiritual care of the enlisted crusaders at home.

The various armies of the European states employed the Friars as preachers both in war and in peace. These Religious, so popular with civilians, were not to be withheld from the soldiers that had enlisted for patriotic wars. Sometimes they served as full army chaplains, at other times they merely performed the task of army preachers. This office has endured from the 13th century unto the present day.

The history of the military labors in the Franciscan Order remains to be written.

"Pest-Sermons"

XXV. One of the most dreaded evils of the Middle Ages was the so-called pest, or black death. The favor bestowed on the lepers, and later on the pest-stricken by the Franciscans was an inheritance from the Founder of the Order. This labor of self-sacrifice and heroism made the Friars especially beloved. "They were not content with administering to the pest-stricken spiritual and bodily care, but they sought ways and means to stem the spread of the disease and forestall the dangers of contagion. This is the purpose of the numerous pest-sermons, which they preached at times of epidemics. Very discreetly they knew how to direct the popular sentiment to the erection of hospitals.[110] Specially noteworthy in this respect is the Friar-bishop John of Diest concerning the pesthouse of Luebeck in 1260, and Dietrich Coelde (d. 1515) in his attendance and preaching to the stricken city of Brussels.[111]

Robert of Anjou

XXVI. We may classify as a very distinct type the royal preacher Robert of Anjou, King of Naples (d. 1343). He was not only a lifelong Tertiary of St. Francis, but died as a Friar Minor. Eighteen days before his death he made his profession in the First Order. Lenhart in "Language Studies" [112] has written of him from the linguistic standpoint as a Latin scholar and humanist. His best literary productions are Latin sermons. This noble prince was a brother of the Minorite Bishop Saint Louis of Toulouse (d. 1297). Robert has left in manuscript two hundred and eighty-nine Latin sermons and orations. Of these, eighty-nine are *sermones dominicales et festivales;* eighty-four *sermones de sanctis;* ninety-one *sermones et orationes* at various occasions of state; twenty-five *sermones casuales.* A critique and valuation of these sermons from a literary humanistic standpoint was published by W. Goetz, "Koenig Robert von Neapel (1309-1343). Seine Persoenlichkeit und sein Verhaeltniss zum Humanismus," Tuebingen 1910. For the first time in this work the literary importance of King Robert the Tertiary was made known, and it was evident

[110] Chrys. Schulte, O.M.Cap., in "St. Franziskus 1226-1926," Festschrift, Muenchen 1926, p. 35.
[111] Holzapfel, *o. c.*, p. 233.
[112] *l. c.*, p. 50.

that he was really the "Solomon" of his day.[113] The sermons of King Robert were actually delivered by him, and there is on record an instance when, because of one, he incurred excommunication.[114] In the following 15th century we find, that repeatedly laymen of a classical education were invited to deliver Latin orations before the Pope.[115]

At all events, this King, though married, is the first of the Humanist preachers in Europe. At the canonization of Thomas Aquinas on July 18, 1323 he delivered the Latin oration before John XXII and the papal curia at Avignon. It is usually overlooked that the poor schoolmaster James Deuse, later Pope John XXII, owed his position as tutor of the children of Charles II of Anjou to the Friars' influence at court. When this royal family was in captivity in Spain, James Deuse instructed both St. Louis of Toulouse as also his younger brother Robert of Anjou, and in great measure he owes his later advancement to the Friars.

This survey of the types of Franciscan preaching, though incomplete, shows how the crusades and the various heretical movements exercised a direct influence on Catholic homiletics in the 11th and 12th century and brought it into fresh bloom. Minorite preaching in the 13th century was no less influenced by these same factors. It is a mistake to explain the development of preaching in the Order of Friars Minor as having grown steadily and exclusively out of the spirit of St. Francis of Assisi and the genius of his foundations, unaffected by exterior influences and occurrences. The typical Franciscan spirit in the entire scope of its activity was acquired not solely from the rule and mode of life laid down by the Founder, but also, and very markedly, "from all the influences at work around it."[116]

The twelfth century may be called the era of preparation for an important ascendancy of the art and science of preaching. The inner life of the Church was in mighty fermentation. The incomparable religious enthusiasm created by the Crusades demanded unusual exertions and powerful accomplishments from the preachers and thus awakened their slumbering intellectual energies, bringing forth results which while not transmitted in writing are yet attested by history. The champion of these days and at once a thinker and preacher who pursues in great measure his own ways and establishes independent homiletic methods is the great abbot of Clairvaux, St. Bernard. He it is, as we shall see, who for many decades set the standard for preachers, and this also in regard to the Franciscan Order.

St. Francis as Preacher

As stated above, the apostolic life and the outward activity was the ideal of Francis of Assisi. The state of minds and the religious conditions at the end of the twelfth and the beginning of the thirteenth century were loudly calling for the realization of this ideal. Had not the Reformer of Assisi been the providentially selected instrument for the execution of the same, perhaps another would have been found for this task: else the whole history of the Catholic Church would have been written in different characters than we now possess it. Preaching is the primary expression of the apostolic life. Preaching, however, beside other requisites, presupposes some amount of knowledge, a certain degree of education. Hence, it is a false and now happily discarded assumption, a theory deduced from ignorance of Francis' character and misunderstanding of his purpose, that he was in principle opposed to study and the pursuit of science in the Order.[1] In accord with the apostolic aim of the newly founded Order the first assertion of this necessary study and knowledge was in the field of preaching,

[113] Hist. Jahrb. XXXII, 1911, p. 666; AFH. II, 1909, p. 211.
[114] AFH. V, 1912, p. 593.
[115] Pastor, *o. c.*, III, pp. 250, 525, 754.
[116] Devas, "Franciscan Essays," p. 26.
[1] Felder, "Studien im Franziskanerorden," p. 12.

for the spoken word in those days was the only known medium to influence the ordinary people. Inversely, from the form and contents of early Franciscan preaching we shall be able to conclude, whether a period of scientific study and proper education preceded it.

That the founder of the Friars Minor himself filled the office of a preacher of the word of God, is certain beyond a doubt. True, we have no written sermons of his, nor is it probable that any will ever be found in hitherto undiscovered archives; but we may be sure, that the content of his sermons is faithfully delivered to us, perhaps in the identical words in his letters to the various classes of men and states of life, in his praises of the virtues, and his paraphrases of the "Our Father" and "Hail Mary." Here is not the place to speak of his manner of preaching, so glowingly described by Thomas of Celano.[2] The original efforts at preaching of Francis and his early companions consisted in what has become known as the lay exhortation. An instruction which in a general way characterized then and does to-day characterize the preaching of the true Friar is transmitted to us in the ninth chapter of the Rule: "I also warn and exhort the brothers that in the preaching they do their words be fire-tried (well considered) and pure [3] for the utility and edification of the people, announcing to them the vices and virtues, punishment and glory, with brevity of speech . . ." As for Francis himself we are told by Celano "he left empty ornaments of speech, everything belonging to pomp and to display to those who are ready to perish; for his part he cared not for the bark but for the pith; not for the shell but for the nut; not for the multiple, but for the one only sovereign good." [4] Wherever Francis met a crowd of people assembled on the street, the market, the country roads he addressed them with the greeting, as an excerpt and fundamental idea of the Gospel: "The Lord give you His peace." Thereupon he invariably began his exhortation to love and fear of the Lord and the sincere practice of penance, modest in words, perhaps, but sublime in thought and sentiment, and ever coupled with wholesome results.

That Brother Giles (d. 1262), who always endorsed his father's admonition with the confirmation: "Well said; just believe him," exercised himself in the same simple apostolate, is proven by the collection transmitted to us under the name of the *Aurea Dicta;* nevertheless, these may hardly lay claim to the term *lay exhortation* since they were chiefly addressed to his intimate friends and members of the same brotherhood. In the present treatise of preachers they merit consideration only in as far as they express his perfect grasp of the primary vocation of the Order of the Friars. No printed or even manuscript texts of the contemporaries of St. Francis have been handed down to us. Still, there is every historical evidence that day for day the Friars left their hermitages "to enter the villages and towns, partly to seek the day's sustenance," but chiefly from a desire to uplift the masses to a higher moral and religious plane by word and example.[5]

The Lay Exhortation

In the "lay-exhortation," therefore, we have the first form of Franciscan preaching. This form, so characteristic of the young Order, was not to be discarded even after papal permission had been granted for the exercise of the actual sacred (liturgical) sermon. No reception of Holy Orders was required for it. In the first rule (non bullata) confirmed by Innocent III the holy founder gives a sample (ch. 21) of this manner of preaching introducing it with the phrase: "This or the like exhortation all my brothers may announce with the blessing of God, whenever it may please them among

[2] Vita, *l. c.*, 14.
[3] Ps. 11, 7 and 17, 31.
[4] 1 Cel. I—Paschal Robinson, "The Writings," p. xv.
[5] Card. Jaques de Vitry, in Felder, Studien, p. 7 and 35.

whatever men they may be." In chapter 17 of the same rule, where he treats *Of Preachers,* he distinguishes: "Let none of the brothers preach contrary to the form and institution of the Holy Roman Church, and unless this has been conceded to him by his minister." This precept coincides with chapter 9, *Of Preachers,* in the last rule (bullata), while for the lay-exhortation we have no corresponding tract in the final rule. However, the absence of a chapter in this latest rule dealing with the "Lay-exhortation," far from proving that it was abandoned at the advent of the true liturgical sermon by deacons or priests as some would have it,[6] rather confirms the opinion that the two forms of preaching existed side by side in the Order until such time as ecclesiastical canons prohibited laymen to preach at all; [7] else we would have to assume a flat contradiction in chapters 17 (*Of Preachers*) and 21 (*Of the Exhortation which all the Brothers may make*) in the first rule approved by Innocent III. Besides, we have proofs too numerous to detail here, in the life of the companions of St. Francis who, though no clerics, preached regularly.

Liturgical Preaching

The lay-exhortation, so generally practiced by the first Friars, had led others to conclude that it was in reality the only form of preaching practiced in the Order and intended by St. Francis.[8] But we have already stated that even the first rule besides the liberty of the lay-exhortation contained a chapter (17) repeated in the final rule of the year 1223 (9) for such brothers as may preach only after due examination, approbation and leave of the minister provincial. Hence two forms of preaching are clearly distinguishable as far as the text of the rule is concerned. For the strictly liturgical sermon historical evidence is as plentiful as for the exhortation. "Innocent III (at the first visit to Rome in 1209) gave Francis license to preach penance everywhere, and those brothers who would preach must obtain license from him." [9] The liturgical office of preaching is here implied, for which definite authorization from the Church was necessary since the earliest days; the ordinary exhortation, on the contrary, needed no such official ecclesiastical sanction. Liturgical preaching was the exclusive right of clerics, while it was forbidden to laymen under the most severe penalties.[10] For this reason the Pope enrolled Francis and his eleven companions among the clerics.[11] From this moment on preaching has truly become the office and vocation of Francis and his Order. Henceforth he had no apprehension to preach to any class or audience, to enter any pulpit, to employ all his native powers of eloquence, and he only refrained from preaching when coming in conflict with the jealousy of individual rectors of parishes: "If I should find secular priests I would not preach against their will in the churches where they live" (Testament). An old record from before the year 1250 assures us, that 'on Sundays and feastdays the brothers went forth from their convents to preach the gospel in the parish churches.' [12] It is certain that in the first decade of the Order the friars aided, or better substituted, in the duty of the prelates and rectors of churches by preaching in church at the time of divine service, in brief, that they were charged with the ecclesiastical office of preaching. That in the early days an unusually great number of secular priests came to be enrolled among the

[6] Franz, Drei, etc., p. 2; Holzapfel, *o. c.*, p. 215.
[7] Cf. Felder,, *o. c.*, p. 36 ff.
[8] Felder, *o. c.*, p. 37 ff. cites K. Mueller, "Die Anfaenge des Minoritenordens," and P. Sabatier, "Vie de St. François," for this opinion.
[9] Leg. trium soc. c. 12.
[10] Lecoy, *o. c.*, p. 23 f. 26.
[11] S. Bonaventure, Legenda major, c. 3: . . . fecit coronas parvulas fieri, ut verbum Dei libere praedicarent.
[12] Roger of Wendover in Felder, *o. c.*, p. 45 f.

Friars, can only be explained, from the fact that clerics in the Order were authorized to hold office as preachers at divine service.

The obligation of the Catholic preacher was not yet exhausted by the form of sermon thus far treated. We notice that Innocent III enjoined on the Friars to preach *penance*, anywhere and everywhere: if they performed this duty to satisfaction, the privilege should later on be extended. A penitential sermon in the medieval sense is equivalent to a moral sermon, one that incites to a strict Christian life according to the tenets of the Gospel, that treats of virtue and vice, of punishment for sin and reward for good deeds (vitia et virtutes, poenam et gloriam, Rule of St. Francis, ch. 9). By this restriction to the preaching of penance the pope as yet excluded the dogmatico-theological sermon, or better, as the term theology was generally understood, the sermon based on and in explanation of the Scriptures. But even this was not long in the coming. As soon as after the death of the Founder, if not in his lifetime, the number of cultured clerics warranted abrogation of this restriction, the road to the dogmatic sermon was laid open.

It can never be maintained, as has been done by Sabatier,[13] that Francis was in principle opposed to the study and education necessary for the worthy minister of the Word of God. The bitterly discussed text of the Rule " and those who are unlearned should not strive to become learned " (ch. 10) was addressed to the lay members of the fraternity. It was to guard them against instability, against constantly wishing to change that vocation, to which once they had felt certain that they were called by God. On the other hand, Francis proved by word and action, above all by the reverence shown to priests and those theologically trained, that he was just as emphatic for them to stick close to their chosen vocation and employ all the means necessary for a worthy fulfillment of the same. He could not, therefore, conscientiously protest against the study of theology, and consequently against the dogmatico-theological sermon. What was absolutely foreign to the same and irrelevant, he wished to be rigorously excluded, " lest these things extinguish the spirit of prayer and religiousness " (Rule, ch. 5). The earliest general constitutions of the Franciscan Order almost seem to indicate that according to the manner of speech in medieval days, the text in question may be rendered as: " the unlearned (laybrothers) shall not strive to become learned (clerics)," and " the learned shall not attempt to become unlearned." In brief, even though the Rule of the Friars Minor contains no minute regulations with regard to the studies for those preparing for the ministry of preaching, the absence of such prescriptions in other rules (St. Benedict, St. Augustine), as well as the modicum required for the pulpit, make it self-evident that the dogmatic sermon was necessary, if the Order was at all to live up to the purpose for which it had been founded.[14]

St. Francis' Attitude Towards Learning

There were famous preachers at this early period, men who before their entrance into the Order had held important positions, such as canons, jurists, professors at universities, for instance, Matthew of Narni (*d. ca.* 1241) and Gregory of Naples. Both had been appointed vicars general during Francis' absence in the Orient (1219-1220). The former, buried at Narni, is said to have confirmed his powerful preaching by many miracles, some of which are recounted by Bartholomew of Pisa.[15] Gregory was the first

[13] Vie de St. François, ch. 16.
[14] Felder, p. 64 ff.
[15] Lib. Conf. p. 242, 510.

provincial minister of France, who afforded shelter to the English brethren who came to Paris and there permitted them to preach. Of him it is said: "Who is to be compared to Gregory in preaching, whether at the university of Paris or among the clergy of entire France?"[16] He died in 1276 as Bishop of Bayeux. Other great preachers are Peter Catanei, the former lawyer and "guardian of St. Francis" as well as Brother Elias of Cortona. Others who preached in Italy during and after the lifetime of St. Francis are Gerard Boccabadi and Benvenutus, fellow citizens of Modena, and Rinaldus of Arezzo.

Following is a list of preachers of this period, who lived and labored during or shortly after the lifetime of St. Francis. The little that is attested of them merely acquaints us with the fact that they preached in the spirit and according to the pattern laid down by the sainted founder. I have failed to find any traces of their sermon works, and hence the conclusion is, that in their preaching they did not employ the methods of the schools.

Leo Valvassori of Perego (d. 1263). When he joined the Order is obscure. He was looked upon as a special favorite of God because of his piety and great learning. The parties of the city of Piacenza, divided in strife, selected him as their arbiter. He became bishop of Milan and died in the eighteenth year of his episcopate. He is numbered among the greatest preachers of the Order.[17] He wrote *Conciones variae.* They have been lost or are concealed in the archives.

John Parenti (d. 1250). He was born in the neighborhood of Rome. He was the first successor of St. Francis as Minister General of the Order (1227-1232). As Provincial of Spain he propagated the Order there. When at Rome his eloquence failed to calm the citizens risen in rebellion against Gregory IX, he threatened them with a flood of the Tiber, a prophecy that was almost immediately fulfilled accompanied by famine and pestilence. After his generalate he retired to Corsica, where he labored in the spirit of the holy founder. He died there, many miracles occurring upon his intercession. Before his entrance to the Order he had been a jurist, trained at the university. He left some tracts on law, but seemingly no sermons have been handed down.[18]

Zachary of Rome (d. 1250). He was received into the Order by St. Francis, who sent him to Spain and Portugal, where through his edifying life and powerful sermons he accomplished much toward the suppression of the Albigensian heresy. Many miracles occurred after his death.[19]

Sabbatin of Assisi (d. 1215), fourth desciple of St. Francis, sharing his trials and penances. He preached with great success throughout Italy, and accompained Francis to Syria and Egypt. The Lord confirmed his word with many miracles.[20]

Philippus Longus (d. 1259), the seventh disciple of St. Francis, and eminent preacher, laboring during the latter years of his life in France until he died at Montferrand in the odor of sanctity.[21]

Rizzerius of Muccia (d. 1236), studied at the university of Bologna, whence, moved by the preaching of Francis himself, he joined the Order. Almost all his days after this were consumed in preaching. He was a close confidant of Francis. He is numbered among the Blessed, his feast being celebrated on March 26.[22]

[16] Eccleston, i, 4; v, 37, 39.
[17] Cf. Bihl, Cath. Encycl. vol. VI, p. 292; Ausserer, *o. c.*, p. 875.
[18] Ausserer, *o. c.*, p. 1.
[19] Ausserer, *o. c.*, p. 65.
[20] Ausserer, *o. c.*, p. 113.
[21] Ausserer, *o. c.*, p. 260.
[22] Ausserer, *o. c.*, p. 298.

Antony of Rome (d. 1292), a learned and holy man, a zealous preacher, who possessed the gift of prophecy.[23]

Paul of Spoleto (d. 1241), also called Paul of the Marc Ancona, a disciple of St. Francis, occasionally accompanying him on his preaching tours. By his sermons, and more so by his example, he accomplished great good. Many miracles occurred through his intercession.[24]

Illuminatus of Rieti (d. ca. 1266), accompained St. Francis on his apostolic missions, as well as to Syria and Egypt.[25]

Simon of Colazzone (d. 1240), was admitted to the Order by St. Francis himself. Because of his perfection and learning he was made Provincial of the Marc Ancona and later of Umbria. In the course of time he attracted his brothers and nephews to the Order as also his sisters and his mother, a friend of Emperor Otho IV, to the Poor Clares. His preaching was accompanied by numerous and most astounding miracles. He lies buried at Spoleto.[26]

Humilis of Perugia (d. ca. 1250), received the habit at the hands of St. Francis in 1211, when he was sent to Florence and became an excellent preacher. The date of his death is somewhat doubtful.[27]

Ardizius Conradi of Leganano (d. 1236), was received into the Order by St. Francis. He was a shining example of holiness as well as learning and accomplished much good by his preaching. He died at Sinigaglia.[28]

Bernard of Quintavalle n. Assisi (d. 1241), the first disciple of St. Francis. We hear that in 1211, two years after the foundation of the Order, he had preached in Bologna, the University city.[29] Yet, he belongs to the non-scholastic preachers, since scholasticism was introduced only a decade later. The *Fioretti* (London 1905, p. 2) say of him: "By the purity of his soul he flew up to the light of the Divine Wisdom like the eagle, St. John the Evangelist, and explained most profoundly Holy Writ." He founded the first Franciscan establishment at Florence and frequently preached in that city.[30]

Hugh of Regio (d. ca. 1285) surnamed Hugo Pocapaglia (*i. e.* little straw), was a teacher of grammar before his entrance and famed for his wit and ready repartee. Salimbene [31] calls him "solemnis et optimus praedicator, qui mordaces (*i. e.* the critics) Ordinis confutabat et confundebat praedicationibus et exemplis (*i. e.* by biting anecdotes); nam Magister Guido Bonattus, ab eo fuit confusus coram universitate et populo liviensi (Monteleone?) ut toto tempore quo fr. Hugo fuit in partibus illis non solum non loqui, verum etiam nec apparere audebat." This famous astrologer, Guido Bonatti, who so feared the satire of Friar Hugh, in his old age joined the Minorites himself.[32]

Roger of Todi, Blessed (d. 1236), disciple of St. Francis, who received him into the Order in 1216. He was powerful as a preacher and an expert at leading souls to perfection, of which the Blessed Philippa Mareri (d. 1236) is the best proof.[33]

Guido of Cortona, Tert. S. Fr. (d. 1245), a Tertiary priest. He has been beatified and his power as a preacher universally acknowledged.[34]

[23] Ausserer, *o. c.*, p. 303.
[24] Ausserer, *o. c.*, p. 316.
[25] Ausserer, *o. c.*, p. 432.
[26] Lib. de Conf. pp. 240, 241, 510.
[27] Ausserer, *o. c.*, p. 927.
[28] Ausserer, *o. c.*, p. 952.
[29] Joergensen, "Der Hl. Franz von Assisi," Kempten 1908, p. 498.
[30] Lib. de Conf., p. 495, 518.
[31] Chronica, p. 415, ed. I.
[32] AFH. vol. XI, 1918, p. 39 nota.
[33] Kirchl. Handl. II, 1800.
[34] Kirchl. Handl. I, col. 1811.

Rainer of Perugia (d. 1245), an excellent preacher, who travelled on foot through the greater part of Italy, announcing everywhere in original Franciscan manner the word of God. He died at Perugia.[35]

Philip of the Marc Ancona (d. ca. 1271), one of the first sent by Francis into the Marc Ancona to preach. He died in the midst of his activity.[36]

Richard, bishop of Fossombrone, Tert. O. S. Fr. (d. ca. 1242); by his sermons he made the sinners tremble while privately he observed the rule of penance with the greatest rigour. He died in the odor of sanctity.[37]

Ventura of Pissignano, Tert. O. S. Fr. (d. 1310), a hermit who frequently visited the neighboring towns to preach penance by his lay-exhortations, accomplishing much good and converting the masses to join the Order of Penance.[38]

Bartholomaeus Cardinalis, Tert. O. S. Fr. (d. 1241), was a canon at the Cathedral of Compostella, belonging to the class called "cardinals." He had entered the Order of Penance in 1214, and thereupon was influenced both in his preaching and other priestly activity by the Franciscan spirit. This it was, as he confesses, which subsequently gave him such power over souls.[39]

Henry of Pisa (d. after 1240), called *solemnis praedicator et cantor*. He is equally famous as preacher and choirmaster, having written the music to many liturgical sequences. Salimbene of Parma was his scholar in music. He was Custos of Siena, thereupon first minister of Roumania (or Greece). He died during a provincial chapter at Corinth.[40]

Andrew Cacciolo de Spello in Umbria, Blessed (d. 1264), was first a secular priest, entered the Order during the lifetime of St. Francis in 1223, was a zealous preacher converting by the power of his word a great number of sinners. His sermons were accompanied by extraordinary miracles, even such as raising the dead to life. His feast is June 13.[41]

Gerard Rangoni of Modena (d. 1251), a disciple of St. Francis and a most effective preacher, whose word was accompained by signs and miracles.[42]

Rose of Viterbo, Tert. S. Fr., Saint (d. 1252), though a woman, preached with permission of the Apostolic See, not merely the ordinary and generally permissable lay-exhortations, but even in the pulpits of churches by which she converted many heretics and sinners. She died either 1251 or 1252; her feast is September 4.

Thomas (Tomasuccio) of Valmacinara, Tert. St. Fr. (d. 1367), a layman and hermit, who upon divine command left his hermitage to preach to a people rebelling against the Pope. He was famed throughout Italy. He died in the odor of sanctity; he is a typical example of the non-scholastic lay-exhortation.[43]

Gandulphus of Binasco (d. 1260), a zealous preacher and perfect religious. He died at Polizzi in Sicily, where the church has granted his veneration as a Blessed.[44]

Anthony of Segovia (d. 1278), had first been a Cistercian. As a Franciscan he was indefatigable in pulpit and confessional, his work being confirmed by many miracles.[45]

[35] Ausserer, *o. c.*, p. 533.
[36] Ausserer, *o. c.*, p. 570.
[37] Ausserer, *o. c.*, p. 699.
[38] Ausserer, *o. c.*, p. 699.
[39] Ausserer, *o. c.*, p. 523.
[40] Heimbucher, *o. c.*, p. 462; Kirchl. Handl. I, col. 1902.
[41] Ausserer, *o. c.*, p. 515.
[42] Ausserer, *o. c.*, p. 746.
[43] Ausserer, *o. c.*, p. 803.
[44] Ausserer, *o. c.*, p. 806.
[45] Ausserer, *o. c.*, p. 321.

Conrad of Ascoli-Piceno, Blessed (d. 1289), preached with abundant fruit at Rome, in Africa and at Paris. Feast is celebrated April 19.[46]

Adamus Italus (d. 1287), a magnificent dispenser of the Word of God, resplendent with the gift of prophecy and miracles.[47]

William of Noto, Tert. S. Fr. (d. 1315), though a mere layman, he was permitted to ascend the pulpit in many places because of his great virtue.[48]

James of Falerone (d. ca. 1290), was a very fruitful preacher as well as an exemplary religious.[49]

Preaching Outside of Italy

Of the brethren in England we read soon after their advent in 1223, that "they were so intent on acquiring a knowledge of scripture that they did not hesitate to go daily to the theological schools, no matter how great the distance. Many of them were found worthy to be given the office of preacher, such as Hugh of Baldock, Philip of Longton, William of Ashby, who preached the Word of God both to the clergy and laity and Ralph de Rose, who because of the exceeding charm of his preaching came into great favor with the King of England." [1]

Haymo of Faversham (d. 1243), called the "Speculum honestatis," minister of England and General of the Order since 1239. In 1233 he was a member of the embassy sent by Gregory IX to Constantinople to negotiate for the union of the Greek and Latin Churches, was also employed by the same Pope in the work of revising the Roman Breviary. Already when as a priest he entered the Order at Paris in 1223 he enjoyed the name of a celebrated preacher, and after he came to England "both in preaching and in disputations he was very useful to the first brethren in their simplicity; for so pleasant was his address and so eloquent was he, that even with those who were opposed to the Order he himself was popular and acceptable." [2] He is buried at Anagnia. He wrote a *Sermonum per annum liber* 1. et alia.[3]

Famous French preachers among the Minorites of this early period are:

Hugh of Digne (d. ca. 1256). Wherever he went large crowds of men and women followed him, eager to listen to his words. He had been a member of the higher secular clergy, and, as John of Parma states, gracious in word to priests and people alike, convincing in public disputations to such a degree that one thought to behold in him a second Paul.[4] He died in Marseille and lies buried in the choir of the Minorite church. Only his writings on the Rule, Constitutions, poverty, Third Order, etc. are extant. Sermon before the court of King St. Louis. Lecoy, "Table Bibliographique," p. 513.

Gilbert de Tournai (d. 1270), alias Gilbertus or Gisbertus. All that is known of him is, that he was professor of theology, that at the command of Alexander IV he collected a series of sermons on the Sundays and feast-days, which he had preached to the clergy of Paris, and that a great number of other homiletic works are extant under his name. His sermons to the many kind of states and professions of life are not as interesting as those of Jaques de Vitry or of Humbert de Romans, O. P., and the titles bear little relation to the infinite details treated in the text. Thus, in a MSS. one of the copyists, undoubtedly both fatigued and vexed at the

[46] Ausserer, *o. c.*, p. 380.
[47] Ausserer, *o. c.*, p. 440.
[48] Ausserer, *o. c.*, p. 468.
[49] Ausserer, *o. c.*, p. 656.
[1] Eccleston, p. 34, 41.
[2] Eccleston, p. 38.
[3] Fabric. III, p. 81; Cath. Enc. VII, p. 161; AFH. II, 1909, pp. 305, 433; Golubovich, "Bibilotheca Bio-Bibliograph. della Terra Santa," vol. I, Quaracchi 1906, pp. 163-169.
[4] Lecoy, *o. c.*, p. 146.

tedious task, cuts short his work with a desperate stroke and the remark: "Date vinum scriptori."[5] He wrote *Sermones de tempore*, Mss. lat Troyes 775, 823, 1778; Lisbon L 5, 18. Ed. Paris, 1518 in-8°. *Sermones de sanctis.* Same as de tempore. *Sermones ad status.* Louvain (Jean de Westphalie), 1473; Paris, 1513 in-8°. *Sermones super cantica.* Mss. in San Francesco, Assisi listed in Inventarium of 1381 in shelf (eastern) 2. *Sermones miscellanei.* Mss. in Biblioth. S. Benigni, Dijon, cod. 186. *Sermones de Sacr. Altaris.*. (Printed 1540?) *Sermones de nomine Jesu vivi.* Mss. at St. Martin's, Tournai. *Quadragesimale.* Mss. at Friars Minor, Coblenz.

Eudes Rigaud (d. 1275) lat. Odo Rigaldus, joined the Order during the generalate of Brother Elias. Because of his great learning and power as a preacher Innocent IV made him archbishop of Rouen in 1247. Philip, King of France, placed him at the head of important matters of State, and Gregory X commissioned him together with Paul the Minorite bishop of Tripolis to prepare the material to be treated at the Council of Lyons. Together with Alexander of Hales, John of Rochelle and Robert de Bastia, he is one of the Quatuor Magistri, who composed the Expositio Regulae S. Francisci. It is doubtful, whether there are existing any written monuments of his great eloquence.[6] *Conciones Quadragesimales* incip. Poenitentiam agite. Mss. in Bibl. of Toledo under G. n. 13. (?) *Sermones Archiepiscopi Rhotomagensis.* Mss. In Bibl. S. Petri, Cambridge in vol. 109, t. 1; also Oxford, College of Jesus t. 1, part 2, nr. 2023. *Sermones* of various authors, containing a number of Eudes Rigaud, Mss. in Bibl. Ord. S. Aug. at the new bridge Paris. *Postilla* super Psalt. Mss. in Balliol Library, Oxford, cod. 36. *Postillae* in Evangelia, same Oxford, cod. 37.[7]

Alexander of Villedieu (d. 1240), a famous grammarian and doctor of theology of the Sorbonne. Besides his linguistic works he wrote: Two *sermons*, recently found in Ms. lat.[8] *Sermones aliquot.*[9]

Bartholemew of Bologna (d. 1287), is not listed in Wadding or Sbaralea. Of him we have a *sermon* in Ms. (Hist. litt. de la France) and *Sermons divers* in Ms., Turin biblioth. 1156.[10]

Gr. (?) O. Min. 1231. He is spoken of as minister of France, and thus is probably the Gregory of Naples mentioned above. He is the author of the two *sermons*, preached at Paris in 1231 on Good Friday and Holy Saturday. Latin Ms. Bibliotheque Nation., New acquisitions, Cod. 338, fol. 148.[11]

John of Blois (1231), a Friar of whom no particulars are known. He has left a sermon preached at Paris in 1231 on the feast of the Conversion of St. Paul, Ms.[12]

Martin the Lombard (1230), a Friar omitted by Wadding, has left a sermon preached at Paris at St. Stephen's in 1230. Ms. newly found, Latin 338, fo. 74.[13]

Peter, Friar (ca. 1260), unknown, has left *Sermones de sanctis*, Mss. Troyes 1839, 1996 (XIV) and Five sermons on different feasts, Ms. Lat. 15971, fo's 113, 149, 187, 191, 197. Perhaps these fragments are from different authors of the same name.[14]

Richard, Friar (ca. 1230), is also unknown. His Sermon preached at Paris on the feast of St. Niclas in 1230 is recorded in Ms. Lat. 338, fo. 51, v.[15]

Gregory the Lombard (d. after 1220), a disciple of St. Francis, sent by him to France, came to Bayeux, where by his preaching he gained the

[5] Lecoy, p. 149, 509.
[6] Lecoy, p. 148, 504.
[7] Sbaralea, n. 3025.
[8] Lecoy, p. 497.
[9] Wadding, p. 10.
[10] Lecoy, p. 499.
[11] Lecoy, p. 507 and Sabatier, Vie. 268.
[12] Lecoy, *o. c.*, p. 515.
[13] Lecoy, *o. c.*, p. 520.
[14] Lecoy, p. 525.
[15] Lecoy, p. 527.

affection of the inhabitants to such a degree, that in 1220 they built there a monastery for his Order. He died at Bayeux.[16]

The unfortunate expedition of the first Friars to Germany in the year 1217 is well described in the *Chronica Fr. Jordani a Jano*. The sixty brethren under the leadership of John of Penna were no mean preachers as long as they used their Italian mothertongue or Latin. But knowing only the word "ja" of the German language and using it as an answer to the question "whether they are preachers of the Lombardian heresy," incurred bitter enmity, persecution, and maltreatment at the hands of "those barbarians." At the chapter of the "Mats" in 1223 Francis commissioned Brother Elias to ask for volunteers to go to Germany. Ninety brethren were ready to brave persecution and certain martyrdom. Caesar of Spire, the appointed Provincial for Germany, selected from their number twelve clerics and thirteen laybrothers to accompany him.

Caesar of Spire (d. ca. 1239), had studied at Paris under Conrad of Reisenberg, the later bishop of Hildesheim. After his return to Spire and as yet only a subdeacon he preached penance and the simple life according to the Gospel with such fervor that the noblest ladies of the city discarded their silks and jewels and were content with very modest attire. This incident caused their angered husbands to accuse Caesar of Neo-Manichaeism and to clamor for his death at the stake. However, his former teacher Conrad of Reisenberg protected him against such a fate. At occasion of the Fifth Crusade (1217) he went to the Holy Land. There he met Brother Elias, whom Francis had sent to the Orient. A sermon of Elias induced Caesar to join the Friars Minor. On Francis' own return trip from Syria in the beginning of 1220 he was accompained by several brethren, among them Elias, Peter Catanea and Caesar of Spires. At Pentecost 1221 a second and successful expedition was organized from Porziuncola into Germany, with Caesar of Spires as leader and as first minister of that country. The company of twenty-five left at intervals in groups of three and four selecting as a meeting ground the city of Trent. The bishop heartily welcomed them, and Caesar and Barnabas, surnamed Teutonicus, both equally conversant with Italian and German, preached to the people in the market place on the feastday of St. Michael. Their sermon attracted a prominent citizen, Peregrinus, into the Order, who spoke German and Italian fluently. Wherever they went they were well received, especially in the cities, the bishops readily granting them license and even commissioning them to preach. Caesar himself established headquarters at Augsburg, whence he sent out his brethern to the various towns and sections of Germany. The century was not yet closed, when the Order possessed in Germany four provinces with 250 monasteries, a rapidity of propagation unequalled in the history of Religious Orders. The chief cause was the artless handling of the Word of God, "fire-tried and modest," wherewith they conquered the popular mind by storm.

The monastery at Ratisbon soon attained the name of a "school of popular eloquence and true Christian mysticism."[1] While at Worms the bishop and the canons gladly offered them the cathedral for their preaching.[2] Others in the company of famous preachers beside those already mentioned, are: John of Piano Carpini, who preached in the Lombardian language to the people and in Latin to the clergy; Thomas of Celano, the author of the 1. and 2. Legend on St. Francis; Joseph of Treviso; Abraham of Hungary; Count Simon Colazone of Tuscany; the German Friar Conrad, Peter of

[16] Ausserer, *o. c.*, p. 671.
[1] Heimbucher, *o. c.*, p. 350.
[2] Schlager, *o. c.*, p. 11.

Camerino; James and Walter; and finally the two deacons, who likewise preached, Palmerius and Jordan of Jano, the latter the chronicler of the coming of the Friars to Germany. Of the thirteen laybrothers the chronicler mentions only Benedict of Salato, a German, and Henry of Swabia; it is almost certain that the brothers, at least those acquainted with German, made free use of the "lay-exhortation."[3]

The form of the Franciscan sermon thus far discussed marked a distinct departure from the wonted manner of preaching by the mere recitation of patristic homilies before the twelfth century. The Friars, both Preachers and Minors, had gained control of the homiletic field to such an extent, that the parish priests complained: " . . . our parishioners do no longer wish to assist at the services in our churches, especially so on feastdays. Worse still, they think it wrong to hear a sermon not preached by a Mendicant Friar."[1] Beginning with the present period, it was again necessary that the clergy in their method of preaching follow the lead of the two Mendicant Orders, if they expected to attract appreciable audiences to their churches: the most definite course to gain their end was that adopted by hundreds of canons, parish priests, and lesser clergy, namely, to accept the Franciscan garb in the First or the Third Order. As stated above, a change in the form of preaching had already been inaugurated by Bernard of Clairvaux and a few other Crusade Preachers.

Mysticism and Scholasticism

The homiletic regeneration was completed through the foundation of the two Mendicant Orders. The preaching tactics of the Dominicans were of a more learned nature, while the Franciscans became at once the favorites of the common people. Their manner of expression, to the great dismay of some of the parish clergy, was the language of the common folk, without, however, adopting their faults. They treated their themes with daring familiarity, they were the advocates of the poor and downtrodden, and were not afraid to remind both secular and ecclesiastical superiors of their duties. Because of the immense attendance—twenty-, forty-, nay, sixty-thousand hearers—the popular sermon was transferred out of church into the open, a custom which due to growing abuses was forbidden by French synods as early as the beginning of the 15th century, while in Italy it continued far longer.[2] The immense concourses to their sermons had made of the Friars the incontestable standards and models of medieval preachers, so that as a result we find homiletic literature abounding as never before. We must remember that there existed no newspapers, printing was not invented, manuscript books were dear and hence little read, for which reason the passing of a Friar through a certain district was an event, which could not be passed over by deliberate absence. The result of his preaching was the more wholesome, if coupled with his word was the fame and proof of personal sanctity.[3]

A stage of transition from the early penitential sermon of the Friars to the now ripening scholastic method may be said to find its foremost representative in St. Antony of Padua. Though the sermons bearing his name, if they be by him at all, are but meagre relics of his universally acknowledged eloquence, they give evidence both in contents and construction of a thorough theological preparation for the office as preacher. They are not more or

[3] Cf. "Chronica Fratris Jordani," ed. H. Boehmer, Paris 1908, in 8vo., pp. lxxxii—93; Michael, *o. c.*, p. 81 ff.; KL. Bd. 2, p. 1662 ff. on Caesarius v. Speier by Grammer, O.Min.; Eubel, Strassburger Minoritenprovinz, p. 6 f., 196 f.; Schlager, Koelnische Franziskaner-Pr., p. 7 ff.; Minges, Franziskaner in Bayern, p. 3 ff.

[1] "The Third Order of St. Francis," by Fredegand Callaey, Pittsburgh 1926, p. 90.

[2] Lecoy, *o. c.*, p. 228 f.

[3] Thureau-Goetzelmann, *o. c.*, Neue Predigtweise, p. 25 f.

less elaborate penitential (moral) sermons, artlessly composed as heretofore, nor do they portray strictly scholastic training. They bear the imprint of Bernard of Clairvaux with a discreet anticipation of scholastic merits.[4] Whether St. Anthony had preached before his transfer from the Augustinian Canons to the Friars Minor, can only be decided by an affirmation or negation of the question, whether at that period he was already in sacred orders. Suffice it to say, that he was twenty-five years of age having spent ten years in the study of Sacred Scripture under Augustinian masters in Portugal. He came to the Franciscans well equipped for the office of a preacher after Francis' own heart, since mere profane and secular knowledge was foreign to him while on the other hand he had drunk deep from the waters of mystical theology. His sermons throughout breathe strongly the old patristic and the modern Bernardian mysticism. For this reason Francis correctly deemed him the best fitted for appointment to the office of Lector of theology at Bologna in 1222. The purpose of this office was none other than to train the young Friars in typical Franciscan homiletics.

The First University

The beginnings of the scholastic sermon are inseparably linked to the scholastic method at the universities. It was Peter of Staccia who in the early part of the year 1220 had opened at Bologna the first house of studies of the Friars Minor. When Francis shortly afterward found this house of studies, he immediately gave orders to vacate it, and he is even said to have cursed Peter of Staccia for having acted contrary to the rule.[1] But as Felder correctly remarks, this story of the malediction seems to have been fabricated later by the Spirituals especially since the rule was only approved in 1223, so that Francis would hardly appeal to its authority. One thing is certain: the monastery at Bologna had given the first impulse to the pursuit of scholastic studies in the Order, and after its temporary vacancy of two years the studies were resumed permanently with the coming of Friar Antony, the first Lector, appointed by Francis himself. The conclusion of Sabatier, therefore, to what he styles the typical opposition of Francis to higher studies, is premature.[2] What he opposed was the *unauthorized* opening of a study-house by Peter of Staccia and his transplantation of the *university faculties* into the Order; to the complete exclusion of scripture and theology, namely, these faculties consisted in the liberal arts and especially in the Roman law. Theology, however, particularly the Scriptures, far from being against the spirit of the rule or the preacher's vocation of the Order, were considered, also in Francis' mind, essentially necessary, if the young Friars were to live up to a worthy discharge of their duties. And Antony because of his profound knowledge of Scripture is called "arca utriusque testamenti." Antony's position, then, at Bologna resolves itself into this, that he was to inaugurate in this foremost Italian university city a thorough course of homiletics.

Antony of Padua

The eloquence of Antony of Padua takes precedence before all other virtues and excellencies of this remarkable Franciscan. The early "Vitae" of him record him only as a preacher, and he is reckoned by some as the most popular preacher that ever lived, that twenty and thirty thousand people crowded at night around the stand where he was to preach next morning. Regarding his method of composition I consider it doubtful, as claimed by some, that he was the first preacher who made a careful division of his

[4] Krieg, *o. c.*, p. 60 f.
[1] Cf. Joergensen, "Der hl. Franz v. Assisi," Kempten 1908, p. 498-504; Felder, "Studien," p. 123-131.
[2] Vie de St. François, *o. c.*, p. 321.

sermons into several heads, thus employing full force the scholastic method.[1] That he observed in his discourses more logic, order and division than the preachers heretofore, that this was a result of the methods then pursued in the lectures of the schoolmen at the universities, of whom Antony was now a quasi-member, so much is certain; but the many formal divisions, subdivisions and distinctions which celebrated their triumph a few years later is very likely the work of other pens than his. That Antony became so popular lay in this, that he abounded in illustration, and that of a novel kind. Anecdotes of saints and martyrs had become somewhat stale. His sermons are remarkable for the profuse illustrations, anecdotes and stories they receive from the trades and other occupations of those he was addressing, from the habits of animals and other such matters of common observation.

Judging from the scant skeletons of his discourses, St. Antony was no exception to the habit of medieval preachers of employing ludicrous as well as serious means of fixing the attention of their hearers, of a tendency to excite laughter in its turn as well as other emotions, of introducing frequent witticisms with the honest purpose of doing good and on the principle of becoming all things to all men.[2] Furthermore, as he travelled on his laborious missions through the north of Italy it is expressly recorded that his pronunciation and idiom were so perfectly correct, that none could have taken him for a foreigner. "Yet, like those of other great preachers his published sermons by no means correspond to his reputation. Crammed full of Scripture they are, indeed, but so beyond even medieval usage in ultra-mysticism—so involving metaphor and distorted biblical illustration,—and breaking off the thread of the subject to pursue some accidental type—that the written sermons can surely not be those that he preached, else his fame is false and misplaced. Still, as historically and more than sufficiently proven, he was one of the greatest preachers that ever lived. The fact is this: his discourses that have come down to us merely profess to be sermon notes, and ought so to be called on their title page. They were composed at the desire of his superiors for the benefit of the clergy; the sermons on the Saints were written at the request of the Cardinal Protector of Ostia. They were learned, compressed, regular essays: the sinews and bones of discourses, but useless in themselves, till some competent preacher should clothe them with form and imbue them with the breath of life. We constantly find such marginal notes, as: "narra historiam . . . ," "prosequere evangelium . . . ," "si vis, super hoc concorda illud." Thus they are entirely dialectic: and hence eloquent passages are neither to be found nor looked for. From all this we must conclude that, though St. Antony could put on paper his store of biblical knowledge and theological learning, his eloquence he was unable to preserve."[3]

St. Antony died at Padua in 1231. His sermons were frequently printed without, however, applying the critical pen to their authenticity. The first edition in print appeared at Paris in 1521 by the printer Jod. Badius Ascensius with the title: *Quadragesimales sermones cum reliquis ejusdem divi sermon.* in 2 vol. of which the first part: *Quadragesimales sermones* consists of eight unnumbered folios, one hundred and seventy-six folios at thirty-four lines each; the second part: *Sermones de sanctis* has 8 unnumbered folios, seventy-two folios at thirty-four lines, both 8vo. The

Works of St. Antony

[1] John A. Broadus, "Lectures on the History of Preaching," New York 1901, p. 101-106.
[2] Neale, *o. c.*, Introduction, p. li, liii.
[3] Neale, "Medieval Preachers," p. 219 et s. The author gives some examples of St. Antony's sketches.

sermons were submitted to the press by Bernardin de Pinerolio, Minoritarum provinciae Turonicae ministro. The entire work left the press on September 13, 1521; copies of this work are most rare at present. One copy is in St. Francis Monastery, W. 31st Street, New York, well preserved in original leather binding. The back of this copy is somewhat damaged, otherwise it is excellent. On the first page a wood-cut represents printing on the printing press, which is one of the earliest representations of the printing press; beneath the cut we read the lettering in ink: *est Monasterij sancti Spiritus;* where this monastery is, is not stated. The date is given in Arabic numerals and the text is printed in Roman (non-gothic) letters, a novelty in printing at that time most extraordinary. The second edition of this work appeared *cura Raphaelis Maffaei* at Venice 1574 and 1575 in 8vo,[3] also in 2 vols. The *Sermones Quadragesimales* from the Saint's autograph were edited by Francis Marty of Pergola, O. M. Conv. at Bologna 1649. The *Sermones Quadragesimales de tempore et de Sanctis* together with other writings of St. Francis and St. Antony were edited by John de la Haye, O. Min. Obs. in *Opuscula S. Francisci* at Paris 1641, 1 vol. fol., the works of St. Antony have individual pagination and number 16 fol. prelim., and 744 pp. as text with 24 pp. as index (Lud. Rosenthal, XII, n. 547). A final edition appeared at Stadt am Hof (Pedeponti) in Bavaria in 1739; *Sermones de sanctis et diversis,* Padua 1684; *Sermones in Laudem gloriosae V. Mariae,* Padua 1885. Antony Pagi, O. M. Conv. edited some hitherto unprinted sermons at Avignon 1684 in 8vo.[4] A. M. Assoguidi, O. M. Conv., published the *Sermones in Psalmos* for the first time at Bologna 1757 in 2 vol. containing two hundred and seventy-eight sermons with critical and explanatory annotations (KL. vol. I, col. 995-996).[5] A last edition of all the works of St. Antony was commenced by Locatelli in 1895 at Padua, which was not yet completed in 1907.[6]

Lucas Belludi of Padua (d. ca. 1284), must be mentioned in connection with St. Antony for he was his "socius, sanctitate, signis et scientia ac praedicatione clarus."[7] His parents were sent into exile by the tyrant Ezzelino, while he himself, as is claimed, was permitted to remain in Padua. Some say that he still lived in 1285, when the noble lady Donna Alicia willed four pounds to him (a very unlikely story?). He is buried in the Basilica of St. Antony near the chapel of the Saint. From time immemorial he has been held as Blessed, feast on February 17th, and on May 17, 1927, his public veneration was approved by the S. Congr. of Rites. He has written: *Sermones in Evangelia et Epistolas* and *Sermones de sanctis,* not printed.[8] *Sermones super Epistolas et Evangelia,* s. l. anno 1483 in Fol.[9] Another edition is quoted as: *Sermones vie and veritatis super epistolas et evangelia de tempore per totum annu eximii sacre theologie doctoris ordinis sancti francisci Luca.* Anno MCCCCLXXXIII sabbato ante dominicam Esto mihi. Mazarine, p. 188, No. 358.[10]

The intrinsic and irresistible power of the scholastic sermon lies in its perfect grasp of the line of thought to be portrayed and the unified logical division and systematizing of the material. The employers of the scholastic

[3] Fabricius, *o. c.,* I, p. 129.
[4] Fabricius, *o. c.,* I, p. 129; Kl. vol. IX, col. 1270 states Avignon 1685, perhaps 1684/85.
[5] Cf. also Victor Mills, O.F.M., Report Eighth Franciscan Ed. Conference, vol. VIII, Washington 1926, p. 266.
[6] Kirchl. Handlex. I, col. 265.
[7] Lib. Conform. vol. I, p. 274.
[8] Fabricius, *o. c.,* vol. IV, 281; Wadding, Scriptores, p. 238; Sbaralea, 1360.
[9] Hain, *o. c.,* n. 10253, probably by Luke of Padua.
[10] Panzer, IV, 31, 230; Copinger, *o. c.,* Part I, p. 303.

The Scholastic Sermon

method in their preaching have adhered to the same with rigorous consistency, thus imparting to homiletics an entirely novel but at the same time most healthy turn. The transition to the scholastic sermon was not accomplished without grave difficulties and opposition from unexpected quarters. Its appearance is contemporaneous with the foundation of the two Medicant Orders and with them it is intimately linked. Every reaction against scholasticism at the schools implies a reaction against the scholastic sermon. We have already alluded to the first study-house of the Friars at the university of Bologna and the attempt of Peter of Staccia to introduce the scholastic training into the Order in 1220. Peter of Staccia, though severely reprimanded by Francis, was not wholly unsuccessful, and this partial victory was gained because of the influence of Cardinal Ugolino (later Pope Gregory IX). Yet, as no introduction of a quasi-revolutionary scheme is the work of a day or month, so the scholastic system owes its final conquest to a series of circumstances created at the several leading European universities, namely, Oxford, Paris and Bologna and extended over a number of years or even decades.

On September 10, 1224 the brethren had come to England, settling first at Canterbury, and two months later, on November 1, of the same year we find them in the university city of Oxford. In great numbers hearers and students at the university, yes even professors, joined the new brotherhood that had immigrated from the continent. Did these at once renounce their studies? Eccleston tells us that "they did not hesitate to go daily to the theological schools, no matter how great the distance, and they went barefoot even in severe cold and deep mud." [1] It was not long till "Brother Agnellus had a school built in the convent at Oxford and besought Master Robert Grosseteste to lecture to them." [2] The Friars at Oxford, therefore, somewhat different from those at Bologna, frequented the universities, and both there and in their own study-house they had professors of the university, secular priests, as their teachers. Robert Grosseteste was the first to lecture to the Friars in their convent at Oxford from about 1229-1235. Naturally, with such training all the English Friars had received a scholastic education and in consequence their sermons must have evinced to some extent a scholastic tenor and construction. Only due to the fact that the aforementioned English Friars have left no sermons, are we justified in enumerating them under either of the two headings, scholastic or non-scholastic. Complete certainty cannot be obtained. All we know is, that among the Friars in England the first to preach was the English-born Richard of Ingworth, who was a priest and more advanced in age, "who had made his mark and was famous as a preacher of rare gifts and deep earnestness." [3] In 1238 we find him in Ireland and Germany; then he disappears.[4]

Besides these preachers that had received their training in the Order, there were others, accomplished masters of sacred eloquence before their entrance. The first was a secular priest, Sir Philip, later Brother Philip, a Londoner by birth, who had sent bread and beer to the Friars upon their coming to England and as a reward was cured from a malady of the teeth. He was afterward appointed Guardian at Bridgeworth, and as a preacher gained many souls to Christ.[5] After him, who was the fifth novice in Eng-

[1] Joergensen, *o. c.*, p. 517; Cuthbert, "Chronicle of Eccleston," p. 34.
[2] Cuthbert, "Chronicle of Eccleston," ch. 10, p. 66.
[3] Jessopp, *o. c.*, p. 36, 37.
[4] Cf. Jessopp, *o. c.*, especially the chapter "The Building up of a University," pp. 262 to 301.
[5] Cuthbert, *o. c.*, p. 20.

land, "certain masters of the University entered the Order who increased the fame of the brethren." These were Walter de Burgh, Brother Richard, a Norman, and the brothers Henry of Coventry and Vincent of Coventry. This Brother Vincent, who was the Order's first public teacher at Cambridge, wrote *Expositorium Missae*, a work, while not expressly a sermon book, was given as an aid into the hands of ecclesiastics.[6] Other university men were Adam of Oxford and William of York, a fully approved bachelor. These five Magistri, one of whom a Baccalaureus, were all received on the day of the conversion of St. Paul (Jan. 25).

Not much later Master Adam Marsh (de Marisco) entered the Order at Oxford, *i. e.* before 1230. At the time of his entrance Adam Marsh had already been a man of note. Together with the others who added fame to the Order "They were the beginning of that long line of Franciscan masters and readers whose fame throughout the Catholic world was at once a glory to their Order and to the schools with which they were connected."[7] Few men in his day had a wider influence amongst the men who made English history. He taught at Oxford from 1247 till his death in 1257 or 1258.[8] He has given us no homiletic works strictly so called, unless his many scriptural commentaries may be classed as material aids.[9]

We have seen that the Order in England furnished the first scholastically trained preachers, though at times their sermons may not have evidenced a completely and definitely scholastic finish. If Bologna had made an abortive attempt and Oxford had unscrupulously adopted the oncoming method, it remained for the Friars at Paris to discard the uncultured liturgical sermon and defend the scholastic method of preaching unhesitatingly. Shortly before 1230 the French Provincial, Gregory of Naples, had opened a study house for the Friars at Paris. Gregory had been in 1219 the first Vicar General of the Order. During the absence of Francis in the Orient he had used his authority to enjoin on Peter of Staccia the opening of a school at Bologna, thus complying with canonical regulations anent the studies of clerics. When in 1229 the greater part of professors and students relinquished the Paris university going to Angers and Toulouse to uphold their academic privileges,[10] both the Friars Preachers and Minors established schools in their own convents. With the entrance of Alexander of Hales into the Franciscan Order the Minorite house of studies became a *public* house of studies with facilities for non-Minorites to frequent the same.[11]

Aside from the fact that Gregory of Naples introduced the studies among the Friars of France, there is every indication that he was personally the first scholastic Minorite preacher at Paris. We have already quoted Eccleston, namely, that at the university of Paris and among the clergy of entire France no one was comparable to Gregory of Naples in preaching.[12] The passage refers to the year 1241, when Gregory was deposed as minister of France, because he had been an abettor of Elias of Cortona. His term as Provincial had lasted from 1223, when he came to France, until 1241. Very likely he enjoyed special fame even at the time of his coming, for already in 1219 he had as Vicar General and with the assistance of the older

[6] Wadding, Scriptores, p. 219.
[7] Cuthbert, *o. c.*, Introduction, p. xviii.
[8] Cuthbert, *o. c.*, p. 23.
[9] Cf. Wadding, *o. c.*, p. 5; Sbaralea, *o. c.*, p. 1, n. 6, lists Commentarium super Epist. ad Hebr. Ms. in Library of Augustinian Canons, Louvain.
[10] Felder, *o. c.*, p. 179.
[11] Callebaut, O.F.M., in Arch. Franc. Hist. vol. X, 1917, pp. 304-306.
[12] Eccleston, edit. Little, Paris 1908, p. 36; Cuthbert, "Chronicle of Eccleston," *o. c.*, p. 39.

Friars of the Order changed the Rule, thus affording a slight opening for the introduction of studies.[13] A scholastic preacher he must have been, since any other would have miserably failed among academicians and would never have merited the word: "Quis comparabilis in praedicatione in *universitate* Parisiis?" Gregory of Naples, then, is the founder of the scholastic method of preaching among the Friars Minor of France. Because of his defense of Brother Elias the English Minister General Haymo of Faversham deposed him in 1241 and for enduring obstinacy had him imprisoned. However, he was later released; he became bishop of Bayeux in 1274; he died in 1276. Felder doubts, whether Gregory of Naples and Gregory, the nephew of Pope Gregory IX, is one and the same person, as Sabatier maintains, and consequently, whether he died as late as 1276.[14] He has given us no sermons, unless the two Holy Week sermons mentioned above are by him.[15]

The man who led the scholastic sermon to its final victory was Haymo of Faversham, the Englishman. He was a priest and a celebrated "preacher at the time he entered the Order, and he entered at Saint Deny's Paris together with three other masters of the university on a Good Friday."[16] One of the three masters was Simon of Sandwich.[17] The names of the other two are not mentioned, though it is probable that one was Friar Bartholemew, the later lector at Magdeburg.[18] Father Cuthbert[19] places the entrance of the four masters in the year 1225. Shortly afterward Haymo became Custos of Paris, and next lectured at Tours, Bologna and Padua, and probably also at Paris. If Felder doubts that Haymo lectured at Paris because of his almost immediate departure for England,[20] he overlooks the fact that Haymo was appointed Minister of England only in 1239 after he had brought about the deposition of Elias, and then only came to the English Isles.[21] One thing is certain: Haymo was a celebrated preacher at the time of his entrance, he had come from the professor's chair of the university, knowing none other than the scholastic method, he preached as a Minorite two days after his entrance on Easter Sunday, impressing on the people the duty of confession before Communion.[22] His entrance into the Order "caused the number of preachers to be greatly increased, and gave them influence and fame."[23] The influence of such a master on the Friars Minor had to extend primarily on their method of preaching both in France and England, where "both in preaching and in *disputations* in the schools he was very useful to the first brethren in their simplicity."[24] The influence and methods of this man became even more far-reaching, when on All Saints Day in 1240 he was elected Minister General of the Order. At the chapter which elected him Haymo introduced the important legislative measure, in full conformity with his previous actions, that no laybrother should be appointed superior, except where there was no priest capable of the office.[25] The Chronica XXIV Generalium writes: "Hic generalis, frater Haymo, laicos ad officia ordinis inhabilitavit, quae usque tunc, ut clerici exercebant."[26] By this

[13] Arch. Franc. Hist. vol. X, pp. 295, 305, 311-312.
[14] Cf. Felder, "Studien," p. 172.
[15] Eubel, Hier. Cath. p. 127 and Cuthbert, Chronicle, p. 39, note.
[16] Cuthbert, Chronicle, pp. 35-36.
[17] Cuthbert, *o. c.*, p. 36.
[18] Chron. Fr. Jordan, *o. c.*, n. 58, 60.
[19] *o. c.*, p. 35 note.
[20] Cuthbert, *o. c.*, p. 35 note.
[21] Cuthbert, *o. c.*, p. 35 note.
[22] Cuthbert, *o. c.*, p. 37.
[23] Cuthbert, *o. c.*, p. 35.
[24] Cuthbert, *o. c.*, p. 38.
[25] Cuthbert, *o. c.*, p. 35 note.
[26] Analecta Franciscana, vol. III, p. 251 and Joergensen, *o. c.*, p. 518.

measure the Order of Friars Minor changed from a laic to a clerical Order. Thus the lay sermon received the deathblow in 1240 and not in 1223: legally only a trained cleric was permitted to preach henceforward, while laybrothers were excluded. By the year 1285 the last lay preacher had disappeared. The scholastic sermon had at last obtained the victory. Only preachers with an academic education were admitted, such as applied the scholastic learning and methods of the schools in the pulpit. Preachers and scholastic preachers are now synonymous, while at the same time the examination required by the Rule (ch. IX) becomes an examination of the previous academic training and no longer as formerly a mere investigation of moral fitness of the candidate. The General and Provincials may examine the candidates personally, which is a mere matter of form; the proper examiners are now the lectors, who according to the word and spirit of the rule have no such competency.

In this manner the scholastic sermon became firmly established and no Friar who at all hoped to preach could escape its employment, while on the other hand due to the two Mendicant Orders holding the monopoly of preaching, the scholastic method is entirely their merit. From the universities so far mentioned famous Friars were requisitioned as teachers in the convents of other countries. Thus we have the example of Haymo of Faversham lecturing at Tours, Bologna and Padua. Spanish and Portuguese brethren who had studied at Oxford and Paris [27] transferred the scholastic method both in preaching and teaching to their own countries. In Germany and Austria, aside from the fact that Caesar of Spires had studied at Paris [28] and acted as theologian to St. Francis in the composition of the Rule; [29] that John of Piano Carpino, a great preacher and theologian, was commissioned by the bishop of Hildesheim to preach to the clergy and instruct them in the proper method of preaching; [30] that Simon, the Norman, a scholastically trained scholar and great theologian, became third provincial of Germany in 1227,[31] from which office he was released to function in the more important task of lector of theology,[32] in Madgeburg (founded 1225), where he died June 14, 1230; we have the significant testimony of Jordan of Jano, that upon his own request the Minister General John Parenti commanded Gregory of Naples, Provincial of France, to send at once to Madgeburg Friar Bartholomew, the Englishman, who had studied at the university of Paris, to teach theology.[33] Thus with the famous additional preachers and theologians Markward the Tall of Aschaffenburg, Markward the Small of Mayence and Conrad of Worms, had been established the first study-house of the Friars Minor in Germany.[34] Soon, however, the convent at Ratisbon (founded 1221) was to snatch from Madgeburg the name and fame of the foremost school of eloquence in Germany. Bartholomew, the Englishman, is frequently confounded with Bartholomew of Glaunville, who lived a century later. We shall briefly mention the Englishman again when speaking of sermon aids. *Sermones tres de laudibus scripturae sacrae* [35] seem to be from his pen. Cod. Ms. in Lambeth Library.

The call to Magdeburg of Friar Bartholomew had created a vacancy in the Minorite study-house at Paris, where he had held the office of lector of theology for several years, 1225-1231.[36] His place was taken by a man, the

[27] Felder, *o. c.*, p. 315.
[28] Chron. fr. Jord. *o. c.*, n. 9.
[29] *o. c.*, n. 15.
[30] Chron. fr. Jord. *o. c.*, n. 35.
[31] *l. c.*, n. 52.
[32] *l. c.*, n. 54.
[33] *o. c.*, n. 58.
[34] *l. c.*, n. 54.
[35] Sbaralea, p. 122.
[36] Felder, *o. c.*, p. 176 and 248.

Alexander of Hales

most learned of his age, who made the Franciscan study-house the foremost of all units of the university and forever impressed his spirit on the same; Alexander of Hales. He was born at the end of the 12th century in Gloucestershire, England, and received his first training in the monastery of Hales in Gloucestershire, perhaps also at Oxford, surely the greater part of it in Paris. At this city he obtained the various university degrees and soon became its most influential teacher. He entered the Seraphic Order in the spring or summer of 1231, certainly not earlier, a decision of the great master which Roger Bacon styles a "world event," for, "when he was yet in the world, the whole University of Paris followed his lead." [37] Upon his entrance it was no longer necessary for the young Friars to attend with other students the lectures at the university nor were they delivered to the grace of a professor to read to them in their own convent. Alexander by taking the habit retained his duties and privileges as a master of the university with the sole difference that those who wished to hear him must attend the lectures wheresoever he erected his chair. By this move the private religious study-house of the Minorites had been legally incorporated into the university together with all the rights of a public college. Alexander could not be expected to adapt himself to the restrictions with regard to studies, that might yet have persisted in the minds of some less progressive Franciscans. "Priests long tried in the office of preaching, who took the humble garb of St. Francis, could not be expected suddenly to discard their hitherto successfully employed methods; at a locality where learning alone had prestige and seemed absolutely necessary for efficient labor, the brethren could not content themselves with the simplicity desired by the holy founder." [38]

Alexander was the first of the university teachers to make the Aristotelic principles in philosophy the basis of systematic construction in the various departments of theology. It is true, others before him had made similar efforts, but went sorely astray in the proper application of Arabic-Aristotelian methods to the sublime realm of Christian theology, even to the extent of incurring the suspicion of positive error. Because of ecclesiastical prohibitions in this respect they had in 1229 forsaken Paris for Toulouse and Angers; simultaneously with the entrance of Alexander of Hales into the Franciscan Order and because of his unquestioned orthodoxy in this respect was the scholastic method at Paris revived again. That this method became more and more apparent also in the sermons of the Friars, is only to be expected, when keeping in mind the all prevailing influence of the great teacher.[39] Very early the Spirituals had voiced their opposition against the introduction of Aristotelic philosophy in the Order of Friars Minor. Under the Minister General Crescenzio of Jesi (1244-1247) seventy-two Spirituals took issue with him, complaining bitterly that the Friars neglecting prayer and meditation preferred the curious and sterile wisdom of Aristotle to divine wisdom.[40] Angelus Clareno writes (1314-1330) in his Historia septem tribulationum: "Non collectione verborum, sed fidei operatione Dei amor et cognitio comprobatur. Firma et vera Dei cognitio et scientia ex fide et operatione fidei est, et non ex sermonibus et scientia naturali. Cum enim quis sensum et operationem fidei in anima intrinsecatam habuerit, superflua est compositio verborum et conclusio argumentorum sapientium mundi. Solidiora enim sunt

[37] Felder, *o. c.*, p. 185 and p. 185 note 2.
[38] Ehrle, Archiv fuer Kirchengeschichte u. Literat. des Mittelalters, III. Bd., Berlin 1887, p. 577.
[39] Stoekl, "Geschichte d. Philosophie," II, Mainz 1865, p. 317 ff. and KL. vol. I, col. 496 ff.
[40] Clareno, "Historia septem tribulationum" in Archiv. f. Lit. u. Kirchengesch. d. M. Alt., Bd. II, p. 258.

mentis opera, quam sophismatum fraudulenta conclusio." [41] Peter Olivi (d. 1298) re-enforces this objection in his Tractatus de quantitate: "Permaxima pericula videntur mihi latere in tanta assertione et autenticatione humanarum opinionum sive sint Aristotelis sive Averrois sive aliorum quoruncumque praeter doctores sacros a romana ecclesia autentica receptos." [42] Yet, despite all, Aristotelic philosophy was the basis of scholasticism and thus the basis of the scholastic sermon. Hence, before the generation of simple-minded laypreachers was entirely defunct in the Order the battle against the scholastic sermon had been fiercely waged since 1246 by the Spiritual preachers and lectors, a battle which attained the crisis under Ubertino of Casale in 1309-1325.

The great Minorite teacher at the university of Paris had worked, and worked well, in the face of all opposition at the task of strictly systematizing and categorizing the myriad un-related and inter-related elements of science. Hitherto teachers had written their books and preachers composed their sermons in a single undivided flow of language, embodying the current new thought as it appeared without attempting definite equal forms in their structure. And in the early 13th century the two Mendicant Orders were greatly influenced by the method inaugurated by St. Bernard, *viz.*, the scriptural homily and the synthetic-textual sermon: divisions taken from external points of view, alliteration in the various periods of the sermon. Antony of Padua and Berthold of Ratisbon clung as far as possible to the method of the crusade preacher of Clairvaux, though they could not entirely escape the force of the scholastic sermon. Roger Bacon as the leader of Oxford, an extremist in this respect or perhaps under a slight impulse of jealousy toward Paris, fought with might and main against the scholastic method of uniting philosophy and theology, especially in the department of homiletics,[43] as did also the older and more mystic tendency among the Mendicants. Nevertheless, when Alexander of Hales died in 1245 it is his merit to have championed the new cause leading it to its final development and by his authority inducing others to espouse it unequivocally.[44] Theology in the Middle Ages was but another name for the study and explanation of Holy Scripture.[45] But the last purpose of all theological training, at least in the medieval mind, is the ability to preach. Famous doctors of theology not infrequently exchanged their professor's chair for the pulpit, there to deliver to the faithful what they had lectured on in the halls of learning; or, they intended their lectures to be clothed in the language of the sermon by their scholars.

Merit of Scholastic Preaching

The close connection of theological study and preaching essentially influenced the contents and structure of the sermon. The consequence of this mode was a powerful stressing in the sermon of the dogmatic content of Holy Writ where formerly only the moral texts had been touched.[1] The hearers were unconsciously being trained in dogmatic theology and irrefutable dialectics. The logical dissection of passages or even single verses of Scripture created strict terminology, sharp divisions, definite interpretations and systematic development of the content of faith and morals. While St. Bonaventure strongly favors this treatment of the sermon,[2] Roger Bacon ridicules it as child's play, saying: "divisiones per membra faciunt sicut artistae, concordantias sicut legistae, consonantias rythmicas sicut grammaticae." [3] Indeed, an appreciable number

[41] Reprinted by Ehrle, Archiv, *o. c.*, II, pp. 264-265
[42] Ehrle, *o. c.*, III, p. 480.
[43] Felder, *o. c.*, p. 187 note 5.
[44] Stoekl in KL. Bd. I, col. 497.
[45] Cf. St. Bonaventure, "De reductione artium ad theologiam," Op. om. V, 321.
[1] Felder, *o. c.*, p. 352.
[2] "De arte concionandi" in Op. omn. vol. IX, 8.
[3] Felder, *o. c.*, p. 510.

of sermons of the Middle Ages bears testimony of such exaggeration, outlining the dismembration of the verse, the concordance of the parts one with the other, the consonance or alliteration in phrases and parallelism in sections, the constant recurring sameness in grammatical construction or number of words.[4] Yet, it would be a mistake to suppose that these private sketches, and that is all they are, represent the actually delivered sermon. Bonaventure strongly favors eight "modi dilatandi sermonem,"[5] presupposing that the preacher have for his own use a skeleton as aid to the memory.[5a] At the same time and in the same work Bonaventure warns against a too detailed and minute craving to dissect, distinguish, systematize and tie the word of God in the meshes of endless and apparently subtle divisions and subdivisions.[6] It seems, however, that in many cases, especially in that of the Friars Minor due to their inherited popular trend, the good common sense of the preacher as he left the niveau of theory to enter that of practice, and as he exchanged the language of science (Latin) for that of the people, prompted him to discard this foolish and overdone manner.[7]

The scholastic method produces an artistic, well-worked, grammatically and stylistically finished *sermon*, or cycle of sermons, treating a definite subject with logical unity and to its fullest extent, and yielding the following form: (1) A text or passage from Holy Scripture, usually cited by rote no matter what its length. This text at once affords the theme with which the sermon deals and mostly indicates a lucid disposition or sermon plan, to which the preacher was expected to adhere strictly. The unity of the discourse was thus safeguarded and the danger of undue and irrelevant digressions avoided. (2) After the theme there was frequently inserted a *prothema*, by which the audience was informed on the subject to follow and prepared by story, example, exhortation, recent happening, etc. for a willing reception of the word of God. The exordium or introduction forms an integral and quite important part of the sermon, from the body of which it was separated by a petition for help from God or the Blessed Virgin (or also the Saint of the current day), or at least by a Pater or Ave, or both. (3) Thereupon came the development according to the division indicated in the theme. The eight modes of development according to Bonaventure are: Definition (description, explanation of the various ideas contained in the text);[8] specializing or dismembration of compound general notions; the ways of argumentation (syllogizando, inducendo, exemplificando, argumentum ad hominem); citation of authorities; comparison with related themes; illustration; application of different senses of textual interpretation; calling attention to cause and effect. (4) Close, which is very brief, as any medieval sermon will prove; at any rate no long perorations are found in the printed sermons. The last word is an admonition to pray for persons, classes of people, various intentions and a Pater and Ave.[9]

We must never suppose that the sermon disposition as given above had to be rigidly adhered to, and that the preachers of that period allowed themselves no freedom in their individual treatment of a certain subject. According to the different classes of hearers, they varied the handling of their discourses, in which respect the Franciscans, more even than the Friars Preachers, were particularly happy.[1] Again, it must not be thought that the ordinary folk were to be deprived of the wholesome influence of the word of God, or that the academic

The Sermo Vulgaris

[4] Krieg, Homiletik, *o. c.*, p. 64.
[5] Opp. omn. *l. c.*, IX, 16.
[5a] Lecoy, *o. c.*, p. 295 ff.
[6] Linsenmeyer, *o. c.*, p. 72.
[7] Lecoy, *o. c.*, p. 140.
[8] Opp. omn. IX, 16.
[9] Linsenmeyer, *o. c.*, pp. 149-157 and Lecoy, *o. c.*, pp. 289-307. [1] Lecoy, *o. c.*, p. 140.

scholastic sermon composed and delivered in the Latin language before attendants of the university or hearers who had enjoyed a university training, was the only announcement of the Word of God deemed necessary. In the case of the people in the ordinary walks of life the popular sermon (sermo vulgaris) was employed with a considerable avoidance of the complicated apparatus of the academic sermon. The arguments were chiefly taken from "external," concrete points of view, seeking not an intricate and detailed division of the text, rather than calling attention to the various outward relations, qualities, circumstances of time, place, etc. Naturally, the very eminence of the scholastic sermon prohibited a complete discarding of the same. Yet, since the academic sermon was too abstract and theoretical, in some instances offensively didactic, and only accomplished theologians and university graduates could cope with it, but most of all since the practical needs of the ordinary faithful demanded it, the cultured scholastic sermon needed to be stripped of its highly dialectic encumbrances. These conditions proved greatly advantageous. The Friars who felt with the common laymen, managed to strike in their sermons a truly popular note and thus gave to them their due spiritual nourishment.[2] "Despite the newly found form of the sermon the (German) Minorites have understood how to bring the doctrines of salvation close to the common people."[3] Summing up all that we have said of the scholastic sermon and even bearing in mind the weak objections launched against it, such as terming it an intolerable novelty, a species of unpardonable heresy, a fraud and crime against the common people, a contempt of the Fathers,—who could underestimate the power, the solidity, the imposing literary structure, the irresistible logic and comprehensive plan, the organic fabric reared on a passage of Scripture and rising from its foundation as the dizzy yet massive height of a Gothic cathedral?[4]

Studying the vast stores of sermons which have come down to us since the introduction of the scholastic method, or investigating the classes of hearers to whom, and the days and occasions on which the sermons were delivered, we may group them under the following captions:[5] *Sermones de tempore* and *sermones de sanctis*. The first class comprised the Sundays together with the feasts of the Lord, as also certain ferial days; the subjects are usually taken from the gospel, a few also from the epistle of the day. A subdivision was made into four parts beginning the year with the first Sunday of the ecclesiastical year, namely Advent; sometimes, however, we find the first sermon placed for the feast of Circumcision. The first quarter is called *tempus deviationis* (Advent to Septuagesima); the second *tempus revocationis* (Septuagesima to Easter); the third *tempus reconciliationis* (Easter to Pentecost); the fourth *tempus peregrinationis* (Pentecost to Advent). Sermons on the Introit or on a passage from the Divine Office are also found under this heading. The Sundays and feastdays of the Lord together with the vigils and ember days will usually range between sixty and seventy, though the number of individual sermons may be much increased according to the number composed for a particular day. Thus St. Bonaventure has in all under the title *Sermones de tempore* three hundred and thirty-one sermons divided over sixty-eight days. The *Sermones de sanctis* or panegyrics deal with the more illustrious saints (*sancti majores*), such as the Blessed Virgin Mary, St. John Baptist, SS. Peter and Paul, St. Michael, St. Stephen, Holy Innocents, St. Mary Magdelene. Of course, the particular patrons of a church, city, region or sanctuary are not overlooked. Then there are the saints but lately canon-

[2] Krieg, *o. c.*, p. 60 and 68 f.; cf. also introductio to "Ars sermocinandi" by the editors of Opp. omn. S. Bonavent. *o. c.*, vol. IX, p. 5, 6.
[3] Franz, *o. c.*, p. 6.
[4] Lecoy, A. de la Marche, "Le Treizième Siècle Littéraire," Tournai 1894, p. 137 f.
[5] Lecoy, *o. c.*, pp. 272-287.

ized: Thus St. Antony has already a sermon on St. Francis, while St. Bonaventure has several on St. Francis and one each on St. Dominic and St. Antony. Aside from these we have the national saints, which vary with the different native lands of the preacher. Usually the series is introduced with a sermon on the *commune sanctorum*, i. e. on all the saints of a certain class, such as martyrs, confessors, virgins; frequently also we find this sermon at the close of the series. In most cases the tenor is not very specific, developing as it does a suitable text, and thus what is said of one virgin can with equal fitness be applied to others. The great majority of the sermon collections that have been handed down to us must be classed under these two headings. In Advent and Lent the lessons of the breviary and the epistle of the day afforded ample room to dwell on the events of the Old Testament.

Other sermons, as those of Bonaventure on the Eucharist, the Valiant Woman, the Ten Commandments; the sermons nowadays styled as liturgical sermons; commentaries on the Psalms, paraphrases of the Pater, Ave, Credo, and even the Lenten and Advent sermons *extra Missam*, are comprised under the name of *sermones communes*. As special species there may be mentioned the *sermones ad status* (or *ad omne hominum genus*); the funeral sermons (eulogies); the sermons in verse, a curious distortion of sacred eloquence, and finally the so-called mystery sermons, implying a complete dramatic performance directed from the pulpit and belonging rather to the history of the theatre than that of sacred eloquence.

Concerning the published sermons now on the book market various distinctions are necessary: Did the preacher have his sermon fully written and prepared before its delivery? Did he improvise as he progressed in his discourse? Did he prepare merely a sketch and develop his theme only by memory? Did he have in his audience one official reporter who noted down his words by means of a self-fabricated system of shorthand or were there more reporters than one? Did one or more members of his audience transcribe the sermon in as far as he remembered it *ex auditu?* Did the speaker turn over his sketch to a secretary for him to supply the text as he remembered it? or, finally, did the preacher himself write the sermon after it was delivered and, at least approximately, in the manner he delivered it? Only in the first and the last case can we be reasonably certain, that the sermons, as we now possess them, are actually by the author to whom they are attributed. Respecting our thesis Lecoy states: "In as far as the religious of St. Francis and St. Dominic are concerned, they spoke more than they wrote." [6]

Saint Bonaventure

In the chronicles of the 14th century Alexander of Hales is styled "Doctor irrefragabillis, Fons vitae, Theologorum Monarcha"; nowhere and at no time is he designated with the epithet "praedicator famosus," as is so frequently done of other medieval theologians. His influence on preaching lies in the definite scholastic method employed by him as teacher at the University of Paris, and his fame rests on the stupendous "Summa Universae Theologiae," the arrangement of which was copied by Bonaventure, Thomas Aquinas and others. That he preached occasionally before the teacher and student body of the university will hardly be disclaimed. His *Sermones ad populum* [7] are referred to by the Carmelite Francis Martini (d. ca. 1390-1400) in the *Compendium Conceptionis V. Mariae*, printed at Louvain in 1663. The critical edition of the works of Alexander of Hales, now in preparation by the Franciscan Fathers of Quarracchi, will shed new light on the authenticity of these *Sermones*.

A true heir and follower of Alexander at Paris, if not actually his scholar, was St. Bonaventure, born at Bagnorea near Viterbo in 1221. Distinct, how-

[6] *o. c.*, p. 326 and pp. 320-337.
[7] Sbaralea, *o. c.*, n. lxiii.

ever, from his master, it is claimed by Bl. Francis of Fabriano (d. 1322), that his renown as a preacher almost surpassed his fame as teacher and that "in his presence, whether preaching to clergy or people every other tongue remained silent."[8] Many other contemporaries bear witness to the same experience. Bonaventure (secular name John Fidanza) had heard the lectures at the Paris university up to his twenty-second year. It is most probable that, influenced by the powerful example of Alexander of Hales and mindful of the promise of his mother who had dedicated him to the Friars Minor in his infancy, he joined the Order in 1243[9] at Paris and not in the Roman Province.[10] After the year of his ordination, not later than 1248 and during which period he had made close friendship with St. Thomas Aquinas, he taught as a professor of the university at the general house of studies of the Franciscans until 1257. Likely enough up to this year, when he was elected Minister General of the Order, he had never left Paris. During his office as General of the Order, especially at the general chapters of Narbonne in 1260, Pisa in 1263 and 1272, Paris in 1266 and Assisi in 1269 he issued most wholesome and far-reaching ordinances regarding the organization and development, and more particularly the studies and preaching activity of the Order. In 1265 he had been nominated Archbishop of York, but due to his humility he steadfastly refused. In June 1273, however, a little more than a year before his death, he was created Cardinal-bishop of Albano. At the general chapter of Lyons in May 1274 Jerome of Ascoli (later Nicholas IV) succeeded Bonaventure as Minister General, while the latter was busy preparing the questions to be discussed at the Fourteenth Ecumenical Council at Lyons, opened May 7, 1274. Bonaventure twice addressed the assembled Fathers, and largely due to his efforts the Greeks accepted the union with Rome on July 6. While the Council was yet in session Bonaventure died on July 15, 1274. He is buried in the church of the Friars Minor at Lyons, and after his canonization was elected patron of that city.

Comparing the sermons of Bonaventure with those of others it is evident that he was not a popular preacher such as Antony of Padua or Berthold of Ratisbon. His sermons lack the imagery and thrilling descriptions, the concrete applications which hold the phantasy of the populace spell-bound.[11] Nevertheless, aside from the fact that his sermons are in great measure the product of reporters and transcribers,[12] we are forced to consider him a powerful dispenser of the Word of God, when we behold the audiences before whom he preached: universities and synods, consistories and the Roman Curia, his confrères and other religious, Dominicans, Carthusians, Benedictines, Poor Clares, Beghines, the royal court of France and Navarra, the Cardinal Conclave at Viterbo, the papal household of Clement IV, Urban IV, and Gregory X. To whatever city he went he was at once called upon by clergy, religious and people to reward them with a sermon. Most of his sermons were preached at Paris, some at Lyons, and a few at Assisi. He portrays the academic training of the schools, and recedes but rarely from a strictly scholastic division. Two of his sermons were delivered in Germany, one at Cologne, the other at Strassbourgh, three in Spain (Barcelona) while the balance of his more than five hundred extant sermons gathered their audiences in France and Italy. The language used was seldom other than Latin; one on St. Marc was in French, which he excuses with the words: "although I do not speak French well, the word of God is no less powerful

Works of Saint Bonaventure

[8] Opp. omn. vol. IX, p. 3.
[9] Lemmens, "Der Hl. Bonaventura," p. 46 ff.
[10] Cath. Encycl. vol. II, p. 649.
[11] Lemmens, *o. c.*, p. 132.
[12] Opp. omn. vol. IX, p. 4.

for this reason."[13] The Vatican edition of Bonaventure's sermons of 1596, which is more complete than any previous editions, lists two hundred and ninety-four *sermones de Tempore*, fifty-seven *de Proprio Sanctorum*, forty-seven *de Communi Sanctorum*. Before that there had been published of St. Bonaventure *Sermones de tempore et sanctis*, Zwolle 1479 (in folio 340 ff., *i. e.* 680 pp.); Ulm 1481; s. l. 1484; Reutlingen 1484; s. l. 1485; Reutlingen 1485; Augsburg 1490; Basel 1492; Hagenau 1496; Lyons 1496; Basel 1502; Paris 1521; in Opp. omn. Rome 1488, tom. 3.[14] Another edition with but minor changes from that of Zwolle, sine loco et anno (1481-1485) is probably of German origin. The *Sermones mediocres sancti Bonaventure de tempore*, Strassburgh 1496 (in 4°, 8 ff. plus 178 ff.), is hardly by him, since the method followed by the author is vastly different from that of Bonaventure.[15] *Sermones de morte*, Paris 1494,[16] the *Sermones quatuor novissimorum*, Cologne ca. 1505 in 8vo, 128 ff.,[17] is a reprint of the sermons on death with some unauthentic additions. *Sermones de decem praeceptis* in the collection *S. Bonaventurae Libri et tractatus varii*, Cologne 1484 and 1486, Strassburg 1489, Brescia 1497,[18] Venice 1504, Paris 1517.[19] These sermons on the Decalogue, seven in number and treating in the first sermon on the decalogue in general, in the second on the first commandment, in the third on the second, in the fourth on the third, in the fifth on the fourth, in the sixth on the fifth, sixth and seventh, in the seventh on the eighth, ninth and tenth commandments, were delivered to the clergy at Paris during the Lent of 1268, and surely by St. Bonaventure. In the Quaracchi edition they are printed in volume V (1891), pp. 507-529.

Of these same sermons on the commandments a copy of the Brescia 1497 edition, mentioned above, is in the library of the Friars Minor at St. Francis Monastery, W. 31st Street, New York, entitled: *S. Bonaventurae Opuscula et tractatus quamplurimi*, in which copy we find on fol. 235 ff. *Sermones de decem praeceptis* and on fol. 294 ff. *S. Bonaventurae Expositio Orationis dominicae;* the copy is in modern binding, and the initials not being painted show the empty space. The same library harbors a copy of *S. Bonaventura. Opuscula et tractatus*, Paris 1517, containing *Expositio Orationis dominicae* on pp. 2 and 3, and *Sermones de decem praeceptis* and *Liber singularis Pharetra vocatus*. We shall refer again to this *Pharetra* under sermon materials. A third copy, *S. Bonaventure. Opuscula et tractatus quamplurimi*, Venice 1504, with the aforementioned sermons, in original binding and a state of excellent preservation, is likewise in St. Francis Monastery, New York.

The sermons of St. Bonaventure may be found in the various editions of his *Opera Omnia*, Rome 1588-1599, Mayence 1609, Lyons 1678, Venice 1751-1756, Paris 1864 (and a reprint at Turin 1874). Finally we have the splendid edition by the Friars Minor in *S. Bonaventurae Opera Omnia*, Quaracchi 1882-1901 in ten folio volumes. Volume IX (1901) is entitled *Sermones de Tempore, de Sanctis, de B.V.M. et de Diversis*, containing in all four hundred and seventy-five sermons. The *Sermones de Septem Donis Spiritus sancti, Sermones de Decem Praeceptis, Sermones de Rebus theologicis* (such as Trinity, Corpus Christi, Christ the King) are printed in volume V (1891) under *Opuscula varia* and represent twenty-one sermons. The sermons or sermonettes on the Six Days' Creation, twentythree in number, and the eighty-one sermons on the Gospel of St. John will be mentioned later. Thus the Quaracchi edition counts as many as five hundred and seventy-seven sermons of

[13] Opp. omn. vol. IX, p. 519; cf. Lemmens, *o. c.*, especially Chapter V, Der Prediger, pp. 132-147.
[14] Hain 3512-3521.
[15] Opp. omn. vol. IX, p. xiii.
[16] Hain 3524 lists Paris 1495 in 8vo.
[17] Hain 3525.
[18] Hain 3463-3466.
[19] Panzer VIII, 373, 284 and VIII, 37, 918.

St. Bonaventure, and when we recall that the greater number were never printed but existed only in manuscript, that these manuscripts frequently bore no name of the author, that only by dint of constant labor, research, comparison with other sermons, by suppressing such as sailed under Bonaventure's name but were assuredly from another pen, then it must be conceded, that this labor, no doubt at the same time a labor of love toward the Seraphic Doctor, stands on a par with the tedious task of the early monastic institutions in preserving for coming generations the treasures of the Scriptures and of Spiritual masters. At the same time the Quaracchi edition proves that Saint Bonaventure occupies a prominent place in Christian homiletics.

The scholastic sermon had thus gained an important place in homiletic literature. The next hundred years gave birth to a prominent line of preachers, foremost among whom, in fact well-nigh to the exclusion of all others, were the sons of St. Dominic and St. Francis. We might mention the following:

Bonaventure's Contemporaries

Luke of Apulia (Bituntinus), (d. 1241), a scholar, a cleric, a learned man, much spoken of, solemn and famous (Salimbene), who died during the reign of Gregory IX in 1241. Having preached the sermon at the death of Henry, the son of Emperor Frederic II, the emperor desired to have him always with him. *Sermones venerabilis Lucae de Bitonto;* a very old codex, preserved in the library of the Holy Cross, Florence, shelf 33, near the cloister, nr. 761 in large 4°, contains sermons from Advent to the last Sunday after Pentecost, as well as some sermons on the Epistles of St. Paul and for feastdays. *Sermones de tempore super Epistolas et Evangelia Dominicalia,* a manuscript preserved in the Convent of St. Francis, Assisi, and listed in the Inventarium of the year 1381. The same appeared in folio in 1483 and is preserved in the library of Sevilla; likewise a mss. in folio in the Library of Antwerp. *Sermones Dominicales, Quadragesimales, et festivi* in Assisi, listed in the same Inventarium as above. *Sermones de Sanctis,* one in the Holy Cross, Florence, have been lost.[1]

William of Melitona (or Militona, d. 1257), a disciple of Alexander of Hales and the one to continue his unfinished *Summa.* Beside his schoolwork he functioned as eloquent preacher at Paris.[2] He died in 1257 and not in 1260, as hitherto maintained. He is sometimes called William Milton (English?); was he not rather the William of Melun (French), whom Ausserer adduces under the other name de Melitona?[3]

Monaldus Justinopolitanus, Blessed *i. e.* of Capo d'Istria (d. before 1285) in Dalmatia. He wrote *Sermones varios,* unpublished.[4] The date assigned formerly for his death, namely 1340, was proven to be wrong by Repič (AFH. vol. I, pp. 231-234), who places his death shortly before 1285. All others[5] are erroneous in their data.[6]

Leo Valvasorius of Perego (d. 1263) in the duchy of Milan; when he joined the Order is obscure. His fame as a "famous and solemn preacher, a persecutor, refutor and conqueror of heretics" (Salimbene), secured him the promotion to the see of Milan in 1241. *Conciones variae* have been lost, or are still concealed.[7]

Arlotto da Prato (d. 1286), Minister General 1285-1286. His father and three brothers were members of the Order. He died at Paris after having

[1] Sbaralea 2602.
[2] Ausserer, *o. c.*, p. 802.
[3] Cf. AFH. III, 1911, pp. 501, 504 nota 24 and vol. XIX, pp. 431-434; Bernard Cuneo in FEC. Report, vol. VII, 1925, p. 71.
[4] Wadding, p. 176; KL. vol. VIII, vol. 1767.
[5] Wadding, p. 176; KL. vol. VIII, col. 1767; Kirchl. Handl.; Lib. de Conform. I, p. 302.
[6] Cf. also Sbaralea, n. 1527.
[7] Sbaralea 2584.

been General for eleven months. He wrote, beside a concordance of the Scriptures, *Sermones* on various subjects [8] and ascetical conferences.

John Borelli of Parma (d. 1289), Blessed, whose eloquence was so highly esteemed by Innocent IV, that he was sent to Greece to effect a union with the Western church. Despite his energetic labors he failed. As an old man he was once more sent to Greece on the same errand, but he died en route at Camerino.[9]

Bentivenga de Bentivengis of Aquasparta (d. 1290), a close friend of Cardinal Ursini (later Nicholas III). Made bishop of Todi in 1276, Cardinal archbishop of Albano in 1278 and Grand Poenitentiarius. He died in 1290 (not in 1289, as Wadding has it), and is buried in the Franciscan church of St. Fortunat, Todi, to which church he had willed all his books and silverware. By some he is said to have been a scholar of St. Thomas, as well as the most eloquent preacher and best-read theologian of his day. He wrote *Sermones ad populum habitos* [10]; also wrote *Veritatis theologicae volumen* (probably a catechetical work). His writings are unedited.

William of Cordella (d. ca. 1290), famous for his eloquence at Toscanella in central Italy, where at one time and in the presence of a vast audience he cured a blind man by the simple sign of the Cross.[11]

Jacobinus Ferrariensis (fl. 1294) of Este. He labored chiefly at Bologna. With the Dominican Hugolin he was sent to Ravenna to absolve the city from the interdict. He lies buried in the Minorite church of Ravenna, where an epitaph marks his tomb. He is the author of *Sermones;* a manuscript of *Jacobini Quadragesimale* is preserved in the library of the Convent of Krumlau, Bohemia.

Bonaventure of Jesi (d. 12), companion of John of Parma and of the older members of the Order, prominent already during the government of Brother Elias; attended the Council of Lyons and the General Chapter of 1247. Before that time he had written, *Sermonum de festivitatibus et tempore magnum volumen.* The volume seems to be lost, though others of his works exist in the Riccardian Library, Florence. A powerful and gracious preacher, whom people liked to hear, so that no one ever departed before hearing him out.[12]

Gratian of Romagna (d. 1305), who because of the large crowds was frequently forced to preach *sub divo.* He died at Osimo.[13]

Conrad of Offida, Blessed (d. 1306). He was born at Offida in the diocese of Ascoli, where he accomplished much good by his eloquence and miracles. He died at Bastia near Assisi, feast on Dec. 19.

John Minio de Murovale (Minus de Muro vallium, d. 1312). In 1296 he became Minister General of the Order, in 1302 Cardinal. He wrote *Sermones in solemnioribus festivitatibus habiti* and *Epistola encyclica de Ordinis paupertate retinenda.* The encyclical, in reality a sermon, is printed in Wadding, *Annales* ad annum 1302. His sermons remained unprinted.[14]

Antonius Lucensis (of Luca) (fl. ca. 1320), Provincial of Tuscany, later of the Marshes, wrote *Sermones Quadragesimales* and *Sermones de Tempore.*[15]

John of Alvernia, Blessed (d. 1322), accomplished much good by his sermons, which were accompanied by miracles; his feast is celebrated on August 9.[16]

[8] V. Mills, O.F.M., FEC. Report, VIII, p. 263.
[9] KL. vol. VI, col. 1745 ff.; Cath. Encycl. vol. VIII, p. 475; Victor Mills in FEC. Report, vol. VIII. 1926, p. 263.
[10] Fabric. I, p. 200; Wadding, p. 40; AFH. II, 1909, p. 461 and vol. V, p. 10, nota.
[11] Ausserer, *o. c.*, p. 212.
[12] Sbaralea 848.
[13] Ausserer, *o. c.*, p. 291.
[14] Fabric. IV, p. 104; Wadding, p. 145; AFH. vol. II, 1909, p. 635; Anal. O.M.Cap. vol. XI. 1895, pp. 277a, and vol. XII, p. 319a, and vol. XIII, p. 249a.
[15] Fabric. I, p. 126; Wadding, p. 27. [16] Ausserer, *o. c.*, p. 703.

Simon of Torsiano (d. ca. 1330), famous both for his eloquence and his exemplary life.[17]

Angelo Clareno da Cingoli (d. 1337), adherent of the Spirituals, an excellent preacher who guided numerous souls on the way of perfection.[18]

Bartholomew Albizzi of Pisa (d. after 1342). This Friar is not the author of the *Liber de Conformitate*, as was long falsely assumed.[19] He wrote *Quadragesimale de Contemptu Mundi*, printed at Milan 1498 in 4°, 154 ff., and at Venice 1503. His *Sermones Quadragesimales dubiorum et casuum conscientiae elucidative* were printed at Lyons 1503 and 1519. His *De laudibus sanctorum, De laudibus S. Pauli, De laudibus S. Dominici, De vita et laudibus S. Benedicti* remained unprinted.[20]

Elias de Hannibaldis (d. 1343 at Avignon). Wadding, p. 73, calls him de Nabinalis and falsely assigns as date of his death 1363. He became cardinal in 1342, the twelfth cardinal of the Order. He wrote *Sermones*, which, however, remained unpublished.[21]

Matthew of Faenza (d. ca. 1355), an eloquent Friar, whose words were confirmed by miracles.[22]

Marc. of Viterbo (d. 1369), Minister General of the Order till 1366, later Cardinal, wrote *Sermones de tempore*.[23]

Thomas of Farignana (d. 1381), a famous preacher, Minister General 1367-1372, Patriarch of Grado 1372-1378, Cardinal 1378-1381. He died in the odor of sanctity.[24]

Aloysius de Scalve (d. ca. 1399) of Bergamo is the author of *Conciones; Sermones de tempore*, unpublished.

Angelus a Monteleone (d. ca. 1399), whose sermons bore much fruit at Florence and vicinity. Three who were dead were raised to life upon his intercession.[25]

Francis of Asti (ca. 13 ?) wrote a *Quadragesimale*, erroneously ascribed to Richard of Middletown and published with the latter's works. No author of our acquaintance mentions him, except Edw. Burton in Cath. Encycl.[26] Perhaps Francis of Ascoli (Rubeus) is meant, or also Astesanus of Ast,[27] or finally, and the most likely of all, Francis de Abbate, who wrote *Postilla super omnia evangelia dominicalia et quadragesimila*.[28] The same works we find as *Sermones Dominicarum annuarum* and *Quadragesimale*.[29] Both collections are in Mss. in the library of St. Antony, Padua. Another, *viz. Postilla Abbatis super Dominicas totius anni*, at one time in the library of St. Francis, Ferrara, and at Santa Croce, Florence inscribed: *Edita a Fratre Francisco de Abbate de civitate Astensi; Sermones de Sanctis*, Ms. in library of St. Albinus, Ghent and at Salamanca in Libr. of St. Bartholomew, which latter codex bore the inscription *Mediavilla*, and for this reason has been ascribed falsely to Richard of Middletown; Francis de Abbate (fr. Abbas d'Ast) died ca. 1344.[30].

James de Blanchis (Bianchi) (fl. 14th cent.) of Alessandria, is the author of *Postilla super Evangelia dominicalia* from Advent to Easter; *Postilla quadragesimalis, tomi* 2, of which a Mss. codex is in the library of San Francesco, Assisi, and another in San Antonio, Padua.

Astesanus (fl. 14th century), a native of Asti, the real name being un-

[17] Ausserer, *o. c.*, p. 586.
[18] Ausserer, *o. c.*, p. 400; Cath. Enc. vol. I, p. 484; Victor Mills in FEC. Report, vol. XIII, 1926, p. 270.
[19] Cf. Anal. Franciscana, t. IV, Quaracchi 1906, pp. vi-x.
[20] KL. s. v. Albizzi, vol. I, col. 422; Hain, vol. I, n. 2530; Wadding, p. 36-37; Fabricius I, p. 176; Cath. Encycl. vol. II, p. 316; data on this Friar in various treatises are deficient.
[21] Fabric. II, p. 90; Kirchl. Handl. II, 1073; Cr. Lib. de Conform. p. 330, 346, 539.
[22] Ausserer, *o. c.*, p. 96.
[23] Fabric. V, p. 25.
[24] Ausserer, *o. c.*, p. 968a.
[25] Ausserer, *o. c.*, p. 1003.
[26] Vol. XV, p. 45.
[27] Lib. Conform. p. 341.
[28] Lib. Conform. p. 527.
[29] Wadding, p. 76.
[30] Cf. Sbaralea, mcclix. 581

known. Perhaps he is identical with the other Astesanus (d. ca. 1330,) who wrote the famous *Summa de casibus conscientiae.* At times he is identified with Ascensius, O.Min.[31] His *Sermones* remained unprinted. Is he not perhaps the author of the *Flores distinctionum,* a collection of sermon materials? [32]

Bartholomew de Ursinis (It. Orsini) (fl. ?), wrote *Quadragesimale quod dicitur Gratia Dei,* a collection of eighty sermons, printed at Naples 1473 in Fol. 326 ff.[33] The date of publication of this work Wadding falsely places at the year of the author's death. According to Wadding he also wrote *Sermones de Tempore* and *Sermones de sanctis.*[34]

John Capet (fl. ?), wrote *Sermo de Sancta Katharina,* printed at Spires 1503 in 4o.; [35] he is mentioned nowhere else.

Antonius of Matelica (fl. ?), a member of the Province of the Marshes, lived during the reign of Nicholas V, *i. e.* ca. 1450; he wrote *Sermones Dominicales,* printed at Strassburg 1495.[36] Beside this he wrote a *Postilla ex Lyano.*[37]

Bindus of Siena (ca. 1300). He wrote *Sermones de tempore; Sermones de sanctis,*[38] ined.

Bonaventura Aesinus (*i. e.* of Jesi, d. ca. 1270). He wrote *Sermones in singulos anni Dominicas,* preserved in manuscript in the library of St. Anthony at Padua, but never printed.[39]

Michael of Cesena (d. 1342). Elected Minister General of the Order at Naples in 1316-1328. During his term of office he insisted on uniformity throughout the Order in the shape of the habit; what this shape was, we do not know, but it was a necessary measure, because of the arbitrary actions of the Spirituals during the long previous vacancy in the office of Pope and Minister General (two years). Because of differences with Pope John XXII concerning the question of poverty in the Order, he was deposed from office, and later excommunicated. Personally Michael of Cesena was a holy man, although under the protection of princes and powerful laymen, as well as a number of Cardinals at the Roman Curia, he may have been extreme in voicing his opinions against the Apostolic See. He died in November 1342; whether he died reconciled with the Church is disputed, though Wadding maintains the affirmative. He is buried in the Minorite church at Munich, as is also his Procurator General Bonagratia and William Occam.[40] He wrote *Sermones de tempore* and *Sermones de sanctis.*[41] His sermons remained unpublished.

The Spirituals

Ubertino of Casale (d. ca. 1330), successor of Peter John Olivi as head and defender of the Spirituals, a rigorous party in the Order, which stirred up trouble and dissension due to their well-meant but frequently excessive fervor for the purity of the Rule. Ubertino was a powerful preacher, sought out by clergy and people, wherever he went. In his zeal he could not forego carrying his extreme opinions into the pulpit, and for his audacity against the other brethren in the Order as also against the Pope he was cited to Perugia by Benedict XI

[31] AFH. vol. II, p. 637.
[32] KL. I, col. 1523; Fabric. I, p. 145; AFH. vol. II, 1909, p. 393.
[33] Fabric. I, p. 179; Hain vol. I, n. 2532.
[34] Wadding, p. 29.
[35] Panzer VIII, 297. 6.
[36] Fabric. I, p. 128.
[37] Wadding, p. 28.
[38] Fabric. I, p. 246; Wadding, p. 45.
[39] Fabric. I, p. 255; Wadding, p. 45; Cath. Encl. vol. VI, p. 292d.
[40] Cf. Holzapfel, *o. c.,* pp. 62-80.
[41] Fabric. I, p. 319; Wadding, p. 174; KL. vol. VIII, col. 1489 ff.; Cath. Enc. vol. X, p. 274 ff.

in 1303 or 1304. To his own surprise his punishment was lenient, probably due to the powerful intercession of the admirers of his eloquence; however, the interdict to preach publicly was placed upon him and he was commanded to retreat to Mt. Alverna. There he embodied his ideas and criticism of his adversaries in the famous "Arbor vitae" in 1305. In 1317 John XXII permitted him to transfer to the Benedictines, but it is doubtful whether he ever actually effected this transfer, since from this period on he practically vanishes from history. Some say that he spent his last years with the Carthusians.[42] Though the Cath. Encyclopedia and the German Kirchenlexikon know little of his activity as a preacher, he wrote *Sermones multos*,[43] already mentioned by Trithemius in 1494, and hence authentic; they were never printed.

Francis of Fabriano, Bl. (d. 1322). After his ordination he devoted himself to preaching in his native town and vicinity. "As a missionary he has become a shining example to the preachers of the Seraphic Order."[44] He wrote *Sermones multos*, which, however, like his other works seem never to have been published.[45]

Franciscus Rubeus (*i. e.* Rossi) de Pignano of the Province of the Marshes (d. ca. 1344). Is known briefly as Franciscus de Marchia, which Fabricius[46] construes into two persons, Francis Rubeus and Francis de Marchia. He is a well-known Scotist and was at the same time a famous preacher, as attested by Marian of Florence.[47] His sermons are no longer extant.

Guido of Foligno (Fulginas, d. ca. 1300) wrote *Sermones Anniversarios Festorum*, which have not been printed.[48]

William of Gotynga (d. 1336). Little is known of him, not mentioned by Wadding or Sbaralea. He wrote *Sermones in Evangelia per totum annum*.[49]

John of Ascoli (Asculanus, Esculanus, de Esculo, Aesculanus, d. 1270). He wrote *Sermones de sanctis, Sermones de tempore*.[50] His sermons are not published.

Jerome Massi of Ascoli Piceno (Nicholas IV. d. Apr. 4, 1292). He is sometimes confounded with John of Ascoli. He was the successor of St. Bonaventure in the office of General 1274-1279. Because of his fame as a preacher he was sent in company of three other Franciscans to Constantinople, there to win over the Greeks to the union with Rome. The Latin spelling is Massi,[51] while the correct Italian spelling is Masci. At the General Chapter of Padua in May 1276 he delivered a famous discourse to the assembled Friars, which later became known under the name of *Epistola egregia ad Patres Capituli Generalis Patavini*, and as such belongs to homiletics.[52] In 1278 he was sent to France there to effect peace with the Kingdom of Aragon in conjunction with the General of the Dominicans; at the same time he re-established the somewhat loosened traditional friendship of the Order with the Friars Preachers. In the same year he was created Cardinal, much against his will, with the command to remain as General unto the next Chapter; at the papal election in 1288, though he had positively resigned after the first ballot, he was again elected in the second, and ascended the papal throne as Nicholas IV, the first Pope from the Order of Friars Minor.[53]

[42] Cf. Fredegand Callaey, O.M.Cap., "Etude sur Ubertin de Casale," Louvain 1911, pp. xxvii, 280; KL. vol. XII, col. 167-172; Holzapfel, *o. c.*, pp. 50 ff.; Cath. Enc. XV, 116 ff.
[43] Fabric. I, p. 354; Wadding, p. 218.
[44] Cf. Th. Plassmann, O.F.M. in Cath. Enc. vol. VI, p. 320 f.
[45] Fabric. II, p. 294; Wadding, p. 80.
[46] II, p. 195.
[47] Arch. Franc. Hist. vol. II, 1909, p. 632 and vol. III, 1910, p. 296.
[48] Fabric. III, p. 132; Wadding, p. 129.
[49] Fabric. III, p. 148.
[50] Fabric. IV, p. 52; Wadding, p. 129.
[51] Cf. AFH. II, p. 394.
[52] Fabric. V, p. 101 f.; Wadding, p. 118.
[53] Cf. Holzapfel, *o. c.*, p. 44 f.

Landulphus Caraccioli of Naples (d. 1355), a pupil of Scotus. In 1327 he became bishop of Castellamare and in 1331 archbishop of Amalfi, where he died in 1355[54] and not in 1351, as was commonly asserted.[55] The correct date of his death, namely 1355, was fixed by K. Eubel, O.M.Conv.[56] Beside his numerous scriptural works his contributions to homiletics are *Sermones de tempore et de Sanctis per totum annum;* furthermore, *Sermones de exaltatione Crucis,* a manuscript copy of which as also of *Oratio ad Papam nomine Reginae Siciliae* is in the Vatican Library. These sermons are not printed.[57] Whether the *Liber collationum spiritualium* (same source) is an ascetical or homiletic work, is difficult to decide by the title.[58] His *Sermones in quatuor Evangelia* were printed at Naples 1637 in 4°.[59]

Marchesinus John of Reggio nell' Emilia (d. ca. 1300), near Modena. He is known under the surname *Mammotrectus* (Mammotreptus, *sic* Wadding), the title of a work written by him, which see below. Among works of an encyclopedic nature he also wrote many *Sermones, homilias,* which appeared at Venice in 1596. His *Sermones de Sanctis* remained unedited.[60] A manuscript copy of the sermons is in the Monastery of Aracaeli, Rome and also in the Library of the Friars Conventual at Assisi.[61]

Matthaeus Bentivenga of Aquasparta (d. 1302), Minister General of the Order (1287-1289.) Together with John Peckam he was Lector sacri Palatii at the papal university at Rome. In 1288 he was created Cardinal, which cut short his efficient work for the Order. "He was one of the foremost students of his time. He is mentioned by Dante in the twelfth canto of the *Paradiso.*"[62] His secular name Bentivenga is mentioned for the first time by Ehrle.[63] He is numbered among the foremost preachers of his day.[64] The convent of Aquasparta is in the custody of Todi, for which reason Bartholomew of Pisa makes of Bentivenga of Todi and Matthew of Aquasparta two distinct men.[65] He is buried in *Aracoeli.* He wrote *Sermones dominicales et feriales.*[66] Wadding knows only his *Sermones in Epistolam ad Romanos.*[67]

Monaldus (d. ca. 1340), not to be confounded with Monaldus Justinopolitanus, *i. e.* of Capo d'Istria, as has been done universally. He wrote *Homiliae et sermones de b. Maria Virgine,* unknown to Wadding, in which he defends the Immaculate Conception. His sermons are not printed.[68]

Monaldus Monaldi of Perugia (d. 1332) bishop of Melfi. Like Monaldus Justinopolitanus he wrote *Summa Juris Canonici* and is probably the author of the *Sermones varii,* erroneously ascribed by Wadding to Justinopolitanus.[69]

Philip of Moncalieri (Monte Calerio) also de Janua (Genoa) (d. 1336). He was the confessor of Benedict XI. He wrote a *Quadragesimale* and *Conciones de Eucharistia;* also *Sermones de sanctis* and *Dominicale.*[70] The *Dominicale* was printed at Milan 1487 in 4o.[71] Bernard Cuneo, O.F.M.,[72] incorrectly transfers him to Geneva, instead of Genoa.[73]

[54] AFH. III, 1910, p. 295, nota 9.
[55] Wadding; Fabric.; KL. II, col. 1931; Kirchl. Handlex. I, col. 839.
[56] Hierarchia Medii Aevi, vol. I, p. 84.
[57] Fabric. IV, p. 239; Wadding, p. 158; AFH. vol. II, p. 394 and vol. III, p. 295.
[58] Not mentioned by Victor Mills, O.F.M. in "Bibl. Ascetical Writers," FEC. Report, vol. VIII, 1926, p. 248 ff.; cf. KL. vol. II, col. 1931 and vol. III, col. 1868; also Michael Bihl, O.F.M. in Zeitschrift f. Kath. Theol. vol. XXX, Innsbruck 1906, p. 458 f.
[59] Hurter, *o. c.*, tom. II, p. 625.
[60] Fabric. V, p. 22 f.; KL. VIII, col. 586; Kirchl. Handl. II, col. 797.
[61] Wadding, p. 166.
[62] V. Mills, O.F.M. in FEC. Report, vol. VIII, p. 263.
[63] Arch. f. Lit. u. Kgsch. I, p. 392; also in AFH II, 1909, p. 393, 435.
[64] Kirchl. Handl. II, col. 884.
[65] Lib. Conf. p. 338, 345, 510.
[66] Fabric. V, p. 47.
[67] Wadding, p. 170.
[68] AFH. vol. 1908, p. 231 f.
[69] Cf. KL. vol. VIII, col. 1768.
[70] Fabric. V, p. 87; Wadding, p. 196 f.
[71] Hain 11594.
[72] FEC. Report, vol. VII, p. 77 nr. 31.
[73] Cf. Lib. Conform. p. 527.

Nicholas of Aquavilla (d. 1317?) wrote *Sermones de sanctis, Sermones de tempore per anni circulum, Sermones de Nativitate,* none of which are printed.[74]

Odoric of Pordenone, Bl. (d. 1331), the famous missionary and traveler in Asia. He also preached in the large cities of Italy and composed *Sermones diversos,* though unpublished.[75] Neither the Cath. Encyc.[76] nor KL.,[77] nor Kirchl. Handl.[78] mention these sermons. Bl. Odoric lies buried in the Franciscan church of Udine.

Robert of La Bassée (erroneously Bastia) (d. ca. 1268-1280). Much juggling has been done with this Friar's name. Up till recently he was called Robert de Bastia; [79] Bastia is a hamlet near Porziuncola, Assisi, which, then, seemed to be the birth-place of Robert. Wadding, who adds the Oriental surname Hassum, is imitated by Victor Mills, O.F.M.,[80] in designating him as Rupert or Robert of Russia. With this vast country the famous Friar had no connections whatever. The earliest records (Trithemius) style him as Robertus de Bassia or de Bassea, which alone is correct, but which likely enough a printer's devil managed to twist into Russia. In the year 1254 Robert is known to have been Custos of Arras. Not far from Lille in France a small town exists bearing the name La Bassée, which is probably the town fortunate enough to have given birth to our illustrious Friar. Arras belonged to the Province of France, which in 1241 commissioned the *Quatuor Magistri,* Alexander of Hales, John de la Rochelle, Richard Rigaud and Robert de la Bassée to explain the Rule.[81] In connection with our treatise he is known as the author of *Sermones varii.*[82]

Roger of Piacenza (d. 13 ?), a native of Sicily. He is not listed by Wadding, but by Bernard de Montfaucon in *Bibliotheca Bibliothecarum Manuscript.* (p. 290). He wrote *Sermones Quadragesimales,* unpublished,[83] preserved in the Laurentian Library of Florence.

Theodor Memus of Venice (ca. 1321), not mentioned by Wadding. He composed *Volumen sermonum* and *Sermones funebres,* unpublished.[84]

William Bodivit (unknown), wrote *Sermo habitus in missa papali,* Romae 1485 in die Trinitatis, Anno primo Innocentii VIII. per sacrae theologiae doctorem magistrum Gulielmum Bodivit ordinis minorum, s. l. et a. (Romae 1485) in 4°, 4 ff.,[85] and a second edition s. l. et a. in 4°, 4 ff., perhaps Romae 1485.[86] This Friar is mentioned nowhere else, not even in the "History of the Popes" by Pastor.

Boniface of Ceva, O.M.Conv. (Obs. ? d. ca. 1515), wrote *Sermones quadragesimales,* Paris 1517 in 4°. His *Sermones paschales* are not printed.[86a] According to Wadding (p. 60), upon the testimony of Sbarales (n. 410), who believes him identical with Bonifatius Gallus, the *Quadragesimales* had seen previous editions, Paris 1510 and 1515. An *Adventuale,* according to the same authority, was printed, Paris 1512 and 1517.

Cherubim of Spoleto (d. 1484), the well-known ascetical writer, is also the author of *Sermones nonaginta Quadragesimales* (from Septuag. till Dom. p. Pascha), printed s. l. et a (before 1500) in 8vo; same at Venice 1502 and 1511.[87]

[74] Fabric. V, p. 103; Wadding, p. 176.
[75] Fabric. V, p. 150; Wadding, p. 181.
[76] XII, 281.
[77] IX, 697-701.
[78] II, col. 1193.
[79] Felder, *o. c.,* p. 214, 251; Holzapfel, *o. c.,* p. 29; KL. vol. VI, col. 1760; etc.
[80] FEC. Report, vol. VIII, 1926, p. 263.
[81] Cf. André Callebaut, O.F.M. in AFH. vol. X, 1917, pp. 229 f.
[82] Fabric. VI, p. 108; Wadding, p. 206.
[83] Fabric. VI, p. 119.
[84] Fabric. VI, p. 230.
[85] Hain, n. 3349.
[86] Hain, n. 3350.
[86a] Fabric. I, p. 259.
[87] Fabric. I, p. 352; Hain, n. 4945.

Francis de Aggregatis of Cremona (d. 1427), bishop of Bergamo (1403-1427), present at the Council of Constance in 1414. He has left *Conciones* in Concilio Constantiensi habitae.[88] He is identical with Francis Ragatius in Wadding,[89] according to whom he also wrote *Homilias dominicales.*[90]

Franciscus Florentinus cognomento Paduanus (fl. sub Nicolao V, 1447-1455 till Sixtus IV, 1471-1484) wrote *Orationes coram SS. Pontificibus habitae,*[91] which remained unprinted.

Jacob of Alessandria (fl. ca. 1443), wrote *Oratio in funere Fantini Valaresii Archiepiscopi Cretensis* (d. 18 Maii 1443), unpublished,[92] not recorded by Wadding.

Leonardi di Rossi (de Rubeis) of Giffone (d. 1407), a native of Giffono, district of Naples (de Giffonibus, Chifano, Cyphona), Minister General 1373-1378, Cardinal bishop of Ostia 1378-1407, died at Avignon shortly after March 17, 1407,[93] and not as formerly supposed in 1405.[94] He wrote *Sermones varii,* which remained unprinted.[95]

Jacobus de Lenda (d. after 1499), wrote *Sermones* magistri Jacobi de Lenda ex coetu fratrum divi Francisci Parisiis habiti, printed at Paris 1499 in 4°.[96]

Marcus of Sommariva (Summa ripa) (d. ca. 1419), wrote *Bonum Quaternarium sive Quadragesimale,*[97] which remained unpublished. He was Lector of theology at Turin.

St. Francis Monastery, W. 31st Street, New York. possesses a paper manuscript, entitled: Marci de summa ripa Ord. Min. Sermones Quadragesimales: Sermones alii quadragesimales super Evangelia. Fol. 5-92 contains *Sermones quadragesimales* written "per me fratrem paulum de Roma de mense novembris 1432." Fol. 93-115 continues with some other sermones. Fol. 116 is blank. Fol. 117-224 brings *Quadragesimale novumque vocatum,* written in a different hand from the foregoing, probably, as the title continues "per me fratrem Marcum a summa ripa ordinis minorum sacrae theologiae magistrum et lectorem compilatum 1419 die 8. Martii." Fol. 224v-228 is a "Tabula" or index. The next Fol. 229-237 is another *Sermo,* written by Paul of Rome. Fol. 238 and 239 are blank. The entire volume, then, has two hundred and thirty-nine ff. in 4°, one column at forty-three—forty-seven lines, all written in black ink, no red ink being used, and in two distinctly different hands. The volume is bound in wood boards and leather, one clasp missing, somewhat battered, but otherwise in excellent preservation. The work was executed in Italy. The sermons, as stated above, were never printed.

PREACHING IN THE LATTER HALF OF THE FIFTEENTH CENTURY

Michael de Carcano (Carchano, Charcano), O.M. (Observant, d. 1485) of Milan, a very famous preacher, wrote *Sermonarium triplicatum* for Advent, and *Duas Quadragesimas* on sin in general and on the seven capital sins,

[88] Fabric. II, p. 192 f.
[89] p. 92 f.
[90] Cf. however, Fabric. II, p. 199.
[91] Fabric. II, p. 194 f.
[92] Fabric. IV, p. 2.
[93] AFH. III, 1910, p. 307 nota.
[94] Cf. KL. vol. X, col. 1340 and Cuneo, FEC. Report, vol. VII, p. 78; his portrait in AFH. vol. II, 1909, p. 393.
[95] Fabric. IV, p. 265; Wadding, *o. c.*, p. 159, who does not mention the Sermones; Firmamenta, Paris 1512, Pars I, fol. 33; Kirchl. Handl. II, col. 1840.
[96] Hain, n. 10009.
[97] Fabric. V, p. 25; Wadding, *o. c.*, p. 167.

Michael of Carcano

printed at Venice 1476 in 4°, 477 ff.; Basle 1479 in large Fol. 272 ff.[1] *Quadragesimale seu Sermonarium duplicatum, sc. per Adventum et Quadr.* on Penance and its parts, printed at Venice 1487 in 4°, 223 ff.; Venice 1496 in 4°, 258 ff.; [2] *Sermones quadragesimales* on the Ten Commandments, Venice 1492 in 4°, 231 ff.; [3] *Sermonarium* on the praise of the virtues and the disgrace of vice, Milan 1495 in 4°, 265 ff.; [4] *Sermones de quatuor novissimis*, Cologne 1492; *De fide christiana liber*, Basle 1479 together with *Sermones de variis argumentis*,[5] which had never before been printed. Italian sermons of this Friar were edited by Marcellino da Civezza, *viz. Cinque Prediche* di Bernardino da Feltre e Michele da Milano, at Prato 1896.[6]

John Coltellini, O.M.Conv. (d. 1421) of Paggiale, doctor at Bologna and later Provincial. In 1461 he preached the Lent at the Cathedral of St. Petronius. His *Sermones duo ad regimen civitatis Bononiae; Orationes funebres; Quadragesimale* are preserved in Mss. in the Bibl. Riccardiana, Florence.

Nicholas of Bitonto (Bittonio, Brittonio), (d. ca. 1413), not to be confounded with Antony of Bitonto. He was a member of the Umbrian province and wrote *Sermones Quadragesimales*, which remained unprinted.[7]

Nicholas of Osimo (de Auximo, Auximanus), O.M.Obs. (d. 1453), a companion of St. Bernardine of Siena, with whom he traversed entire Italy. He died at Ara Coeli in Rome in the odor of extraordinary sanctity. Jeiler [8] says the year of his death is unknown. He died in 1453.[9] He wrote *Sermonum liber unus* and a *Quadragesimale*, both unprinted.[10] Pastor does not mention this famous man.

Pope Sixtus IV, Francis della Rovere O.M.Conv. (d. 1484), entered the Order at the age of nine years, an excellent professor and good preacher; [11] in 1464 he became Minister General, in 1467 Cardinal, in 1471 Pope. As Cardinal he composed theological works. On April 8, 1481, on Passion Sunday, Sixtus IV issued an encyclical exhorting the princes of Europe to a Crusade against the Turks,[12] entitled: *Exhortatio ad omnes Principes*, etc., printed at Rome 1481.[13] It is the only sermon we possess of Sixtus IV.[14]

Treviensis Joannes (John of Trevi), O.M.Conv. (d. ca. 1478), of Spoleto, Procurator General of the Order, wrote *Oratio de veri Messiae adventu*, held before Sixtus IV on Dom. 2. Adv. anno 1472, die 6. Decembris, printed at Rome 1472 in Fol. 10 ff. at 30 lines.[15] *Oratio de animarum immortalitate* before Sixtus IV on Dec. 5, 1473; *Oratio de humana felicitate* before Sixtus IV on March 14, 1472 Fol. 12 ff. at 32 lines. These sermons were printed at Rome, Dec. 23, 1473.[16]

Ascensius (fl. before 1511), wrote a commentary to the Apocalypse and

[1] Hain, nn. 4508, 4509.
[2] Hain, nn. 4506, 4507.
[3] Hain, n. 4504.
[4] Hain, n. 4505.
[5] Hain, n. 4510.
[6] Hefele, *o. c.*, p. 75, footnote; Fabric. V, p. 75; Wadding, *o. c.*, p. 174; Hurter, o. c., tom. II, col. 1079 f. who also lists Sermones XI, Venice 1492, 1496; Kirchl. Handl. vol. II, col. 963; Cath. Enc. vol. VI, p. 292 and vol. X, p. 535d.
[7] Fabric. V, p. 105; Wadding, *o. c.*, p. 177.
[8] KL. vol. IX, col. 355.
[9] Cath. Enc. XI, p. 64.
[10] Fabric. V, p. 104; Wadding, *o. c.*, p. 176; Victor Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 274.
[11] Pastor, *o. c.*, Vol. II, p. 433.
[12] Pastor, *o. c.*, II, p. 532.
[13] Hain, n. 14806.
[14] Fabric. VI, p. 197; Wadding, *o. c.*, p. 211.
[15] Hain, n. 15609.
[16] Hain, n. 15610; Wadding, *o. c.*, p. 153; not mentioned by Pastor.

Sermones de tempore et de sanctis.[17] Sbaralea[18] says, that he lived in the 14th century and was "famosus theologus et orator haud vulgaris."[19]

Louis of Imola

Louis of Imola, O.M.Conv. (d. ca. 1500), was Provincial of Bologna after having been Lector of theology in that place. The following sermons of his are printed: *Oratio in funere Petri Ferrici Cardinalis,* s. l. et a. (Romae 1478?) in 4o, 4 ff. at 33 lines.[20]. Card. Ferrici died in the fall of 1478.[21] The St. Francis Monastery, W. 31st Street, New York, has a copy of this funeral sermon in modern binding. The bibliographer entered wrongly "Romae ca. 1484," since on Fol. 4v it states plainly "Sixti IV. anno octavo" *i. e.* Aug. 1478-Aug.1479. The sermon was printed a second time together with Brevis relatio vitae Cardinalis s. l. et a. (Romae 1480?) in 4o, 6 ff.[22]—*Oratio in die S. Stephani* in the Papal chapel before the College of Cardinals, s. l. et a. (Romae ca. 1480) in 4°, 6 ff. at thirty lines, and a second edition s. l. et a. (Romae ca. 1480?) 6 ff.[23]—*Orazione de nomine Jhesu* before Innocent VIII and a great assembly of Cardinals, die 1. Kalendas Januarii anni 1486, s. l. et a. (Romae 1486?) in 4o, 8 ff.[24]—*Oratio ad populum Bononiensem* at the time of the General Chapter of the Friars Minor at Bologna in 1494, s. l. et a. (Bologna 1494?) in 4o.[25] This is one of the few remaining Chapter sermons.[26]

John Genesius Quaja (Quaglia), O.M. (Conv.?, fl. 15th cent.) of Parma, distinct from Bl. John Borelli of Parma. He was Lector of Theology at Bologna and is the author of *Sermones Fr. Joannis de Parma,* first printed at Amsterdam 1641. His *Quadragesimale* is in the library of St. Francis at Ferrara. Several other works of an exegetical or ascetical nature at times attributed to him, are perhaps by Blessed John of Parma. Wadding[27] makes of John Genesius and John (Quaja) of Parma two authors, though he ascribes the very same works to each.

Franciscus Petrus dei Gordi of Montepulciano, O.M.Obs. (Conv.?) (d. 1513), one of the most esteemed preachers of his age. In prophetical spirit he foretold the fortunes of Rome and Florence subsequently coming true to the letter. At his grave in Florence many miracles took place.[28] Pastor,[29] puts this Friar down as an eccentric man, whose prophecies were false. Of his sermons, unprinted, we have: *Predicha una di frate Francesco . . .* in Santa Croce di Firenze on Dec. 18, 1513 in cod. 1251 of Bibl. Riccardiana, Florence.[30] Sbaralea[31] mentions *Orationes plures et conciones,* one of which, *viz. de abominatione desolationis* was printed at Florence 1590; however, it is doubtful, whether these sermons are not by Francis of Montepulciano, O.M.Cap., the relative of Pope Marcellus II. Regarding the sermon at Santa Croce in 1513 the manuscript codex in the Bibl. Riccard. stamps him as O.M.Observant, while a printed edition of this same sermon at Florence (Sermatelli), 1591 in 12mo, pp. 16 states Predicha di Fra Francesco de Montepulciano de' Frati Minore *Conventuali* fatta in S. Croce etc.[32]

[17] Wadding, *o. c.*, p. 33.
[18] *o. c.*, n. 262.
[19] Lib. Conf. p. 350.
[20] Hain, n. 9159.
[21] Pastor, *o. c.*, p. 579.
[22] Hain, n. 9160.
[23] Hain, nn. 9161, 9162, 9163.
[24] Hain, n. 9164.
[25] Hain, n. 9165.
[26] Wadding, *o. c.*, p. 164 mentions only the sermon on St. Stephen and the Name of Jesus; Sbaralea, *o. c.*, n. 1389; Pastor, *o. c.*, knows nothing of this man.
[27] *o. c.*, pp. 141 and 146.
[28] Ausserer, *o. c.*, p. 668.
[29] *o. c.*, vol. III, pp. 166-167.
[30] AFH. III, 1910, p. 747 *f.*
[31] *o. c.*, n. mcccxviii under Franciscus Cervinus.
[32] AFH. vol. VI, 1913, p. 758.

ROBERT CARACCIOLO OF LECCE, O.M.Conv. (b. 1425; d. 1495). For a short period this most famous preacher, hitherto far too little known, had been a member of the Friars Minor Observants, when in 1452 he transferred to the Friars Minor Conventual, among whom he died in 1495. His popular eloquence was so noteworthy, that by all contemporaries he is styled as "maximum lumen Ordinis"; in 1457 Calixt III commissioned him to gather the tithes for a war against the Turks, in Milan and Monteferrato; Paul II made him Apostolic preacher in Ferrara and Sixtus IV created him bishop of Aquino (Oct. 25, 1475). He died May 6, 1495. A monument erected to him at public expense says that for fifty years he preached like a second Paul. He was a model preacher to such an extent, that all pulpit orators of his day made an effort to imitate not only his style, sermon division and conclusion, but even his enunciation and oratorical gestures. However, his contemporaries esteemed him higher than posterity: "his fame as orator and theologian died with him."[33] Nevertheless, we have reason to seriously question this verdict, as the many editions of his sermons will prove. These works were printed frequently after his death and used more extensively than perhaps the sermons of any other man. Concerning his personal life the fact "that in 1513 according to credible witnesses his body was found intact and perfectly livid"[34] is proof sufficient of his great holiness beside his learning .

Robert Caracciolo

According to Pastor[35] the Lenten Sermons at Rome during the Jubilee Year of 1450 were given by Nicholas V to the famous Roberto of Lecce, who had already in the year 1448 by the power of his word effected many reconciliations at Rome. "Head upon head the vast multitude stood in crowds of thousands and persevered for hours; for the sermons were rather long."[36] At a sermon of this Friar in Perugia 1448 there had come together from all the surroundings 15,000 people; hours before every place was taken, and the multitude persevered for the entire sermon, a period of four hours.[37] This same author[38] falsely states that Robert of Lecce died in 1483, when it is now certain that he died twelve years later. Another testimony of his eloquence[39] is "that a preaching activity of fifty years secured him the universal fame of an exemplary popular pulpit orator, and his temperamental, sometimes trivial, manner of preaching found numerous imitators"; while Keppler writes:[40] "Robert Caracciolo (d. 1480, an error of Keppler), who was called a second Paul, has model dispositions, and a morally fruitful, powerful and impressive method of preaching." The life and works of this Friar are described in Vincenzo De Fabrizio, "Fra Roberto Caracciolo." Lecce 1909 in 8vo, pp. 84.

The works of no Franciscan have experienced so many editions as those of Robert of Lecce. He wrote: "*Opus Quadragesimale de Poenitentia*, Strassburg s. a. in Fol. 417 ff.,[41] and five later editions; Venice 1472; Rome 1472; 2a Venice 1472; 3a Venice 1472; 4a Venice 1472; Cologne 1473; 5a Venice 1473; 2a Cologne 1473; Basel 1475; 6a Venice 1476; Lyons 1479; Naples 1479; 6a Strassburg 1485; 7ma Strassburg 1497—therefore, twenty editions of this work.[42] 2) *Quadragesimale de peccatis*, which, as the author states, was concluded in the vesper hour of the 9th day of October in the year of the Lord 1488, printed the first time at Lyons 1488; then Venice 1488

Works of Caracciolo

[33] KL. vol. II, col. 1932.
[34] KL. *l. c.*
[35] *o. c.*, vol. I, p. 355.
[36] Pastor, *o. c.*, vol. III, p. 134.
[37] Read Pastor, *l. c.*, on his eloquence.
[38] *l. c.*, p. 132.
[39] Kirchl. Handl. I, col. 839.
[40] KL. X, col. 337.
[41] Hain, n. 4418.
[42] Hain, nn. 4418-4437.

in 4° ff. 190; Venice 1489; Venice 1490, s. l. 1490, Offenburg 1496;[43] Lecce 1490,[44] which edition seems no longer extant anywhere—in all seven editions. 3) *Quaresimale* or Quadragesimale, fatto a complacentia e devotione de la sacra maiesta del Re Ferdinando (a King of Sicily) nel 1476 on the last day of September, which is a translation from the Latin of the first work here cited made upon the request of King Ferdinand, printed at Naples s. a. (ca. 1477); Treviso 1479; Florence 1480; 2a Treviso 1480; Milan 1482; Venice 1482; 2a Venice 1482; 3a Venice 1483; s. l. 1483; 2a Milan 1486; 4a Venice 1488; 2a Florence 1491; 5a Venice 1500,[45] and five other editions of the same work, namely, Modena ca. 1477; Parma 1480; Venice 1483; Parma 1486; Lyons 1488,[46] in all eighteen editions. 4) *Sermones per Adventum* de formatione moralis hominis corporalis merito confici possit ipse homo . . . quare juste appellatur tractatus incarnationis moralis, also called *Collecta magistralia per adventum*, Nuernberg 1478 in Fol. 61 ff.; Nuernberg 1480.[47] 5) *Sermones de timore judiciorum Dei*, Naples 1473 in Fol. 207 ff.; s. l. ca. 1475; Cologne 1478; Nuernberg 1479[48] and Venice 1475; Nuernberg 1479,[49] in all six editions. 6) *Sermones per adventum*, daily from the first to the fourth Sunday inclusive together with sermons on the feastdays and other occasions between Christmas and Epiphany, s. l. 1484; Strassburg s. a. (ca. 1480); Strassburg s. a. (ca. 1482): two editions s. l. et a.[50] and s. l. et a.[51] and Strassburg ca. 1473,[52] in all seven editions. 7) *Sermones de laudibus sanctorum*, s. l. et a. in 4°, 229 ff.; Venice 1489 in 4°, 209 ff.; Augsburg 1489; Paris 1489; Naples 1489; Antwerp 1490; Venice 1490; 3a Venice 1490; Spires 1490; Basel 1490; Augsburg 1490,[53] therefore, eleven editions. 8) *Sermones tres de Annuntiatione V. Mariae, de praedestinato numero damnatorum, de catenis peccatorum*, Cologne s. a. (ca. 1475) in Fol. 20 ff.[54] and together with Quadragesimale de Poenitentia, Venice 1472;[55] Venice 1473; Cologne 1473;[56] Strassburg 1497.[57] 9) *Sermones de tempore*, Naples 1489,[58] and in Sermones de timore judiciorum, Venice 1475. 10) *Sermo de morte*, Nuernberg 1479 in Fol. 8 ff.[59] and in the appendix to the Specchio della Fede, Venice 1517; these are sermons on the mysteries of Christ, the Blessed Virgin and a number of Saints. 12) *Sermones varii*, s. l. et a.[60] 13) *Specchio della Fede:* Sermoni XLV, Venice 1495 in Fol.;[61] Venice 1517 and 1555. On the last leaf is the printed remark that this book was composed in the vernacular and in Latin for the use at contemplation of Alfons of Aragon, Duke of Calabria and first-born of King Ferdinand of Naples, written by the author during 1490. The last Venice 1555 edition in 4° is decorated with many beautiful woodcuts.[62] 14) *Sermones de amore divinorum officiorum*, Naples 1493.[63] This work, as also the Specchio della Fede,

[43] Hain, nn. 4438-4443.
[44] Fabric. VI, p. 102.
[45] Hain, nn. 4444, 4445, 4447, 4457.
[46] Coppinger-Hain, nn. 4438, 4444, 4449, 4453, 4454.
[47] Hain, nn. 4458, 4459.
[48] Hain, nn. 4465-4469.
[49] Coppinger-Hain, nn. 4467, 4469.
[50] Hain, nn. 4470-4473, 4475.
[51] Reichlin, n. 453.
[52] Coppinger-Hain, n. 4470.
[53] Hain, nn. 4476-4486.
[54] Hain, n. 4487.
[55] Fabric. VI, p. 102.
[56] Hain, n. 4430, 4431.
[57] Hain, n. 4437 and Fabric. VI, p. 102.
[58] Hain, n. 4489.
[59] Hain, n. 4495-4498.
[60] Hain, n. 4488.
[61] Hain, n. 4494.
[62] Bocca, Catal. 223 (II), n. 523.
[63] Fabric. VI, p. 102.

are not ascetical tracts, but cycles of sermons.[64] 15) *Sermones tres* de spe bona, de virginitate et de judicio pestilentiae, first printed in the appendix to the Quadragesimale de Poenitentia, Strassburg 1497 and in earlier editions they were at times added in manuscript.[65]

Some collections of the works of Robert of Lecce combine a number of sermon cycles, thus: 16) De Poenitentia, de Adventu, de timore judiciorum, s. l. et a.; Venice s. a. in 4° ff. 385; Venice 1479; 1482; 1490.[66] 17) *Sermones declamatorii*, namely de Poenitentia, de timore, de caritate divina, revised and purged of the mistakes made by publishers, by Frater Philippus de Rottingo, O.M.Obs., who added quotations of famous theologians for the benefit of preachers, Venice 1496 in 8vo. 438 ff.; Lyons 1500.[67] 18) *Sermones* of Advent and Lent, Lyons 1503 in 4°; [68] Lyons 1513.[69] Hence, even when counting the sermon collections as only one edition, we have the most impressive number of 88 separate editions of the sermons of Robert of Lecce. No doubt, additional editions are extant. When we read that his *Quadragesimale* was printed more than eighty times,[70] this is misleading, since Caracciolo wrote other sermon works than the Opus Quadragesimale; there are two Quadragesimalia, which saw together forty-nine editions, so far as we could find, the third work of this name being an Italian translation from the Quadragesimale de Poenitentia. The designation "over eighty" stands for the sum total of the editions of all his sermon works.

The Library of the Canons of the Major Church at Lucca possesses a manuscript codex, entitled: *Praedicationes Fratris Roberti de virtutibus*, incip. Discite disciplinam et estote sapientes, which work seems never yet to have been printed.[71]

To a bibliographer it shall always be interesting to examine the extraordinary library of the studious Friars of the St. Francis Monastery, W. 31st Street, New York. From the pen of Robert Caracciolo of Lecce we find there: *Quadragesimale*, Basel 1475. On Fol. 2 we read, written in ink: Sum ex libris F.(rancisci) Joan. Hofstetterj. The script is of the 17th century, while the penman was a secular priest of Southern Germany or Austria; the marginal notes betray actual constant use of the book. A second work, *De laudibus sanctorum*, Augsburg 1490, is in good condition, though the leaves are somewhat disordered; it has no inscriptions.—*Sermones de Adventu.*[72] On Fol. 2r we read the insertion in ink: Ad usum Magri (*i. e.* Magistri) . . . here the name is erased with a knife. On the same leaf is the hand-painted initial V-ox processit, which initial shows a portrait of St. Antony of Padua in a habit of the shape now worn by the Capuchins. The same work has many other beautiful hand-painted initials. Since the binding is of the 15th century, and the painted initials naturally antedate the binding, these must be of a slightly earlier date. At the very end of the volume we find the dedication to Nicolao Marcello, Doge of Venice, by a certain Dominicus Bollanus, artium et philosophiae doctor, a secular priest who lived at Venice 1484, and is most probably the editor of this as of other works of Caracciolo.—*Sermo optimus de Morte*, Nuernberg 1479, in mod-

[64] Vd. Victor Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 272, who mistakenly places this edition in the year 1473, when Naples did not as yet boast a printing shop.
[65] Fabric. VI, p. 102.
[66] Hain, nn. 4460-4464.
[67] Hain, nn. 4491, 4492.
[68] Panzer VII, p. 279 n. 34.
[69] Panzer VII, p. 303 n. 226.
[70] Kirchl. Handl. I, col. 839; Victor Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 272.
[71] Fabric. VI, p. 103.
[72] Reichlin, n. 453, s. l. et a. probably Venice ca. 1475.

ern binding, excellently preserved, no inscriptions.—*Quadragesimale*, Venice 1488, showing marginal notes in ink, unpainted initials or rather completely blank spaces, where the initials should be. The original binding is greatly battered, indicating much former use, the first leaf being torn away and missing.—*Specchio della Fede*, Venice 1517, contains forty excellent wood-cuts, while six leaves, probably containing wood-cuts, are torn out, evidently by some collector who wished to have these illustrations. The binding is somewhat damaged, though the text is intact. Fol. II presents in ink: loci Rieuell (cannot be located; if it were Riuen, the word would stand for Rieux in France).

About Robert Caracciolo of Lecce have written Vincenzo de Fabrizio, Fra Roberto Caracciolo. Lecce 1909 in 8vo, pp. 84 as already noted above. Also Fabricus, *o. c.*, vol. VI, pp. 101-103; Wadding, *o. c.*, p. 204; KL. vol. II, col. 1932; Kirchl. Handl. vol. I, col. 839, Cath. Encycl., nowhere mentions anything of this great preacher, and even Michael Bihl, O.F.M. (Cath. Enc. VI, p. 292) fails to mention his name in his list of eminent Franciscan preachers, an omission which is to us inexplainable.

Of Spanish Franciscan preachers of this period we have been able to explore to some extent the activity of the following Friars:

Spanish Preachers

Joannes Vitalis (d. 1327) (Vitalis e Furno), created Cardinal in 1312 by Clement V, transferred to the see of Albano, died at Avignon. Most of his works are preserved in mss. at the Friars Minor Conventual in Assisi. His *Sermo de Conceptione B. V. Mariae*, is printed for the first time among the *Joan. Gerson Opera*, Basel 1494 in vol. II, Fol. 47. It is the first printed Franciscan sermon on the Immaculate Conception. It was printed later in Petri de Alvay Astorga, Monumenta pro Imm. Conceptione, Louvain 1665, pp. 87-191.[1] Wadding[2] says that he composed *Concionatorios Commentarios*, in which he gives directions, how preachers should reform the abuses of court-life, especially at the Roman Curia.

Alvarus Pelagius (Alphanus) (d. 1352), a hearer of Scotus at the University. He was bishop of Corona in Achaia and Grand Apostolic Poenitentiarius. He lies buried in the church of St. Clare, Sevilla. Most of his works treat contemporary heresies and are successfully engaged in their refutation. His *Sermo prolixus de visione animarum coram Joanne XXII*, in which he upholds the false doctrine that the souls of the deceased do not see the face of God before the last day of judgment, has never been printed.[3] His *Collyrium adversus haereses*, a key, how preachers should attack heresies, is found in mss. in the Vatican Library.[4]

Francis Durant (fl. 14th cent.), a Spanish Friar, not to be confounded with another of the same name, who lived in the 16th century. Of him *Sermones* in mss. are preserved in the library of the primatial church of Toledo, n. 5-28. The codex dates from the 14th century, and is described in the Archiv. Ibero-Americano.[5] This Friar is mentioned nowhere else.[6]

Louis de Ezura, O.M. (branch?, fl. 1466), lector of theology and Provincial of Castille. His *Conciones de B. Virg. Maria* mss. in Fol. are extant in the Bibl. S. Francisci Regis, Toledo, FF. n. 15.

Antonius Ilerdensis (de Lerida) (fl. ca. ?), wrote *Sermones pro mortuis per totum anni circulum*, in which he builds up splendid funeral sermons on the Epistles, and Gospels de tempore et de sanctis. It is unpublished.[7]

[1] Gallus Haselbeck, O.F.M. in Franziskanische Studien, Bd. VIII, 1921, pp. 283-292; AFH. vol. XVI, 1924, p. 300.
[2] *o. c.*, p. 220, s. v. Vitalis.
[3] Fabric. I, p. 76; KL. vol. I, col. 667 f.
[4] Wadding, *o. c.*, p. 14.
[5] Vol. I, Madrid 1914, pp. 374-376.
[6] AFH. VII, p. 800.
[7] Fabric. I, p. 126; Wadding, *o. c.*, p. 27.

Lopez (Lupus, Lupetius) e Salinis (d. 1470), founder and custos of the custody (later Province) of Burgos, where for years he was the leader of his brethren both concerning religious observance and apostolic labors. Among his ascetical works we find *Collationes spirituales super Evang. Transfigurationis*, unprinted.[8]

Aegidius Hispanus (fl. 15th cent.), wrote *Sermones sanctorum*, which remained unpublished.[9]

Alonso de Spina (d. 1469, not 1491), a convert from Judaism, long regent of the Minorite academy at Salamanca, in the last year of his life bishop of Thermopilae in Greece. His *Fortalitium fidei*, in which he tells preachers with what weapons they must arm themselves, was first printed at Nuremberg 1485 in Fol. A copy of this first edition (most rare) is in the library of the Convent XII Apostolorum, Rome. In this and all subsequent editions the author's name is suppressed, yet there is no doubt that the work is by Alonso de Spina. He also wrote *Sermones 24 de excellentia nominis Jesu*, preached at Valladolid 1454; *Sermones plures de excellentia nostrae fidei*, preached at Medina 1459. The last named works are unpublished. The annotator to Sbaralea says, that the first edition of the *Fortalitium fidei* appeared at Strassburg 1471 and again 1475 in Fol., thus antedating the edition of Nuremberg and that of Lyons 1487.[10]

Ambrose Montesinus, O.M. (Observant?, d. after 1512), bishop of Sardinia (?), court preacher before Ferdinand and Isabella of Castille, has published *Sermones in Epistolas et Evangelia totius anni* (Spanish) published s. l. 1508; 1512; Toledo 1547 in 8vo; Latin translation at Antwerp 1544 in 8vo. A revised Spanish edition of these Sermons was published by Roman Vallezilla, O.S.B. at Barcelona 1601 and 1608 in 8vo; Madrid 1608 in Fol.; Valladolid 1618 in Fol.[11]

Other Spanish preachers of this period exerting great influence on the people by their sermons, their saintly life and miracles, are the Friars: Garcias Blandez (d. 1332 at Orense), at whose preaching haloes of light surrounded his countenance; Didacus Arias (d. ca. 1408), preached both in Spain and Portugal; Alfonso of Borow (d. 1469); Matthew of Valencia (d. after 1480 at Orichuela); Benedict of Valencia (d. 1490), whose power of preaching well-nigh forced his hearers to do his bidding, for which reason King Ferdinand V selected him as his court preacher.[12]

French Preachers

We have shown above that the legitimate home of the scholastic sermon was the University of Paris. Most of the French preachers had received their education at this university and were not tardy in turning the theory of the schools into actuality in the pulpit. As the Minorites had been the formative influences in the professor's chair, so as dispensers of the word of God they were, if not in the lead, at least far in the front ranks. French preachers of this period, in as far as they have not yet been mentioned among the hitherto listed Friars Minors, were:

Petrus, Frater (fl. ca. 1260), wrote *Sermones de diversis festis*, composed about the year 1260, extant in Bibl. National de Paris, mss. lat. 1597, fol. 113, 149, 187, 191, 197. *Sermones de sanctis fratris petri, Ord. Min.* preserved at Troyes in the mss. 1839 and 1996. These sermons were found by Lecoy de la Marche.[1] Who this Friar Peter is, is hard to

[8] Wadding, *o. c.*, p. 165.
[9] Fabric. I, p. 22; Wadding, *o. c.*, p. 8.
[10] Sbaralea, *o. c.*, n. 69.
[11] Sbaralea, n. 83.
[12] Cf. Ausserer, *o. c.*, passim.
[1] *o. c.*, p. 525.

decide: he may have been Peter, Provincial of France 1261-1269, or Peter, custos of Artois, or Peter, auxiliary bishop of Liège (d. 1276), or another Friar Minor by that name.[2]

Wistasses, Frater dit Buisine (fl. ca. 1268), hitherto equally unknown as the foregoing; all we know is his surname Busine, *i. e.* trumpeter, likely enough so called because of his eloquence. *Sermones* written by him ca. 1260 exist in the Bibl. Nation. de Paris, mss. lat. 15956, nn. 81. 81 bis, 82, 85, 85 bis, 94-97, 104-108, 110, 114, 124 bis,[3] and other *Sermones* written in 1267 and 1268 in Bibl. National, mss. lat. 16499, fol. 318 and fol. 324.[4]

Richard of Rheims (d. ca. 1270) wrote *Sermones de tempore et de Sanctis*, unprinted.[5]

Odo de Roni (Roini), Doctor at Paris 1254-1272, wrote *Sermones*, which are still extant, though unprinted.[6]

John of Mans (d. 1272), perhaps identical with the following, though Lecoy[7] considers him strictly distinct. He composed three *Sermones*, *viz.* on Death, St. Martin, St. Aloysius, preached at Paris in 1272 and preserved in mss. in Bibl. Nationale, lat. nn. 8, 18, 200.

John of Mons (ca. 1273), who accompanied Saint Louis King on his crusade to Africa in 1270 and was present at the latter's death. Of him we have four *Sermones*, delivered at Paris 1272 and 1273, preserved in Bibl. Nation. de Paris, mss. lat. 16481, nn. 14, 126, 137, 198.[8]

Odo be Bueriis (fl. 1282), is the author of two *Sermones*, preserved in manuscript in the Bibl. Sorbonne.[9] These two sermons may, however, be by Odo de Roni (Rosny).[10] Two *Sermones* at Paris, on the feast of St. Clement 1882 and on Palm Sunday 1283, mss. lat. in Bibl. National de Paris 14947, nn. 15; 71.

Dreux de Provins (Drodo Pruvinensis) (ca. 1290), Provincial of France 1279-1285, has left several sermons in mss. lat. in Bibl. Nation., Paris, which represent two sermons held at the convent of St. Antony, Paris on the feast SS. Simon and Jude and on Christmas. Another mss. lat. 16481 is a sermon on the feast SS. Simon and Jude, held at Paris 1272, when he was still Guardian of the local convent.[11]

Louis of Toulouse, Saint (d. 1297), bishop, is the author of *Sermones*, which remained unpublished. It is the only work he has written, for the *Liber de musicae commendatione*, ascribed to him by Cath. Encycl.,[12] by Archiv. Francisc.,[13] and Lenhart, "Science in the Franciscan Order,"[14] is by a later Franciscan Ludovicus Sanctus, which last name is the family name and not a designation.

Ralph of Retos (Radulphus Radiatorius) (d. ca. 1300), believed by Wadding[15] to be an Englishman and doctor of Oxford, called because of his eloquence "facundus Apollo." Lecoy[16] has found a *Sermo* in Dom.

[2] AFH. vol. VII, 1914, p. 251.
[3] Lecoy de la Marche, *o. c.*, p. 501.
[4] Hauréau, "Notices et extraits de quelques manuscrits latins de le Bibl. Nationale," tom. V, p. 151, Paris 1892; cf. AFH. VII, p. 251.
[5] Fabric. VI, p. 83; Wadding, *o. c.*, p. 204.
[6] AFH. vol. V, 1912, p. 437.
[7] *o. c.*, p. 516.
[8] H. F. de la Borde, "Vie de S. Louis par G. de St.-Parthus," Paris 1899, 63; Golubovich, O.F.M., Bibliotheca Bio-bibliograph. tom. II, Quaracchi 1913, p. 540; cf. AFH. VII, p. 251, and Lecoy, *o. c.*, p. 516 f.
[9] AFH. vol. V, 1912, p. 437.
[10] Cf. Sbaralea, *o. c.*, n. mmmxxvi.
[11] Hauréau, "Notices et extraits de qq. mss." Paris 1892, t. IV, p. 9205; AFH. vol. X, 1917, p. 340 and 341, note; Lecoy de la Marche, *o. c.*, p. 501—Drogon de Provins.
[12] Vol. IX, p. 386.
[13] Vol. II, 1909, p. 387.
[14] Franciscan Studies, Nr. 1, 1924, p. 21.
[15] *o. c.*, p. 197.
[16] *o. c.*, pp. 151, 527.

III. p. Pascha in mss. lat. 14859, fol. 173 in the Bibl. Nationale de Paris.[17]

John de Samois (Sancois) (d. 1302), bishop of Rennes, afterward of Lisieux. He preached at St. Denis in honor of St. Louis at the occasion of the translation of the King's body to the Sainte-Chapelle. Another *Sermo* is that on the feast SS. Reliquiarum, preached before King Louis and the prelates of France, preserved in Bibl. Nationale mss. lat. 16482. A third is his *Passio Christi* in the same collection of mss., while still another *Sermo*, preached during summer is mentioned by Joinville.[18]

Walter of Bruges, Blessed (Gualterius or Galterius de Brugis) (d. 1307), was bishop of Poitiers 1279-1306. His family name was probably Van den Zande (*i. e.* sand lat. *arena*, de Harena).[19] He wrote *Sermones per totum annum* and *Excerpta ex sanctis Patribus* (Augustin, Gregory, Jerome, Ambrose, Hilary, Isidore, Origen, Cassiodore and others). This work, an example collection and another, namely *Rudimenta pro concionatoribus*, the author composed for the use of his diocesan priests in the preparation of their sermons. None of these works were ever published.[21] The year of his death, formerly given as 1306 or 1308, is properly 1307.[22] Only very recently André Callebaut, O. F. M. has overthrown the theory advanced above that Walter of Bruges was of noble extraction with the name Van der Zande, but that he came of humble parents ca. 1225 in the village of Zande near Bruges.[23]

Richard de Mediavilla

Richardus de Mediavilla (d. ca. 1308), a friar up till recently called Richard of Middleton, and hence an Englishman. This Friar, however, was certainly a Frenchman, probably from a place called Moyenneville *i. e.* Mediavilla in France. He died ca. 1308, while Richard of Middleton died on March 30, 1300. This latest fixing of the mother country (France) of Richard of Mediavilla was proven by Willibrord Lampen, O. F. M.[24] We are inclined to the opinion of Willibrord Lampen, O. F. M. and do not think it probable that Franz Pelster, S. J. will be able to offset it, though he promises to show that Richard de Meneville was an Englishman.[25] The author in the AFH. does not deny the existence of another Friar Richard of Middleton, an Englishman. His sermon *De Ascensione Domini*, which was delivered to the students of the University of Paris was published by Wil. Lampen in "La France Franciscaine"[26] from the only known manuscript n. 280 of the university library of Erlangen in Bavaria. Three other *Sermones* of the same codex were published by Edgar Hočedez, S. J. "Richard de Middleton, sa vie et ses oeuvres, sa doctrine." (Louvain 1925), pp. 490-509. Perhaps, however, these belong to another Friar Richard. He is said to have written *Homiliae in quatuor Evangelia*.[27] The Bibl. Nation., Paris, nouv. acq. lat. cod. 338, Fol. 51 contains a Latin *Sermo* by a fr. Richardus Ord. Min., which perhaps belongs to our author.[28]

[17] Cf. Lib. Conf. *l. c.*, pp. 339, 547, which however, is indefinite.
[18] D. Bouquet, XX, 304; cf. Lecoy de la Marche, *o. c.*, pp. 147 f. and 518; Sbaralea, *o. c.*, n. mmcccxcvi.
[19] AFH. VII, 1914, p. 175.
[20] AFH. V, 1912, pp. 368-370.
[21] Fabric. III, p. 117; Wadding, *o. c.*, p. 101 f.; AFH. IV, 1911, pp. 167, 306, 553, 785; Lib. Conf. *l. c.*, p. 307, 338, 341, 542.
[22] AFH. II, 1909, p. 630, nota 8, and vol. IV, p. 167.
[23] AFH. vol. XVIII, 1925, pp. 295-298.
[24] "De patria Richardi de Mediavilla" in AFH. vol. XVIII, 1925, pp. 298-310.
[25] Cf. Scholastik, vol. I, 1926, Hft. 1, Freiburg Br. p. 26.
[26] Vol. VIII, Paris 1925, pp. 297-307.
[27] Bellarmin, *o. c.*, p. 94.
[28] AFH. vol. XVIII, 1925, p. 599 and vol. XIX, 1926, p. 275.

Aureoli, Petrus (D'Auriol, Oriol) (d. Apr. 27, 1322), became archbishop of Aix in 1321, a famous scholastic and exegete, has left *Sermones*, unprinted. At Wadding's time his *Sermones de tempore* were at Seez in France, while Sbaralea has found a codex of his *Sermones de tempore et de sanctis* in the Convento di San Francesco, Assisi. None of these were published. A portrait of this Friar is in AFH.[29] Denifle and Pace[30] assign January 10, 1322 as the date of his death, but all old Franciscan Martyrologies consistently adhere to April 27, 1322; Aureoli has been styled as "Doctor Facundus," presumably because of his eloquence.[31] He is said to have been a fiery preacher.[32]

Rigaud, John (d. before Sept. 16, 1323), wrote *Sermones dominicales*, of which no manuscript seems to exist; yet it is beyond a doubt that he is the author of this work. He died at Avignon.[33]

Franciscus Mayronis (of Meyronnes) (d. 1325), the famous Scotist. He was born at Meyronnes in the duchy of Nizza near Digne in Southern France. He wrote *Quadragesimale*, printed at Venice 1491 in 4o, 18 ff. plus 196 ff. (a copy of this edition in St. Francis Monastery, W. 31st Street, N. Y.); Cologne s. a. (ca. 1490) in Fol. 328 ff. The Venice edition contains ninety-two sermons, while the Cologne edition has one hundred and twelve sermons from Dom. I. Adv. to F. IV. p. Pasch.[34] His *Sermones de laudibus Sanctorum* are printed at Venice 1493 in 4o, 10 ff. plus 274 ff. and at Basel 1498 in 4o, 10 ff. plus 259 ff. containing sermons of all the feasts of saints throughout the year.[35] To him are also ascribed *Postillae per totum annum* and *Sermones de festis BVM.*, unprinted.[36]

Bertrand of Tour (de Turre) (d. 1332 or 1333), Minister General of the Order and Cardinal, wrote *Sermones Epistolares i. e.* sermones in Epistolas Missalis, Strassburg 1501; *Sermones in Evangelia* de tempore et de sanctis, Strassburg 1502; *Sermones Quadragesimales* and *Collationes theologicae* in the *Conciones et sermones*, Strassburg 1621, a work of four volumes; *Sermones*, Paris s. a.; *Sermones* in manuscript in the University of Bologna, cod. 249 and *Postillae seu sermones* in the same library cod. 1511.[37]

Peter of Lille (d. 1334), well-known scholastic and exegete, called "Doctor notabilis." Marian of Florence places his death at 1334,[38] so that the usual assertion[39] of him having died toward the end of the 14th century is wrong. He wrote *Sermones de Tempore et de sanctis*, unprinted.[40]

Royard, Arnaldis (d. 1334), wrote *Sermones latini*, preserved in manuscript in the Bibl. Municipale in Toulouse, cod. 329 in Fol. 46, 157, 190.[41] He is unknown to both Wadding and Sbaralea.

[29] Vol. II, 1909, p. 393; cf. Fabric. V, p. 243; Wadding, *o. c.*, p. 184; Sbaralea, *o. c.*, n. 1620; Cath. Enc. vol. II, p. iii; Kirchl. Handl. I, col. 417.
[30] Cath. Enc. *l. c.*
[31] Wadding, *l. c.*; Kirchl. Handl. *l. c.*; KL. vol. I, col. 1678-1700.
[32] Hurter, *o. c.*, tom. II, col. 463-465.
[33] AFH. XV, 1922, p. 246; Wadding, *o. c.*, p. 151 knows nothing of these sermons.
[34] Hain, nn. 10529, 10530.
[35] Hain, nn. 10531, 10532.
[36] Fabric. II, pp. 195-197; Wadding, *o. c.*, p. 85 *f.*; Anal. O.M.Cap. vol. XIII, 1897, p. 306; AFH. II, p. 636 and VI, 1913, p. 23.
[37] Fabric. I, p. 244; Wadding, *o. c.*, p. 45; Sbaralea, *o. c.*, n. 565; AFH. vol. III, 1910, p. 354; B. Cuneo, O.F.M. in FEC. Report, vol. VII, 1925, p. 76; Kirchl. Handl. II, col. 2432.
[38] AFH. vol. III, p. 295.
[39] Wadding and KL. etc.
[40] Fabric. V, p. 261; Wadding, *o. c.*, p. 190; KL. IX, col. 1915 and X, col. 1868; Kirchl. Handl. II, col. 1442; B. Cuneo, O.F.M. in FEC. vol. VII, p. 77.
[41] AFH. vol. XVI, 1923, p. 18.

Gerald Eudes (Gerardus Oddonis, Geraldus Othonis) (d. 1348), Minister General 1329-1342, frequently Papal Legate, then Patriarch of Antioch. He wrote *Sermones de tempore* and *sermones de sanctis*, as also an homiletic work *De figuris Bibliorum*,[42] and *Postillae* to the Psalms and the Ep. ad Galatas.[43] All the works of Gerard Eudes remained unprinted.[44]

William Farinerius (d. 1361), a member of the province of Aquitaine, doctor of Toulouse, Minister General of the Order, Cardinal SS. Petri et Marcellini, died at Avignon and is buried there in the church of the Friars Minor. He wrote *Sermones de tempore et de sanctis*, which remained unpublished.[45]

Fortenerius (Fortanerius) Vassalli (d. 1361), was Minister General of the Order 1342-1348, bishop of Marseille, archbishop of Ravenna, Patriarch of Venice, Cardinal designate in 1361, when he died at Padua on his way to Avignon to receive the Red Hat; he is buried in the Basilica of St. Anthony at Padua. He wrote *Sermones*, which remained unpublished.[46]

John de Mirabello (fl. 1367) of Aquitaine, is the author of *Sermones ad Clerum et ad populum*.[47]

Petrus ad Boves (Aux boeufs) (d. ca. 1430), lived in the monastery of Geneva between ca. 1390 and 1430. He wrote *Sermones*, Lyons 1520, Paris 1521, Antwerp 1643;[48] this volume divided into three parts, namely Advent till Septuagesima, Septuagesima till Easter, Easter till Advent and de Sanctis, contains sermons held in the foremost churches of Paris. An *Oratio ad Carolum VI Regem* is preserved in manuscript in the Royal Library, Paris; *Sermones duo de Imm. Concept.* seem to have been lost; *Sermones 66* in the Bibl. Vallicelli, Rome; *Magistri Petri ad boues de Passione Christi Sermo*, Poitiers 1482.[49]

Nicholas (Petrus?) de Orbellis (Orbellus), O. M. Obs. (d. 1475)), from near Ghent in the Province of Tours, equally famed as Scotist, linguist, historian and preacher. He wrote *Sermones in omnes Epistolas quadragesimales*. Lyons 1491 in 4o.[50] Jeiler[51] doubts this edition, while Bihl[52] does not even mention it. Nevertheless it exists, as we shall see. Panzer[53] mentions Peter Dorbellus, *Sermones hortuli conscientiae*, Paris 1508. Both of these are editions of one and the same work, which bears a double title, namely *Sermones in omnes epistolas Quadragesimales* by Nicholas Dorbellus, printed at Lyons 1481 and *Sermones hortuli conscientiae Fratris Petri Dorbelli* (title) and on Fol. 2, col. 1: *Incipit registr. hortuli conscientiae super epistolas quadragesimales*, with almost identical wording as a conclusion on Fol. 228 and the remark *Fratris petri dorbelli andegauensis i sa theologia lectoris ordinis minorum pdicatoris egregii*. This forces the conclusion that the name of the author of this book with double title is Peter de Orbellis, and not Nicholas, the famous Scotist. Wadding[54] ascribes this work in both of its editions

[42] Fabric. III, p. 43.
[43] Wadding, *o. c.*, p. 99 f.; AFH. II, 1909, p. 271, III, p. 294, VI, pp. 392-396; Chevalier, *o. c.*, col. 3402.
[44] Cuneo, FEC. Report, vol. VII, p. 78.
[45] Fabric. III, p. 146; Wadding, *o. c.*, p. 104; AFH. vol. III, p. 294 f., p. 303 f., and vol. IV, p. 306.
[46] Fabric. II, p. 178 and VI, p. 161; Wadding, *o. c.*, p. 76; Anal. O.M.Cap. vol. XI, 1895, p. 277; AFH. vol. III, 1910, p. 294 and V, 699-709.
[47] Sbaralea, n. 1195.
[48] Hurter, *o. c.*, t. II, col. 870.
[49] Sbaralea, *o. c.*, n. 1627.
[50] Hain, n. 13628.
[51] KL. vol. IX, col. 970 f.
[52] Cath. Enc. vol. XI, p. 275.
[53] *o. c.*, vol. VII, p. 535.
[54] *o. c.*, p. 179 and 191.

to Nicholas as well as Peter de Orbellis;[55] Sbaralea,[56] ascribes the *Sermones* to Peter de Orbellis, remarking that Peter was probably a nephew of Nicholas; he also lists a third edition, namely Paris 1508 in 8vo (Romae in Bibl. Alexandria).

John Tisserand O. M. Obs. (d. ca. 1497), confessor of Queen Anne of France. An old chronicle states, that when he preached he stood forth as "a heavenly trumpet," and that by his sermons he effected the conversion of great sinners, especially of public prostitutes. In 1495 he founded the Society of Penitent Women at Paris, a forerunner of the later "Magdalenes." He wrote an *Adventuale*, printed at Paris 1517 in 4o.[57] A companion and fellow preacher was John of Bourges, who, however, seems to have left no sermons.[58]

John Gorel, (d. after 1416), doctor of Paris, present at the Council of Constance. His *Quadragesimale; Orationes et sermones; Oratio ad Concilium Constantiense* on Sept. 8, 1416, remained unpublished.

Peter of Cheriaco, (fl. 1428), lector of Scripture at Paris, a famous preacher, defended the privileges of the Mendicants against parish priests in regard to the liberty to preach; the University of Paris decided in his favor. He is the author of *Conciones*, probably before the University, unpublished.

Elias de Bourdeille, O. M. Conv. (d. 1484). At the age of twenty-four years he was made bishop of Perigaux, and later Cardinal archbishop of Tours. He wrote a number of canonical works on Concordats, and is likewise the author of *Plurimi sermones sacri.*

Michael Gallus (Johannes Michaelis), O.M. (Conv. ?, fl. 1490) of Narbonne, wrote the work *De Quadraginta duabus mansionibus*, a book of materials for *Sermones quadragesimales*, a manuscript of which is in San Francesco, Assisi.

Stephen Brulefer, O.M.Obs. (d. ca. 1499 or 1507), of the Bretagne, doctor of Paris, commented on the Sentences of St. Bonaventure. Of his sermons remain *Concio de valore Missarum*, preached at a synod of Mayence (probably in 1451), printed in *Opuscula varia*, Paris 1499, 1500 and Venice 1516. *Sermones de Paupertate Christi et Apostolorum*, Paris 1500.[59]

Other French Friars of the 13th century, of whom sermons or sermon works are preserved in mss. in the Bibl. Nationale de Paris are the following: Alexander of Villedieu, doctor of theology and poet (d. 1240); Etienne (Stephen) du Castel (d. 1273); Eustache (d. 1270); Eustache (d. 1300), perhaps identical with the foregoing; Gilles Bon-Clerc (d. 1282); Gilles de Provins (d. 1273); Gosoin (or Gossuin. d. 1272); Guido d'Etampes (d. 1273); Guido du Temple (d. 1272); Guibert, different from Gilbert of Tournay, regent at the university (d. 1283); William de Bois-Lando (d. 1273); William of Falgar, Minister General of the Order 1283-1285, otherwise known as Peter of Falgar (?), and written in the mss. as de Fragat (d. 1284); Jaques de Provins (d. 1273); John of Blois (d. 1231); John of Celano (d. 1270); John of Chatillon (d. 1272); John of Doua (d. 1272); John de Meth (Metz? d. 1273); Jean de Monci or Moussi (d. ca. 1300); John de Ostriis (d. 1285); Mathew

[55] Cf. for certainty on this matter, Copinger, *o. c*, I, n. 13627; Kirchl. Handl. II, col. 1145; Hurter, *o. c.*, tom. II, col. 877.
[56] *o. c.*, nn. 1563 and 1672.
[57] Sbaralea, *o. c.*, n. 1262.
[58] Holzapfel, *o. c.*, n. 222; Ubald D'Alencon, O.M.Cap. in Etudes Franciscaines, vol. VII, 1902, p. 538.
[59] KL. vol. II, col. 1356; Fabric. I, p. 285; Wadding, *o. c.*, p. 213; Bihl in Cath. Enc. VI, p. 293, who fixes his death at 1507.

of St. Francis (d. 12—); Peter of Remiremont (d. ca. 1300); Raymond de Brette (d. ca. 1300); Richard, Friar, not de Mediavilla (d. ca. 1230); Richard, Brother, not de Mediavilla (d. ca. 1285); Richard of Rheims, (d. 1278); Simon of Sens (d. 1273); Thomas, Friar, whose sermons are attached to the Summa of Alexander of Hales (d. ca. 1240);—the sermons of these twenty-seven Friars Minor of the French Province attain the number of fifty separate sermons together with five collections of sermons, extant in the Bibliothèque Nationale de Paris in as many as thirty-seven mss., most of which were never printed. Again, the preachers, among the Friars Minor of the 13th century are, with few exceptions, not mentioned in any bibliographical lists.[60]

Maillard and Menot

Olivier Maillard (Oliverius Maillard) O.M.Obs. (d. 1502), the last and probably the most influential of French preachers of this period. He was Vicar General of the Ultramontane Observants for three terms 1487-1502. He died at Toulouse, July 22, 1502, where he lies buried; miracles occurred at his grave. "His manner and style of preaching were indeed often rather bluntly plebeian, but by no means so rough as the later classicists have proclaimed them to be. Of a fearless nature, he did not abstain from well-merited attacks upon the abuses of his time, and upon the crimes of those in high places."[61] He wrote *Sermones de Adventu*, delivered in 1494 in the church of St. John de Gravia, printed s. l. (Paris) in 1494 in 8vo; Paris 1497 in 4°[62] and later in sermon collections. *Sermones dominicales seu de tempore*, held at Paris in 1498, printed at Paris 1498 in 4°;[63] *Quadragesimale* (two courses) and a sermon *De justitia*, Paris 1498 in 4°,[64] Paris 1508.[65] *Expositio Epistolarum totius anni*, Paris 1497 in 4°,[66] which is really the first course of the above Quadragesimale duplex. All these books together with *Sermones XV* de stipendio peccati et gratiae proemio were edited collectively, Lyons 1498 in 4°, ff. 308 and Paris 1500 in 8vo majus, ff. 367[67] and Strassburg 1506, 1508, 1512, and Paris 1506, 1511, 1516,[68] and Paris 1522. Lyons 1503.[69] *Sermones de sanctis*, Paris 1507 (ed. Gerlier), Paris 1507 (ed. Bocard), Paris 1509, Strassburg 1514 and *Summarium quoddam Sermonum de Sanctis*, Paris 1513.[70] *Quadragesimale*, delivered at Bruges in 1501, printed at Paris s. a. (ca. 1501) and reprinted with the author's notes and his *Sermon fait l'an 1500 en la ville de Bruges*, Antwerp s. a.[71] *Novum diversorum sermonum opus*, a supplement to former editions, as the title-page states, containing Singulare Adventuale and Quatuor sermones communes per Adv. et consequentes dominicales sermones nondum impressi, Paris s. a. in 8vo minus, ff. 323. *Conciones* s. l. 1499 in 4°. *Opera varia nunc collecta*, Lyons 1499.[72]

Michael Menot (Minot), O.M.Conv. (d. 1518), was professor of theology in the Paris Academy. He was called 'Lingua aurea' and Francis la Croix

[60] Cf. Lecoy de la Marche, "La Chaire Française," Paris 1886, pp. 495-542.
[61] Bihl, O.F.M. in Cath. Encycl. vol. IX, p. 539.
[62] Hain, n. 10511.
[63] Hain, n. 10512.
[64] Hain, n. 10513.
[65] Panzer, *o. c.*, vol. X, p. 489.
[66] Hain, n. 10514.
[67] Hain, nn. 10515, 10516.
[68] Panzer, vol. X, p. 488.
[69] Cath. Enc. *l. c.*
[70] Panzer, vol. X, p. 489.
[71] Cath. Enc. *l. c.*
[72] Hain, nn. 10517, 10518, 10519; cf. Keppler in KL. vol. X, col. 339, whose judgment on Maillard is too severe; Fabric. V, p. 7; Victor Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 269.

claims in his Bibl. Scriptor. Galliae, that the works of this author were more greatly esteemed than those of Olivier Maillard or of any other.[73] He wrote two *Quadragesimalia*, the first on the Epistles of Lent and entitled: Fratris Michaelis Menoti, zelantissimi praedicatoris ac S. Theologiae professoris Ordinis Minorum perpulchra epistolarum quadragesimalium expositio, delivered on the ferials and Sundays of Lent 1517 in the church of the Friars Minor at Paris, printed at Paris s. a. in 4°; ibid. 1519 and 1526 in 8vo.[74] The second *Quadragesimale* is entitled: *Aureum opus Evangeliorum*, sermons on the Gospels of Lent, delivered daily in the Academy of Paris, printed in Paris 1519 in 4° and ibid. 1530 in 8vo.[75] His *Sermones Quadragesimales Turoni*, delivered at Tours, were printed at Paris 1525. The *Quadragesimale* on the Epistles, just mentioned, was also printed at Paris 1526.[76] Of recent years this famous preacher is dealt with more justly. Thus a work of splendid rehabilitation is: "Michael Menot. *Sermones choisis* (1508-1518)" publiès J. Neve, Paris 1924 in 8vo, pp. lxxvii, 534. It represents a new edition of the three Quadragesimalia of Tours 1508, and Paris 1517 and 1518.[77]

We attach here the names of some Friars who by their preaching attained splendid, yes even at times miraculous results, not perhaps because of their powerful diction and style, but rather because of their extraordinary holiness of life. They have written no sermons, as far as we could detect, but their zeal and eloquence is satisfactorily vouched for by contemporary records. Roger of Provence (d. ca. 1287), of whom all that we have is a small ascetical work; Roger, perhaps the same as the foregoing, though not certain (d. 1287 at Uzes); John of Roquetaillade (Rupescissa) (d. ca. 1357), a scientist, who beside preaching, published a number of scientific treatises;[78] Antony Farinerius (d. ca. 1360); Peter of Pierre (d. 1458); Joannes Galterus, O.M.Obs. (d. 1472); Nicholas of Amance O.M.Obs. (d. 1472); companions of St. Bernardine and later of St. John Capistran; Nicholas, surnamed the Frenchman (d. 1495); Peter Chambon (d. 1496); Bernardin Sanson, O.M.Obs. (d. 1519), sent by Leo X as Indulgence Preacher to Switzerland, where, however, he had but small success.[79]

The Friars and Joan of Arc

A certain hitherto little known of figure is the Friar Minor, Richard, appearing in history between 1428 and 1431. His origin and nationality are obscure, though he was probably a Frenchman. He came from the Holy Land to France in 1428 to preach at Troyes. In 1429 he appeared in Paris, where for ten days (April 16-26), preaching every morning from five to ten or eleven o'clock, he swayed his audiences with such effect, that almost every day witnessed a sacred bonfire, in which were burnt gambling devices and feminine articles of vanity, a phenomenon frequently occurring simultaneously in Italy after the sermons of St. Bernardine. In Troyes he first met St. Joan of Arc, acting as her confessor and spiritual guide. His sermons awoke the national consciousness of the French in the face of the

[73] Sbaralea, *o. c.*, n. 1519.
[74] Panzer, VIII, 581; 113 and 219; 2822.
[75] Panzer, VIII, 132; 1893 and 219; 2822.
[76] Fabric. V, p. 69; cf. Sbaralea, *o. c.*, n. 1519; Jeiler, O.F.M. in KL. vol. VIII, col. 1262; Keppler in KL. vol. X, col. 339: this date of death, viz. 1519, is wrong; Bihl, O.F.M. in Cath. Enc. vol. VI, p. 292 f.
[77] AFH. vol. XIX, 1926, p. 130.
[78] Lenhart, "Science in the Franciscan Order," Franciscan Studies, No. 1, New York 1924, p. 18.
[79] Pastor, *o. c.*, vol. IV, p. 245.

English invasion. Preaching the Lent at Orleans in 1431 the Inquisition of Poitiers interdicted this dangerous (?) apostolate.[80] After the year 1431 all trace of Friar Richard is lost.[81]

As an interesting appendix to this section we might mention that the library of St. Francis Monastery, West 31st Street, New York, harbors a valuable manuscript on paper by Joannes de Eblemont, O. Min (fl. ca. 1478), *viz: Solutiones diversarum quaestionum ad theologiam spectantes,* which solutions comprise Fol. 1-111. There follow *Sermones de sanctis* and *Sermones de communi sanctorum* Fol. 112-252. The next Fol. 253 is blank. Thereupon, *Sermones de Proprio Sanctorum et particularibus occasionibus,* Fol. 254-331. Fol. 332 is blank. The next section is S. Bonaventurae Speculum B.M.V. on Fol. 333-368. Finally the two last pages, Fol. 369-370 contain a Tabula (index) super S. Bonaventurae Speculum. This paper manuscript in folio size was carefully written in black with red capitals and dots of rubrication in two columns, probably in Germany between 1475 and 1478, as the notice on Fol. 121 proves. The possessor's mark on Fol. 1a reads: Aulae B.V. Mariae in Buxheim, showing that it was the property of the Chartreuse at Buxheim. Just as the preliminary Solutiones, so also the Sermones seem to be by Johannes de Eblemonte; at any rate, the contents gives every reason that they are by a Friar Minor. Who this John of Eblemonte was is totally unknown; neither Wadding nor Sbaralea nor any other ever refer to him. The manuscript in original binding with forty-five, forty-six and forty-seven lines to a page, is in excellent state of preservation, showing but few pages somewhat loose. Presumably, the work has never appeared in print.

English Preachers

We have already referred to the zeal with which the English Friars frequented the universities both in England and also on the continent, and that it was especially their learning which diffused itself over the entire Order, such as to their confrères of Spain and Germany. Much research work is yet awaiting the inquisitive mind and fertile pen of that modern Franciscan, who will investigate such cases as that of the following:

Adam Blunt (fl. 1296), doctor of theology, Guardian of the Convent of Roxburg. John Baliol, King of Scotland, sent him to Edward I, King of England, to act as Royal Orator. "In loyalty to the kings, in love of country, in theological learning, he had not an equal during his day." He is the author of *Conciones* and *Lecturae publicae philosophicae theologicaeque.*[1]

Hugh of Hergilpole (d. 1300), Provincial of England. He died at Assisi and is buried in San Francesco, an epitaph marking the site of his grave. His *Conciones de tempore* he had written at Oxford.

Richard of Middleton (d. 1303). He is a Friar Minor, distinct entirely from the Richard de Mediavilla (Moyenneville), treated above. This Friar seems to have acted as Provincial of France till March 30, 1300, when he died at Rheims.[2] Whether the sermons spoken of under the paragraph of Richard de Mediavilla are by the Frenchman

[80] F. Dorive, "Les Franciscaines precurseurs de Jeanne d'Arc," in Action Franciscaine, I, 1904, pp. 205 ff.; Leon Kerval, "Jeanne d'Arc et les Franciscaines," Vanves 1893.

[81] Cf. Oliger, O.F.M. in Cath. Encycl. vol. XIII, p. 41; K. Digby, Ages of Faith, Bk. VI, ch. 5, vol. II, p. 150 of the earlier edition.

[1] Sbaralea, *o. c.*, n. 1.

[2] AFH. vol. III, 1910, p. 138.

or the Englishman, as also whether the data of his life are final, is a question we will not presume to have settled.

Richard Conington (Konington) (d. 1330), wrote *Sermones solemnes* and *In Quadragesimale S. Gregorii Papae* (an indefinite designation), which remained unprinted.[3]

Robert Coleman (Colmanus) (d. ca. 1428), received into the Order in the convent of Norwich, was very proficient in Canon Law. He wrote *Sermones* and *Lectiones sacrae,* unpublished.[4]

Roric of Witton (Wittonus) (fl. 14th cent.), unknown to Wadding. He wrote *Sermones de tempore* from Advent to Easter.[5]

William de Mara (de la Mare or Lamarensis), the younger, and distinct from the well-known Franciscan scholastic of the same name. (fl. 14th cent.). He wrote *Orationes* printed at Paris 1514.[6]

Bartholomew of Glaunville in Suffolkshire (fl. ca. 1360), not to be confused with Bartholomaeus Anglicus of the previous century. He wrote *Sermonum liber,* printed at Strassburg 1491, 1495 in Fol.[7]

Adam Goddam (Wodehamensis) (d. 1358), famous teacher at Oxford, who among his many works also wrote sermons. None of his works are published.[8]

John of Wales (d. 1303) (vd. below among sermon aids) wrote *Postilla in Ev. S. Joan.* and *Collationes in S. Joan.*, printed among the *Opera omnia* of St. Bonaventure, Rome 1589; these are complete sermons, though the title does not indicate it. His *Summa de septen vitiis* is unprinted.[9] Wadding *l. c.* further ascribes to him *Sermonum de tempore liber* and *Sermonum de sanctis liber.*

William of Gainsborough (Gainsborgus) (d. 1307), bishop of Worcester 1301-1307, wrote *Sermones ad Clerum,* unpublished.[10]

Henry of Oxford (Osoniensis, d. ?), a fruitful preacher, who did not fear to announce the truth to princes and those in high places. He wrote *Sermones Dominicales, Sermones feriales; Sermones Festivales,* which remained unpublished.[11]

John Hilton (Hylton) (d. ca. 1376), Vicar of St. Magdalen's Oxford, doctor of theology, defended the Order by word and pen against the charges of the Benedictine Utred Bolton. He wrote *Sermones in Dominicas,* preserved in mss. Bibl. Oxon. "New College," which were never printed.[12]

Roger Conway (Conowaeus, ex Conovio, Conway in Wales), (d. 1360 in London), wrote *Sermones,* which remained unpublished.[13]

Robert Couton (Cownton, Conton, Cotton), (f. ca. 1340) studied at Oxford and Paris, obtained his doctorate at the Sorbonne, is called "Doctor amenus." He was a strenuous defender of the Immaculate Conception of the Blessed Virgin. He wrote *Sermones,* which were held at St. Paul's, London; they are not printed.[14]

John of Wichingan (d. 1326), studied in the convent of Norwich and

[3] Fabric. VI, p. 77; Wadding, *o. c.*, p. 203.
[4] Fabric. VI, p. 97; Wadding, *o. c.*, p. 205.
[5] Fabric. VI, p. 125.
[6] Fabric. III, p. 151; Wadding, *o. c.*, p. 105.
[7] Fabric. I, p. 179; Wadding, *o. c.*, p. 38.
[8] Wadding, *o. c.*, p. 5; Lib. Conf., pp. 339, 547.
[9] Fabric. III, p. 110; Wadding, *o. c.*, p. 141.
[10] Fabric. III, p. 3; Wadding, *o. c.*, p. 104; AFH. III, p. 324; Cath. Enc. s. v. Worcester, vol. XV, p. 704.
[11] Fabric. III, p. 225; Wadding, *o. c.*, p. 113.
[12] Fabric. II, p. 270; Wadding, *o. c.*, p. 143.
[13] Fabric. I, p. 409; Wadding, *o. c.*, p. 208.
[14] Fabric. I, p. 432; Wadding, *o. c.*, p. 205; KL. vol. III, col. 1867.

continued at the University of Cambridge. He frequently preached to the people and wrote *Sermones de tempore*, unprinted.[15]

John Winchelsea (d. 1326), doctor of Oxford and public professor of theology at the University, entered the Order at Salisbury after his name as teacher was already well established. He wrote among other works, *Sermones festivales*, unprinted.[16]

John Eddy (Edacus) (d. ca. 1406), a Welshman, born at Hereford. He wrote commentaries to Aristotle, devoted his later years to preaching. One of his works *Conciones variae* remained unpublished.[17]

John of Gwent (Guentus) (d. 1348), doctor of Oxford and teacher of theology for the students of his Order, wrote *Sermones ad populum*, which, like his other works, are not printed.[18]

John Lathberry (Lathbury, Lathberius, Latteburius) (fl. ca. 1406), Franciscan at Reading, doctor of Oxford, keen philosopher and profound theologian, wrote *Conciones*, as well as the homiletic materials *Distinctiones theologiae*, the *Alphabetum morale*, and *Lectiones Scripturarum*.[19] His *Expositio seu moralisacio Threnorum Jeremiae* is a book of sermon materials. None of them were printed.[20]

John Peckham (Pechamus, Peccanus) (d. 1292), archbishop of Canterbury. Among his numerous works we find *Sermones Dominicales XXV* and *Collationes de omn. Dominicis per annum*. None of his sermons are printed.[21]

John Duns Scotus, Ven. (d. 1308), the "Subtle Doctor," also wrote *Sermones de tempore et de Sanctis*, which, as many of his works, were never printed.[22]

Thomas of Hales (fl. d. ca. 1300), frequently confused with Alexander of Hales. Besides hagiographical works he wrote *Sermones Dominicales*, not printed.[23]

Malachias (Macaeda) Hibernus (fl. ca. 1310), doctor of Oxford, Royal preacher at the court of King Edward II. He wrote *Conciones*, which remained unpublished, and a work on the seven capital sins, entitled *Venenum Malachiae*, printed at Paris 1518.[24]

Hugh of Newcastle (fl. 1404) was the follower of Scotus and his defender. He wrote *Collationes*, of which one is on the Immaculate Conception, preserved in Mss. in the Convent of St. Francis, Assisi.

Maurice O'Fihely (de Portu Fildaeus) of Baltimore in Cork, Ireland (d. 1513 at Galway), usually designated Mauritius Hibernicus, and since he was born at an Irish harbor, called a Portu. He was archbishop of Tuam 1506-1513 and a renowned Scotist. He wrote Latin *Sermones*, printed at Paris 1587 and frequently thereafter (KL. vol. VIII, col. 1055, which alone of all bibliographers mentions his Sermones). He was present at the Lateran Council in 1512.[25]

It is difficult to decide who the precise Friar was that first employed the scholastic method of preaching in Germany. Caesar of Spires, the first Pro-

[15] Fabric. IV, p. 170; Wadding, *o. c.*, p. 154 f.
[16] Fabric. IV, p. 170; Wadding, *o. c.*, p. 154.
[17] Fabric. IV, p. 76; Wadding, *o. c.*, p. 138 f.
[18] Fabric. IV, p. 82; Wadding, *o. c.*, p. 143.
[19] Fabric. IV, p. 88; Wadding, *o. c.*, p. 144.
[20] Hain, n. 9928; Cuneo, O.F.M. in FEC. Report, vol. VII, 1925, p. 77.
[21] Fabric. IV, p. 114; Wadding, *o. c.*, p. 147 ff.
[22] Fabric. IV, p. 141; Wadding, *o. c.*, p. 136 ff.
[23] Fabric. IV, p. 235; Wadding, *o. c.*, p. 216; Kirchl. Handl. II, col. 2387 and Fabric. VI, p. 254.
[24] Fabric. V, p. 9; Wadding, *o. c.*, p. 165 f.; Panzer, VIII, 48; 1017.
[25] Sbaralea, *o. c.*, n. 1490; Cath. Enc. vol. XI, p. 221; Little, Grey Friars, p. 267; Kirchl. Handl. vol. II, col. 892.

vincial after the second and final German foundation in 1221, had studied at the University of Paris and no doubt brought the scholastic method along with him. A number of years were to elapse, before special houses of study in Germany could afford a university training to their own candidates. The monastery of Magdeburg in Saxony, founded in 1223, has the honor of erecting the first house of studies under the Provincial Simon, the Englishman, in 1228. Till 1231, when he was relieved by Bartholomaeus Anglicus, he personally officiated as Lector together with directing the affairs of the young Province. In short order houses of study followed at Strassburg and Hildesheim, and somewhat later at Augsburg and Regensburg.[1] Yet even before these years the scholastic manner had been largely employed, due to the earliest German Minorites having received their classical training chiefly at Paris, but also at Oxford and Bologna. At all events the first lectors of theology, and consequently of homiletics, were graduates of one or the other of these universities. The scholastic method had very soon become the dominant one, also in Germany; opposition against the new tendency was sporadic and powerless. Despite the scholastic garb there still existed a great number of preachers of the new school, who exerted a tremendous influence on their hearers.

German Preachers

"The incontestable proof against the pessimistic views of the English critic (*i. e.* Roger Bacon) was furnished in Germany by the great Ratisbon preacher, Friar Berthold."[2] One, who, if he was not his teacher in enjoining on him the scholastic method of preaching, surely exerted a profound influence, was the master of novices and clerics of the young Province of Teutonia, namely, David of Augsburg (d. 1272). Indeed, we can add no new data to the few meager details of the life of this great mystic and master of spiritual life. Speaking in terms of homiletics, in which he was greatly proficient, his chief fame rests in his influence on Berthold of Ratisbon. Yet, as far as present researches go, he is known especially for his ascetical and mystic treatises, particularly those in German. He was born at Augsburg between 1200 and 1210. From about 1235 till 1250 he was master of novices in that town. Later on he probably also labored at Ratisbon. He died on November 19, 1272.[3] No less than thirteen ascetical and mystical works in German are known, which, as yet are unpublished. Besides these we find eight German works by this Friar in the collection "Deutsche Mystiker" by Franz Pfeiffer.[4] It is, therefore, doing David of Augsburg scant justice, when he is mentioned merely as the author of "De exterioris et interioris hominis compositione," since as a matter of fact these treatises from his pen were as effective in molding the ideas of his contemporaries, especiallp his own brethren, both in the inner life and outward apostolate, as was the standard work "De exterioris. . . ." A critical work on his life and writings was published by Dagobert Stoeckerl, "Bruder David von Augusburg, Ein deutscher Mysticker aus dem Franziskanerorden," Munich 1914 in 8vo, pp. xvi-284.[5]

Berthold of Ratisbon

The scholar and companion of David was Berthold of Ratisbon (Regensburg) (d. 1272), so called, because he was assigned to the monastery of that town, though he was probably born at Augsburg between 1220 and 1225. His training, classical, spiritual and theological, he seems to have received entirely in the Franciscan houses of his own country, partially at Magdeburg,[6] and,

[1] Felder, *o. c.*, pp. 244, 358.
[2] Franz, *o. c.*, p. 5.
[3] AFH. VII, 1914, 767.
[4] Vol. I, Goettingen 1845, pp. 309-386, described in AFH. vol. VII, pp. 765-766.
[5] Cf. Bihl, O.F.M. in AFH. vol. VII, 1914, pp. 767-769; Victor Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 257 f.; "Franzisk. Studien," vol. I, 1914, pp. 372 ff.
[6] Franz, *o. c.*, p. 103 note 1.

as stated above, largely under the direction of Friar David. When Berthold first appeared, ca. 1250, it became evident at once that eventually he would be, if not the greatest preacher of the Franciscan Order, surely the greatest of preachers in Germany during the 13th century. He died at Ratisbon, Dec. 14, 1272. His missionary excursions took him through upper Germany, Switzerland, Austria, Hungary, Bohemia, where his apostolic preaching stirred the masses to such an extent, that thousands and hundreds of thousands were converted to a better life. To hear him, people fought for a place in the churches hours before time, and to the present day large trees are shown on which he erected his pulpit, when the crowds were simply too large for the churches. Though it seems an exaggeration, critics are now ready to concede that as many as forty and sixty, nay hundred thousand people assembled at one spot to hear him. It is a pity that his sermons were greatly lost to posterity. What we possess of them was written from memory by his hearers. Even these fragments are often so faulty that Berthold himself had difficulty to recognize them as his own, and at times vigorously protested against statements attributed to him. The volume *Rusticanus*, which he re-wrote, did not escape interpolations, recasts, changes and abbreviations from other pens.

Works of Berthold of Ratisbon

Most of the Latin *Sermones de tempore et de sanctis* of Berthold of Ratisbon are as yet unpublished and still stored away in German libraries, especially in the Bibliotheca Paulina, Leipzig. One Latin sermon is printed as an appendix to "Ueber Berthold v. Regensburg" by Schmidt, at Vienna 1871. J. Strobl has written "Ueber eine Sammlung lateinischer Predigten Bertholds," Vienna 1877. Again Georg Jakob has published "Die lateinischen Predigten des sel. Berthold," Ratisbon 1880. Peter de Alcantara Hoetzl, O.F.M. published *Beati Bertholdi a Ratisbona Sermones ad Religiosos Viginti una cum Sermone in honorem S. Francisci*, Munich 1882 in 4°, pp. viii-110.

It was the German sermons, however, that first attracted the attention of scholars, and this as late as more than four hundred years after his death. A part of them, *Bertholds, des Franziskaners deutsche Predigten*, were edited by Chr. Fr. Kling, Berlin 1824. There followed *Predigten des 12. u. 13. Jahrhunderts*, edited by Roth, Quedlinburg u. Leipzig 1839.[7] Again, F. Goebel, *Predigten Bertholds v. Regensburg*, Schaffhausen 1850, 2 vols., pp. 332 and 406; and Ratisbon 1857 with new title-page; Ratisbon 1873 with title *Missionspredigten*, pp. 696; Ratisbon 1884; these editions of Goebel present the text in modern German. The most valuable edition is that of F. Pfeiffer, *Vollstaendige Ausgabe der deutschen Predigten des Berthold von Regensburg in mittelhochdeutscher Sprache mit Einleitungen und Ammerkungen*, Vienna 1862-1880, vol. 2, pp. 575 and 696. In the "Zeitschrift f. deutsche Philologie [8] we find from the pen of Gomoll, *Fragmente der Predigten Bertholds v. Regensburg*, two sermons in the original German diction, namely, the "Sermon on six murderers" and the "Sermon on Blessed are the pure of heart," together with an introduction, with explanations and glosses at Abtei Metten 1921 in 16mo, pp. xii-115; it is a critical philologicallly correct edition.

The most recent critical edition of *all* the sermons (Opera omnia) of Berthold of Ratisbon is in preparation since the year 1908 by the Capuchins of the Province of Switzerland. The work was begun in 1908 by Dr. Ephrem Baumgartner, O.M.Cap., who had inspected more than four hundred manuscripts throughout the libraries of Germany, especially at Leipzig and at the Friars Minor Conventual of Fribourg. The publication calls for five large volumes, I. *Sermones de Tempore, qui dicuntur Rusticani;* II. *Sermones de Festivitatibus*

[7] Bibl. der gesamt. deutschen Nationalliteratur, Bd. XI, Thl. 1.
[8] Bd. VI, Halle 1874, p. 466.

et Sanctis; III. *Sermones de Communi Sanctorum;* IV. *Sermones ad Religiosos;* V. *Sermones speciales et extravagantes.* The contract for the publication of this work of far-reaching importance had been taken by the Franciscan Province of Saxonia in the *Monumenta Germaniae Franciscana,* when the war broke out. Meanwhile Ephrem Baumgartner labored steadily on, till a fall in the Alps cut short his life of forty-one years (August 12, 1920). The two first volumes were ready for the press, but up to the present the low value of money has interrupted the publication. The work, however, is by no means given up, and let us American Franciscans express the firm hope that under the able direction of the editor-in-chief, Dr. Hilarin Felder, O.M.Cap., it shall be brought to a splendid conclusion.[9]

The sermons of Berthold of Ratisbon are in no way a continued series for the ecclesiastical year, spontaneously yielding such divisions as, de tempore, de sanctis, dominicalia, de communi, etc. They are popular mission sermons on the chief truths of Christianity and the chief evils of his day. Berthold and his confrères, being neither parish priests nor holding such office as parochial, cathedral, Sunday and feastday preachers, could not be guided by the day or season of the year. Berthold treats the dogmas of religion, though these are handled chiefly in relation to their ethical aspect. His dogmatic footing is absolutely orthodox; morally, he is the enthusiastic and energetic preacher of penance, assailing the prevalent evils unsparingly, especially avarice, fraud and impurity, and, while always dignified, he yet minces no words. At all times he is equally rhetorical, lucid and convincing. Trite legends of the saints and examples from the current manuals he shuns. On the other hand he makes copious use of biblical narratives, especially from the Old Testament. His sermons give evidence that he was a keen observer, a student of nature, an accomplished theologian, a profound psychologist, a reader of the Fathers, that in fact nothing that helped him in his mission escaped him. His art of diction is still more embellished by the comparisons chosen from every department of life. Keppler says of him[10] that "he handles the German language not only as an expert but with grace and euphony, that he is a born speaker, well versed in the Bible and the Fathers, a master of classical popularity, who knows perfectly the life of his people and the heart of man and exerts on it the most tremendous influence." In the life that he preaches he follows the principles of a healthy asceticism as derived from David of Augsburg, some of whose treatises are literally incorporated in his sermons; still, though his demands are great, he is not unduly rigorous or sentimentally fantastic. He recommends pious practices, but is unscathing in his satire to such as resort to frequent pilgrimages, novenas and the like with consequent neglect of their vocational obligations. He has no mercy with heretics, considering them as the chief sowers of evil, strife and loss of faith. His attitude to the Jews seems exaggerated and severe. The literati had long forgotten this Franciscan, but now "they are unanimous in the assertion that probably he is the greatest preacher Germany ever had."[11]

Conradus de Saxonia (Bruder Konrad Holzinger aus Braunschweig) (d. 1279). In 1247 he was still lector of theology at Hildesheim, when at the chapter of Lyons he became vicar of the German Province, and a few months

[9] Cf. St. Fidelis, Bd. XI, Hft. 1, Luzern 1923, pp. 104-109.

[10] KL. vol. X, col. 335.

[11] Krus, S.J. in "Prediger u. Katechet," vol. 74, 1921, p. 115; Fabric. I, pp. 240-241; KL. vol. II, col. 480; Cath. Encycl. vol. II, p. 521, sorely deficient; Goebel, "Die Missionspredigten," Ratisbon 1873, 3rd ed., preliminary notes, pp. ix-xxx; Victor Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 267.

A Forgotten Trio

later, September 8, 1247, he was promoted to the office of Provincial, and on November 11 he was approved at Halle as Minister Saxoniae. At the Provincial Chapter of Halberstadt 1262 he resigned from office because of ill health, but after ten years was prevailed upon to assume the same office again at Magdeburg 1272. On his way to attend the General Chapter at Assisi 1279 he died from old age and gall-stone at Bologna. Beside his splendid record as Provincial, the name of Brother Conrad figures mainly in the department of homiletics. Excepting the *Speculum B. Mariae Virginis*, a mystical treatise, which appeared in print,[1] all his writings consist of sermons. His *Sermones de tempore* and *de Sanctis* were printed among and as belonging to the works of St. Bonaventure in the latter's *Sermones de tempore*, Paris 1521 (by Jodoc Badius Ascensius). The second edition, a reprint of the Paris 1521 edition of Bonaventure, at Brixen 1596, contains these sermons of Brother Conrad, as well as the *Speculum BMV.*[2] The Quaracchi editors,[3] after comparing more than a dozen manuscripts with the works of Bonaventure, are final in assigning the entire collection of sermons, together with the *Speculum*, to the German Friar Conrad (Conradus de Saxonia, Conradinus, Chunradus, surnamed Saxo or Holthniker or Holthnikherus). These sermons were probably composed by the author during the period 1262-1272, when he was free from the office of Provincial. Gathering all the manuscripts from the libraries of Munich, Vienna, Austrian towns and other places, we find in all, three hundred and sixty-six sermons. They were frequently copied in early years as also throughout the 14th century and much used by the secular clergy. After they had seen their first print, however, in 1521, and sailed under the name of the Seraphic Doctor, the once famous Brother Conrad sank into oblivion. His *Quadragesimale*, extant only in Mss., contains forty-six sermons, one for every day of Lent, beginning with Ash Wednesday and ending with Holy Saturday. It begins with the words: Tu autem cum jejunas. . . . An exhaustive description of these sermons is found in the work of Franz, "Drei deutsche Minoritenprediger" (Freiburg 1907, pp. 18-46). The same author is said to have written *Sermones super Orationem Dominicam* and *Sermones de Salutatione Angelica*, which latter work is most likely a recast of the *Speculum BMV.*[4]

Ludovicus (Bruder Ludwig) (fl. ca. 1300), a close imitator of Berthold of Ratisbon. This Ludwig was undoubtedly a Friar Minor, since he is perfectly aware of the several stricter and laxer tendencies in the Order, and refers to them as also to the seraphicus Pater Franciscus. Among his sermons we find such on St. Francis, St. Anthony, St. Clare. That he belonged to the German Province is evident from his profuse quotations of Berthold and such remarks as "hereticus in lingua nostra Kezzer." He also speaks of Emperor Otto I and his grave in Saxony, which lets one conclude that he was a member of that tribe. He wrote *Sermones dominicales* and *Sermones de Communi Sanctorum*, unpublished but preserved in mss. parchment 719 in Bibl. Universitat. Leipzig, ff. 1 plus 144, and in other mss. Franz[5] makes much of these sermons and is at pains to describe them minutely.[6] Holzapfel accepts the conclusions of Franz, while Bihl[7] considers Ludovicus and Greculus as one and the same person.

[1] Victor Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 258 f.
[2] Franz, *o. c.*, p. 13.
[3] Opp. omn. S. Bonavent. tom. IX, pp. xiii, xiv.
[4] Franz, *o. c.*, pp. 9-46; Kirchl. Handl. vol. I, col. 460; Fabric. I, p. 419; Wadding, *o. c.*, p. 65; Sbaralea, *o. c.*, n. 471; Cath. Encycl. vol. VI, p. 292.
[5] *o. c.*, pp. 60-103.
[6] Cf. Holzapfel, *o. c.*, p. 218.
[7] Cath. Enc. vol. VI, p. 292.

Greculus (d. after 1300). The name "Greculus" is that of a collection of sermons found in the first known manuscript of the year ca. 1310 in cod. 730 of the Library of Graz (Austria). Other and later mss. of the same text also bear this name "Greculus." Perhaps we are to infer that the author was at one time engaged in apostolic labors in the East (Greece), and was so dubbed. Adolph Franz[8] maintains absolutely that the sermons give inward evidence of the author having been a German Friar, probably of the Provincia Saxonia: the frequent reference to another Friar Minor of the convent of Thorn, *viz.*, Albert of Prussia, bishop of Marienwarder (d. 1286), as also the allusion to "Franciscus saluator mundi," to whom such others as Augustine, Benedict, Dominic and all men must pay homage, would indicate this. Two sermons are on St. Clare, one on St. Anthony, while the founder of the Friars Minor is addressed as "Beatissimus pater Franciscus." The sermons, though Latin, contain a great number of German idioms. The literary merit is far below that of Conrad of Saxony or Brother Ludwig, additional proof, that Ludwig and Greculus are not one and the same person as maintained by Bihl.[9] Some manuscripts of the *Sermones de tempore*—one hundred and seventy-seven sermons in all—bear the subtitle *piper*, others again, *flores apostolorum* or *flores temporum*. By the designation "pepper" the sermons were to bear the hallmarks of strength, fragrance and utility; "flores," "florilegium," or "hortus" were oft-chosen names for sermon collections. The *Sermones de festivitatibus (or de sanctis)*, which bear no title other than "Greculus," did not enjoy the popularity of the Sunday sermons, and consequently are preserved in only one or the other manuscript. None of the sermons have yet been printed. Franz[10] gives a number of examples, stories, anecdotes, etc., that were used by the author.[11]

Peter of Saxony (Petrus Saxo) (d. ca. 1310-1340), versed in philosophy, exegesis and canon law, a famous preacher of the Word of God, was because of his brilliant mind eminently famous throughout Germany. He wrote *Sermones de tempore* and *Sermones de sanctis*, unprinted.[12]

John of Erfurt (de Erfordia) (d. ca. 1320), of the custody of Thuringia in Saxony, which leads Wadding (*o. c.*, pp. 138 and 152) to make two men of this Friar, namely John de Erfordia and John Saxo, while Marian of Florence attributes all the works, ascribed by Wadding to these two, to still a third, namely John de Herfordia (Hereford in England). As a matter of fact, there is only this one, John of Erfurt in the custody of Thuringia of the Province of Saxony.[13] As early as 1285 he was Lector in Magdeburg, so that the date of his death, hitherto given as 1350 or 1343, must be fixed for ca. 1320.[14] Beside a number of exegetical and canonical works, he wrote *Sermones de tempore et de sanctis*, unpublished.[15]

John Blomendahl (Blumenthal) (fl. ca. 1330), was born in the Eifel near Schleiden and lived in the convent of Soest. He was one of the most important theologians during the reign of Pope John XXII, a keen philosopher

[8] *o. c.*, pp. 111-115.
[9] Cath. Enc. vol. VI, p. 292.
[10] *o. c.*, pp. 126-156.
[11] Cf. Ad. Franz, *o. c.*, pp. 107-157; AFH. vol. II, 1909, p. 331 f.
[12] Wadding, *o. c.*, p. 193; Lib. Conf. *l. c.*, p. 325?
[13] AFH. vol. III, 1910, pp. 299 nota 4 and 5, and 300 nota 1.
[14] AFH. vol. IV, p. 413.
[15] Fabric. IV, p. 73; Sbaralea, *o. c.*, n. 1121; Ferdinand Doelle, O.F.M., "Johann v. Erfurt, ein Summist aus dem Franziskanerorden um die Wende des 13. Jahrhunderts" in Zeitschrift fuer Kirchengeschichte, Bd. XXXI, Gotha 1910, pp. 214-248; AFH. vol. II, 1909, pp. 200 f.; "Franzisk. Studien," vol. I, 1914, pp. 269-290.

and extraordinary preacher. He wrote *Sermones de tempore, Sermones de sanctis, Sermones quadragesimales,* unpublished.[16]

Hermann Brucher of Nordhausen (Northusianus) (d. ca. 1376), wrote very many *Sermones de sanctis,* which remained unprinted.[17]

Herman of Nechemburg (fl. 1340), surnamed the 'Giant,' wrote a volume of *Sermones de tempore.*[18]

Markward of Lindau (d. 1392), custos of the Bodensee, twenty-first Provincial of Bavaria 1389-1392, the author of many theological, resp. mystical works, died at Constanz in 1392.[19] Linsenmayer,[20] who calls him erroneously Marcus of Lindau, enumerates him among the foremost preachers of the mystical school together with Otto of Passau (vd. following), and says that a number of his sermons are preserved in manuscript. His greatest fame, however, rests on a unique compilation of cathechetical sermons for children. Of the schools in Bavaria, particularly those of the diocese of Augsburg, we read that the city of Lindau boasted an academy for girls, which was connected with a school for boys under the direction of the Franciscans. Already before 1250 the Friars had founded a convent in Lindau, and soon afterward they founded there a convent school, which became more popular and important than the existing city school.[21] For the benefit of these scholars Markward composed his explanation of the *Ten Commandments* (buch der zehen gepot) in thirty sermonettes; the second part contains sermonettes in explanation of what and how to pray and of the *Pater noster.* The volume was first edited at Venice 1483, covering 65 leaves in Fol., to which are attached 'der lerer schönen sprüch' and 'ein clage eines sterbenden menschen' on Fol. 66-78, at 45 and 46 lines to a page, printed by 'meister erhart ratdolt von augsburg zu venedig.'[21a]

Markward of Lindau, First Catechetical Preacher

A second edition of this catechetico-homiletic work of the Franciscan Markward was published at Strassburg 1516. It is arranged in questions and answers ('Und fragt der junger den meister'): like the first edition, it consists of two parts, part one of 60 ff. explaining the Ten Commandments, sin, confession, etc., while part two of 48 ff. describes the essence and manner of prayer with an explanation of the *Pater Noster;* the printer is Johannes Grüningern, who states that he finished the first part on the feast of the Beheading of St. John (Aug. 29) 1516, and the second part on the feast of St. Bartholonew (Aug. 24) 1516; the work contains ten beautiful woodcuts, and copies of this edition are in the libraries of Zuerich, St. Gallen, Tuebingen, Strassburg, Muenchen and Bamberg. A still later edition is that of Cologne 1573 in 8vo.[22] Vincent Hasak (d. 1889), published 'Ein Ephaükranz oder Erklaerung der 10 Gebote nach der Originalausgabe,' at Augsburg 1889.[23] In all editions of this 14th century catechism the name of the author was not mentioned; yet it is certain that the work is from the pen of the Minorite Markward of Lindau. This German work on catechetics was used throughout the schools of Southern Germany, perhaps also of the North, as the Cologne 1573 edition would indicate, and this long before the publication of the splendid catechetical treatise of St. Peter Canisius, a fact

[16] Fabric. IV, p. 194; Schlager, O.F.M., "Koelner Provinz," pp. 167 ff.; Eubel, O.M.Conv., "Koelner Provinz," p. 182; Sbaralea, *o. c.,* n. 1071.
[17] Fabric. III, p. 256; Wadding, *o. c.,* p. 116.
[18] Wadding, *o. c.,* p. 116.
[19] Minges, O.F.M., "Franziskaner in Bayern," *o. c.,* p. 26.
[20] *o. c.,* p. 447.
[21] Michael, "Geschichte des Deutschen Volkes," Bd. II, Freiburg 1899, p. 406.
[21a] Hain, n. 4043.
[22] E. Weller, "Repertorium typogr.," Noerdlingen 1864, n. 995.
[23] Hurter, *o. c.,* tom. II, col. 715.

long unknown to historians and bibliographers. We fail to find any mention of this eminent catechist either in Cath. Encycl. or KL. or Kirchl. Handlexicon or Janssen's History of the German people.[24]

Otto of Passau (d. ca. 1386-1396), Lector of theology at Basel, which belonged to the Strassburg (Bavarian or Upper German) Province: there is no reason to suppose that he was a Flandrian.[25] The service Markward rendered to children, Otto continued for those more mature, in his work *Der Gulden Tron*, where in 24 chapters and under the image of the Twenty-four Ancients he gives succinct instructions how to lead a more perfect Christian Life. As the preface states, the 24 chapters are the condensation of so many sermons now published upon the request of those who had heard them previously. The work enjoyed unusual popularity and was frequently printed both in German and in Dutch, though never in Latin. The first edition s. l. et a. (Bamberg) in Fol. 162 ff.[26]; Augsburg 1480; s. l. et a. (Augsburg ca. 1481) in Fol.; Augsburg 1483 [27]; s. l. (Strassburg) 1483 in Fol.; [28] Strassburg 1500; [29] Strassburg 1508; [30] Dillingen 1568; Ingolstadt 1587 and 1597; Dillingen 1607; Landshut 1836. In a Dutch translation this same work appeared at Utrecht 1480; Harlem 1483; Zwolle 1485; Delft 1488; Utrecht 1489; Cologne 1492.[31]

A copy of *Der Gulden Tron*, edit. Strassburg 1508 in Fol. 104 ff. may be found in the library of St. Francis Monastery, W. 31st Street, New York. It is printed in Gothic letters, 40 lines to a page, and decorated with 24 woodcuts. Excepting a number of small worm-holes and water spots on some of the pages, the copy is well preserved. This copy offers a striking proof how Otto of Passau was read for longer than a century after the original date of publication. On the margins we find Latin and German manuscript notes in ink. The title-page bears the following inscription in ink: Dihs buach ghört mir Hanhs Ulrich Knaszter ererbt von sinnem Leibes herr anno 1615. Accordingly, this book was in the possession of an educated nobleman, who as feudal lord bequeathed it to Ulrich Knasster in 1615; Knasster seems not to have known Latin, but sufficient German to appreciate and enjoy the work. On the same title-page we find at the margin below: Sum Ludovici Cesati Lucernensis jure emptionis Anno 1636. Evidently Knasster or his heirs sold the book to Louis Cesati, an educated layman of Lucerne. This then shows, how educated laymen, not ecclesiastics, were conversant with Latin and personally as well as in their families used *Der Gulden Tron* for ordinary devotional purposes. It would be interesting to know through how many hands this book passed before 1615 and after 1636, until finally it passed into the hands of the Franciscans at New York.

RENAISSANCE PREACHERS

Albertinus N. (fl. 15th cent.?) wrote *Sermones Quadragesimales et de Sanctis*, unpublished.[1]

Albert Berdini of Sarteano, O. M. Obs. (d. 1450). Together with SS. Bernardine, John Capistran, James of the Marshes, he belongs to the 'Pillars of the Observance.' Having lived for ten years in non-reformed convents

[24] Cf. Holzapfel, *o. c.*, p. 292; F. Falk in Histor.-polit. Blaetter, CIX, 1892, p. 92.
[25] Cath. Enc., vol. XI, p. 359.
[26] Hain, n. 12127.
[27] Hain, n. 12129.
[28] Copinger, n. 4541.
[29] Hain, nn. 12130-12134.
[30] Weller, *o. c.*, n. 430.
[31] KL. vol. IX, col. 1185 ff.; Cath. Enc. vol. XI, p. 359; Sbaralea, *o. c.*, n. mmmxxxvii; Eubel, Strsbg.-Prov. p. 31. Beside the eighteen editions, "Der Gulden Tron" is preserved in almost forty manuscripts.

The Age of St. Bernardine and His Disciples

and acting as Provincial of Venice, he came under the spell of Bernardine in 1415, and began to labor zealously for the universal introduction of the Observance. In 1442 he became Vicar General of the reformed branch of the Order, the Observants. His power of preaching and his characteristic style was so striking that he was popularly known as the "Rex Praedicatorum." In 1447 the humanist Guarino of Verona declared him before the litterati of Ferrara to be the greatest preacher of his day.[2] His *Oratio* held at the Chapter of Padua in 1443 is printed by Martene in the *Veterum scriptorum collectio nova*, Rouen 1700, p. 808. It is one of the very few chapter sermons that have come down to us; not known to Wadding.[3] Another work, hitherto unmentioned, is his *Sermones de poenitentia, de eucharistia, de conditione amicitiae*, etc., which appeared for the first time as the *Opera omnia B. Alberti a Sarthiano*, illustrated by notes and discussions of Francis Harold, the Irishman, of the same Order, to which are prefixed the *gesta B. Alberti*, compiled by this Irish Friar and edited with notes by Patrick Duffy at Rome 1688 in Fol. 6 ff. and 462 pp., 1. f. blank.[3a] There is still another edition of the *Opera omnia* of 1700, which at present writing it is impossible for me to verify. Most of his other *Opera* are letters.[4]

Alexander V (Anti-Pope) or Peter de Candia (d. 1410), wrote *Sermones varios*,[5] unpublished. His family name was Peter Philarpi.[6]

Antony de Balocho, O.M.Observ. (d. 1438), because of his native diocese also named Antonius Vercellensis, died at *Orvieto non sine sanctitatis opinione*. He was famed as a great preacher. He wrote *Quadragesimale de duodecim mirabilibus Christianae fidei excellentiis*, first printed at Venice 1497 in 4° 263 ff. and 5 ff. and *Quadragesimale de aeternis fructibus Spiritus Sancti* printed at Venice 1492 and at Lyons 1504. The translation of a part of this latter work is: *Tractatello overo sermone de' dodici fruitti della confessione*, printed at Modena 1491 in 4° 26 ff. His large *Quadragesimale* also appeared in print at Venice 1505, and Hagenau 1508 and 1513.[7]

Antony of Rimini, O.M.Obs. (d. cà. 1455), a strenuous propagator of the Regular Observance, especially in the Umbrian Province. Robert of Lecce in a sermon on St. Bernardine numbers Antony among the most famous preachers of the Order. He wrote *Conciones quadragesimales; Conciones per omnes anni Dominicas; Sermones varios prasertim de sanctis; Sermones super cant. BVM.* We have no knowledge of any publication of these sermons.[8]

Bernardinus Aquilanus a Fossa, Blessed (d. 1503), had early allied himself with the Observance, due to the sermons of St. James of the Marshes. Later he was appointed bishop of Aquila, but he steadfactly refused the honor. He wrote a *Quadragesimale*, which remained unpublished and a *Funerale*, printed at Venice 1575. An extract of his sermons appeared under the title: *De nubere valentium doctrina*. It was printed in the *Oceanus Juris* at Venice 1584 in vol. IX, p. 113;[9] Sbaralea ascribes to him *Sermones centum*,

[2] Holzapfel, *o. c.*, pp. 95, 118, 221.
[3] Fabric. I, p. 49.
[3a] Jacq. Rosenthal, Catal. XX, n. 12.
[4] Cf. Cath. Encycl. I, p. 261; Pastor, *o. c.*, vol. I, p. 30; Hefele, "Der hl. Bernardin u. die Franzisk. WPrd.," p. 175.
[5] Fabric. I, p. 59.
[6] KL. I, col. 482.
[7] Fabric. I, p. 132; Wadding, p. 24; Hain, vol. IV, nn. 15949 and 15950; Panzer, vol. VIII, 281; 52 and vol. VII, 92; 209, vol. IX, 508, vol. XI, 515; 317 and 421; 86; Hurter, *o. c.*, tom. II, col. 1075; Pastor, *o. c.*, vol. I, p. 30; AFH. I, p. 435; Kirchl. Handl. I, col. 263.
[8] Pastor, I, p. 30; Holzapfel, *o. c.*, p. 222; Sbaralea, *o. c.*, I, n. cdxxvii.
[9] Fabric. I, p. 215; Wadding, *o. c.*, p. 40-41.

of which the first is about heaven. Perhaps he is also the author of the *Sermones Amici dicti*, printed at Basel 1495 and 1501, and Lyons 1503 in 4°, 177 ff.[10]

Bernardine of Busti

Bernardine of Busti (or Bustis of Milan), Observant (d. 1500). His surname is that of the noble family of the Busti, whence he came. He was one of the earliest and ablest champions of the Blessed Virgin, particularly her Conception, and spread the devotion to her throughout the Order; he was likewise most zealous for the spread of the secular Third Order in Italy. He wrote *Rosarium sermonum praedicabilium* for the entire year, printed at Strassburg 1496, Lyons 1496, Venice 1498 in 2 vol. 4°, first vol. 30 and 260 ff., Hagenan 1500 in 2 vol. in Fol. 26 and 223 ff. and likewise 2 vol. 15 and 253 ff., Lyons 1502, Hagenau 1503, Lyons 1507, Hagenau 1508, Lyons 1513, Hagenau 1518, Lyons 1527 and still oftener later on, as at Brescia 1588 and Cologne; finally in the *Opera Omnia Bernardini de Bustis* at Brescia 1588 and Cologne 1607. Even better known and more highly valued is his *Mariale seu Sermones de BVM*, containing 63 sermons on the Blessed Virgin, first printed at Strassburg 1492-93, Milan 1492 and 1493, Strassburg 1496 in Fol. 378 ff. and in 1498 in Fol. 378 ff. and in 1502, Nuernberg 1503, Hagenau 1506 and 1513 and 1516 and 1519 and frequent later editions; the same work is in the *Opera omnia* just quoted. The works are a typical example of emblematic sermons.[11]

The Venice 1498 edition is to be found in the Library of St. Francis monastery, W. 31st Street, New York, in which Fol. 1 bears the remark in ink: Fratris Evangelisti faventini libri (namely 2 vol.) Who this Friar Evangelist of Faenza was, cannot be determined. The copy is in orginal binding, without rubrication, so that the space for painting the initials was never filled out; the foliation is in arabic numerals with a littera florens on Fol. 31a; the binding is somewhat battered. Likewise in the same Monastery is the *Mariale*, Strassburg 1496 edition, of this author. At the top of the title-page, Fol. 1 is the remark in handwriting: Collegii Societatis Jesu Dilingae 1590. The same hand wrote on the last blank leaf: Dono R.R.P.P. Carthusianorum Buchshain. Therefore, the Carthusian Monastery of Buxhain near Memmingen, diocese of Augsburg, donated this copy to the Jesuit University of Dillingen in 1590. The initials are not rubricated; the original binding is in boards and pigskin in first class condition, though the text is wormeaten; no marks of use are visible. *The Mariale de laudibus Virginis Mariae*, Strassburg 1493 in Fol. 7 ff. and 278 ff., rubricated and initials in green and red, the writer has "ad usum simpl."[12]

Bernardine of Feltre, Blessed (Tomitanus), Observant (d. 1494), a renowned Lenten preacher and popular missionary. He was greatly interested in the institution and spread of the so-called "Montes Pietatis." *i. e.*, savings banks for the poor. He wrote *Sermones De Perfectione Christiana*, printed at Venice 1532 in 8vo and 1557.[13] He is also the author of *Quadragesimales conciones*, which seem to be published.[14] *Cinque Prediche* by him were published by Marcellino da Civezza, O.F.M. at Prato 1896.

Bernardine of Foligno, Observant (d. 1515). This Friar is frequently taken for Bernardine of Feltre, though he died almost 20 years later. He is not

[10] Hain, n. 924; Panzer, X, p. 90; see also KL. vol. II, col. 440.
[11] Fabric. I, p. 215; Wadding, p. 41; KL. vol. II, col. 438 f.; Hain, nn. 4158-4164; Panzer, vol. X, p. 206.
[12] Hain, n. 10767.
[13] Fabric. I, p. 217; Wadding, p. 43.
[14] Cf. Jeiler in KL. vol. II, col. 440; Kirchl. Handl. Bd. I, 592.

mentioned by Wadding or Sbaralea. He wrote *Sermonarium*, a collection of sermons, printed s. l. et a., probably ca. 1500.[15]

Saint Bernardine of Siena

Bernardine Albizzeschi of Massa n. Siena, St. (b. Sept. 8, 1380; d. May 20, 1444), is truly the "Prince of Orators" among the Franciscans. He did not possess the almost uncanny mysterious power of the Dominican Savonarola to move and sway and drive vast audiences into frenetic actions; but neither was he personally subject to the constant melancholy gloom of the great Friar Preacher, whose words were ever burdened with the threat of inexorable divine justice and the foreboding of imminent vengeance. Our Franciscan was always cheerful, preaching "Pax et Bonum," influencing his hearers with the sweet power of the Name of Jesus, obtaining results by the fine art of persuasion, studying the trend of the times, being thoroughly conversant with local ways of thought, customs, ages and sexes, trades and positions of life, all of which combined to make him the practical and popular preacher he was. At no time would he deny himself the luxury of relaxing the strain on his audience who had persevered with him for hours by relating some anecdote or personal experience or expressing by a happy turn of language the fine sense of humor with which he was gifted.

When Bernardine entered the Franciscan Order, his education, as far as mere classical lore is concerned, was complete. What was still wanting was the training of the preacher and missionary. Between the years 1402 and 1408 the great Dominican St. Vincent Ferrer had, on occasion of a sermon at Allessandria in Piedmont, made the sudden prophecy that among his hearers was a Franciscan, who in but a few years would carry along the Christian people by his word and example. The reference was to Bernardine of Siena, who had joined the Order on September 8, 1402, making profession on the same date one year later and saying his First Mass on Sept. 8, 1404, at which time he also preached his first sermon on the Nativity of Mary. However, the next twelve years were years of solitude and seclusion. Doubtless, beside the ordinary spiritual exercises, this period was used to prepare for the outward apostolate, which had been predicted by Vincent Ferrer. History knows of no homiletic masters in the Franciscan Order who might have trained him in this respect. Mention is made only by St. Bernardine himself of a certain Brother Vincent (not St. Vincent Ferrer), a confrère, paternal adviser, guide and example, to whose influence of more than twenty years much of the success of Bernardine is attributed. His apostolate through the cities of Italy was inaugurated in Milan, where after a few sermons in insignificant churches he was invited to preach during Lent 1418 in the foremost church of the Lombardian capital. Thence began the missionary tours through the large and small cities of Lombardy, the region of Venice, the districts of Ferrara and Bologna, of Florence, Siena and Arezzo, of Orvieto and Viterbo. Everywhere he went, preaching day after day and at times several sermons on the same day, while his companions carried the portable pulpit to erect where the thousands had gathered, his word was accompanied by wonderful conversions of entire cities, by miraculous happenings and the general uplift of Christian life and morals. No one was equal to Bernardine as a preacher, who was known as a "second Paul" and whose words were deemed to be the "utterances of God."

The citation of Bernardine to Rome in the year 1427 and the glorious vindication that his sermons of the Holy Name and the exposition of the Holy Name trigram contained neither heresy nor superstition, served, instead of lowering his fame as at first feared, rather to increase it: he was bidden by Pope Martin V to remain at Rome and preach at the Vatican for a period

[15] Hefele, *o. c.*, p. 76.

of 80 days, during which he delivered 114 sermons. Later he declined the bishopric of Siena, which was offered him, stating that his vocation was that of a preacher in the Franciscan Order. In the summer of 1433 he retired to Capriola on the outskirts of Siena, where he penned the sketches of the sermons he had thus far held in the various cities. In 1436 he again took up his preaching activity. This was interrupted in 1438 by his appointment to the office of Vicar General of all the monasteries of the Observance this side of the Alps.

Four years later, in 1442, Bernardine succeeded in being relieved of this position and once more he dedicated his remaining years and strength to preaching. Foremost of this period are his Lenten sermons at Padua, entitled the "Seraph." The year 1443 was occupied by revising and improving his Latin sermons and for penning the sermons on the eight beatitudes, which are a section of the Advent sermons entitled *De vita christiana*. This same course also contains his affectionate eulogy on his friend and adviser, Brother Vincent. The last course of sermons he preached in Lent 1444 at Massa, his native town. On April 20 he set out for Naples to give the inhabitants of that kingdom the benefit of his missionary activity, stopping to preach during his itinerary at Perugia, Assisi, Foligno and Spoleto. His last sermon he held at Citta-Ducale, at the boundary of the Kingdom of Naples. By the time his companions had carried him to Aquila he was completely exhausted by dysentery, and on the evening before Ascension, May 20, 1444, he died in the monastery of the Conventual Friars of that city. During his canonization in 1450 the Saints John Capistran, James of the Marshes and Didacus of Alcala, were present at the ceremonies.

The Works of Saint Bernardine

As already indicated, what we have of the sermons of St. Bernardine of Siena are the Latin sketches, re-writings, revisions, collections of materials and texts that had been made use of in previous sermons. The author's first purpose in making these depositions was not to insure his actual sermons for posterity, but rather a precaution, lest he be accused of theological error as once before in regard to the devotion to the Holy Name. Though written in Latin, these sermons were originally held in the vernacular, and very frequently in the dialect of the audience before whom the Saint preached. Obviously, though these sermons convey to the reader the general contents, they by no means represent the actual delivery and manner of treatment by the preacher; yet they are the best we have. Of greater value concerning the actual delivery, though lacking at times in logical and theological exactness, are the forty-five Italian sermons held after the Saint's return from Rome in the summer of 1427. They were transmitted through Benedetto, a cloth-cutter of Siena, who by means of a self-invented system of shorthand engraved them on wax-tablets while they were being delivered. At home Benedetto made a clean copy of the same, and Bernardine who had at times repeated a sentence or text for the benefit of this reporter, consented to read and also correct to some extent what had been written.

The sermons of St. Bernardine treat of the most varied subjects and the title frequently assigned to a collection applies merely to one or the other sermon, or is in no relation whatever to the contents. The published sermons are from manuscripts in different Franciscan monasteries; many such manuscripts have not yet been unearthed, consulted or critically examined. The first edition we have are the *Sermones de Evangelio aeterno*, edited at Basel s. a. in Fol. 300 ff.; Spires 1484; Basel 1490 and 1498 and s. l. et a. (before 1500); Lyons 1501 and oftener. *Sermones de B. M. Virgine*, at Nurenberg 1493 in 4°, 101 ff. (a copy of this edition is in St. Francis Monastery, W. 31st Street, New York); Cologne s. a. (ca. 1490). *Quadragesimale de chris-*

tiana religione s. l. ca. 1490 in Fol. 256 ff. *S. Bernardinus Senensis, Sermones Quadragesimales*, s. l. et a. (ca. 1500).[1] All these sermons, then, appeared again in the *Opera omnia B. Bernardini* at Lyons 1501, Venice 1591. A more or less complete edition of his works was edited by the Franciscan *de La Haye* as *S. Bernardini Senensis, ord. seraph, Minorum, Opera omnia*, vols. 5, at Paris 1636, Lyons 1650, Venice 1745.[2] The first four volumes of de la Haye's work contain the sermons of St. Bernardine, while the last contains other tracts. In vol. I is the *Quadragesimale de religione aeterna* (pp. 3-355), a Lenten cycle with a sermon or two for every one of the forty days of Lent. Vol. II contains *Quadragesimale de Evangelio aeterno* (pp. 1-477), a cycle beginning with Quinquagesima and ending with the first Sunday after Easter. Vol. III contains the *Adventuale de vita christiana* (pp. 1-17), a gathering of texts, citations, sermon materials, tracts on the *Beatitudines* (pp. 17-65); *de obedientia evangelica* (pp. 66-75); *Quadragesimale de pugna spirituali* (pp. 75-130), which critics have disclaimed for Bernardine of Siena; *de inspirationibus* (pp. 130-167), laying down rules for spiritual life,—hence, an ascetical text-book or sermon materials, rather than actual sermons; *Seraphim* (pp. 168-348), a Lenten course of sixty sermons, held partly at Florence in 1424 and partly at Padua in 1443; *Sermones extraordinarii* (pp. 349-457), twenty-four sermons on various subjects and delivered at various occasions. Vol. IV contains the *Sermones eximii*, a veritable dogmatic theology on the feasts of the Lord (pp. 1-72), on the Blessed Virgin (pp. 73-138), *Conciones de tempore* (pp. 139-249), *Sermones de sanctis* (pp. 250-272).

The Italian sermons of St. Bernardine appeared in print only in part. What has thus far been found in manuscript, the general and actual autograph of the Saint, are the Lenten sermons held in Florence in 1425. This autograph is preserved in the State Library of Siena, a paper codex in 4° of 173 ff. written in two columns in very small but legible script. A copy of this autograph is in the National Library of Florence, Codex D. 2, 1330, containing the first forty sermons of this Lenten series. In the first sermon of this collection Bernardine refers to a Lenten course held at Florence in the year previous, namely 1424. A copy of this sermon course is in the Bibl. Riccard, cod. 1264 in Fol. 170 ff. in two columns with painted initials, containing sermons from Ash Wednesday to the Wednesday of the second Sunday after Easter. Another copy is in the National Libr. Florence cod. F. 6 1329 in Fol. 209 ff. Then there are the *Prediche volgari*, published by L. Banchi at Siena, 3 vol., vol. I in 1880; vol. II in 1884; vol. III in 1888. This work contains forty-five sermons preached at Siena in 1427 and taken down in stenography by the listener Benedetto di maestro Bartolomeo, a cloth cutter.

Prediche fatte in Firenze nell' anno 1425 are in the Bibl. Riccardiana in cod. 3209, Fol. 1-35, which are two sermons held in 1425 at Florence, hitherto unknown (AFH. vol. XV, 1922, pp. 160-161). Furthermore *Una Predicha alli studenti che studiavano*, a sermon of St. Bernardine hitherto unpublished, edited by Maria Sticco in the *Vita e Pensiero*, vol. XII, pp. 354-366.[3] Another is *Sermone di S. Bernardino intorno a S. Giuseppe*, translated from the Latin into Italian and edited by Canonico Mario Mineo Janni, printed at S. Agnello di Sorrento 1883.[4]

English *Sermons of St. Bernardine of Siena* are those selected and edited by Don Nazareno Orlando and translated by Helen Josephine Robins at St. Louis (Herder) 1920 in 8vo, pp. vii-248; they are thirty-two of the forty-five Prediche volgari mentioned above.[5] In French we have *St. Bernardine de*

[1] Copinger, *o. c.*, n. 995.
[2] Hain, nn. 2827-2834; Panzer, VII, 277; 9; Fabric. I, p. 217; KL. II, col. 443; Cath. Encycl. II, p. 50.
[3] AFH. vol. XVI, 1923, p. 579.
[4] Acta O.M. vol. II.
[5] AFH. vol. XVII, 1924, p. 588.

Sienne. Enseignement et apologues, translated from the Italian by François Benedict, Paris 1923 in 16mo, pp. xxi-256; they are extensive excerpts of the forty-five Prediche volgari.[6]

Of Bernardine as a Preacher have written: Fra Arminio, "St. Bernardine of Siena and his courses of doctrinal and moral instructions," in Am. Eccl. Review, vol. LXV, 1921, pp. 29-36; A. G. Ferrers Howell, "St. Bernardino of Siena," London 1913 in 8vo, pp. xvi-373; [7] Ridolfo Livi, *San Bernardino e le sue prediche secondo un suo ascoltatore Pratese del 1424*, Siena 1913 in 8vo, pp. 14, an extract from the Bolletino Senese di Storia Patria, XX, fasc, 3, pp. 460-464; [8] Hefele, Dr. Karl, *Der Hl. Bernardin von Siena und die franziskanische Wanderpredigt in Italien waehrend des XV. Jahrhunderts*, Freiburg (Herder) 1912 in 8vo, pp. ix-300; Salvatore Tosti, O.F.M., *De praedicatione S. Bernardini Senensis in patria civitate anno 1425* in the AFH. vol. VIII, 1915, pp. 678-680, which quotes a Latin letter of Franciscus Mei Nicholai Senensis, written at Siena on May 29, 1425 (pp. 679-680) on the preaching method of the Saint; Ambrosius Goetzelmann, O.F.M., in the work "Der Hl. Bernardin von Siena" ein volkstuemlicher Prediger, Muenchen 1904, speaks specifically of the preaching activity of the Saint (pp. 107-166); Salv. Tosti, *Di alcuni codici delle prediche di S. Bernardino con un saggio di quelle inedite*, in AFH, vol. XII, 1919, pp. 79 ff.

A more recent examination concerning the authenticity of the edition of de la Haye was instituted by Aloysius Tassi, of the Observant monastery at Rome, when the request was made to declare Bernardine a Doctor of the Universal Church. A work in 4°, containing details of this request as also the *supplicatio* of the General Chapter O.F.M. of 1862, was printed at Rome in 1877, but was never placed on the book market. Let us express the hope that, in a not too distant future the Quaracchi Editors will issue a critical edition of the works of St. Bernardine in the same splendid way as they have done of St. Bonaventure and Alexander of Hales.[9]

Michael Ranerii de Perusio (fl. 14th cent.), wrote *Sermones*, preserved in manuscript, cod. n. 73 of the Bibl. D. D. Matthaei Campori Marquis of Modena in Bibl. publica Mutinensis. The Codex is written between 1340 and 1350. The author has hitherto been absolutely unknown, and is mentioned neither by Wadding nor Sbaralea. The sermons are not printed.[1]

Joannes de Cultellinis of Bologna, O.M.Conv. (d. 1421), a Master of theology (probably at Bologna) and "Orator insignis," whose funeral orations are specially praised. In 1416 he had the Lenten sermons in the Basilica of St. Petronius. Wadding knows nothing of this Friar. Sbaralea [2] lists him for *Sermones duo* to the civil authorities of Bologna, manuscript in Bibl. Riccardiana, Florence; *Oratio ad Gismun Rom. Imperatorem* manuscript in the same library, listed in fol. n. 32; *Orationes funebres; Conciones Quadragesimales*. The Bibl. Riccardiana has a codex n. 784 of *Sermones*, a manuscript written between 1510 and 1516, perhaps identical with each one of the codices quoted by Sbaralea.[3] His sermons are unpublished.

Theodor of Bologna, O. M. Obs. (fl. 15th cent.), hitherto unknown wrote *Prediche fatte in S. Maria del Fiore in Firenze*, a manuscript codex n. 1783, Fol. 1-101 in Bibl. Riccard. They are compendia of 35 Lenten sermons, taken down by one of the hearers.[4]

[6] AFH. vol. XIX, 1926, p. 129.
[7] AFH. vol. VII, 1914, p. 174.
[8] AFH. VII, p. 575.
[9] Cf. to the entire matter on St. Bernardin, Thureau-Dangin, "St. Bernardin de Sienne," Paris 1897; Hefele, K., "Der hl. Bernhardin v. Siena u. die franziskanische Wanderpredigt in Italien," Freiburg i. Br., 1912.
[1] AFH. vol. II, 1909, p. 642.
[2] n. mmcxliv.
[3] AFH. vol. III, pp. 339-340.
[4] AFH. vol. IV, p. 758.

Marc of Alverna (d. ca. 1430), hitherto unknown, not mentioned in Wadding or Sbaralea, wrote a *Quadragesimale Prati peractum* anno 1385, extant in cod. n. 3192 on Fol. 56-121. The first Quadragesimale has 54 sermons, and the second has 55, all unprinted. In 1399 the author became Baccalaureus in logicalibus, while in 1429 he is known to have been Lector at Cortona.[5]

Johannes Bapt. de Montefalcone, O.M. Obs. (d. ca. 1490), omitted by both Wadding and Sbaralea, and others, wrote *Transunti di Prediche* and *Transunti di Prediche di Roberto Caraccioli ed Anton. de Vercellis*, a manuscript in cod. n. 1186 of the Bibl. Riccard., Florence.[6] These are excerpts from his sermons; perhaps also Italian translations from the Latin of other preachers.

Anonym., O. Min., of the 15th century wrote *Predicha sul Terz' Ordine*, edited for the first time by Livarius Oliger, O.F.M., in the *VIImo Centenario del Terz' Ordine Francescano*. Studi Francescani. Arezzo, 1921, pp. 62-68.[7]

John Canales, surnamed a Curribus (d. 1462), professor of Theology of the University of Ferrara, not to be confounded with the other Friar John of the same noble family Canalis, who lived a century earlier. This John a Curribus wrote *opus Quadragesimale*, printed at Florence 1494; also *Sermones multi*, printed at Venice 1539.[8]

John Canalis (d. ca. 1365-1370), a patrician of Ferrara. A chronicle of Modena states: 'anno 1345 die Dominica XXV. Junii quidam Fr. Joannes de Ferraria Ord. Min. Mutinae in domo dictorum Fratrum praedicavit.' Clement VI selected him as Poenitentiarius in 1350; in 1365 he functioned as Coadjutor of Bishop Bernard of Ferrara with the titular see Syrensis or Syronensis; at all events he pontificated at Ferrara. He wrote *Conciones et sermones*, which seem to have been lost, unless they are identical with those of John a Curribus.[9]

Antony of Massa

Antony of Massa (d. 1435), Minister General of the Order 1424-1430, after which he became bishop of Massa. He was a very great preacher. His sermons were so popular that his audience listened to him for several hours on the same day without thinking of food or nourishment. Even as bishop he did not desist from his intense preaching activity. He was among the Apostolic Legates to Constantinople to effect a union with the Greeks. In 1424 he preached *Sermones Quadragesimales* at Venice, and he wrote various other *Conciones et sermones*, which, however, were lost or are still concealed in archives (Sbaralea, *o. c.*, n. CDXCI, 309). Jerome Alliotti, O.S.B. (d. 1480), says of him: that 'divinum illum eloquium et solida pronuntiatio vocis permixta dulcedine, in qua existimem illum Graeco etiam nihil inferiorem, cum corpore, occidit.'[10]

Francis Sordelli, O.M.Conv. (d. 1443), of Ferrara, great preacher and prudent administrator, Provincial of Ferrara, left a *Quadragesimale* in mss.

Nicholas Berthuldi, O.M. (Observant, d. ca. 1444), of Siena, companion of St. Bernardine. He is the author of *Sermones super Epistolas et Evangelia Quadragesimalia*, preserved in mss. in the Convent of St. Francis, Siena.

Louis de Pirano, O.M.Conv. (d. 1447), of Forlì, a great theologian and celebrated preacher. Later he became bishop of Forlì and was present at the Council of Ferrara. He spoke repeatedly at this Council, especially defending the Roman Church against the presumptions of the Greeks (Filioque). He has left *Feriales sermones per totum annum; Super Commune sanctorum; Sermones* 171 *ad Religiosos; Sermones extraordinarii; de B. V. Maria; de Angelis; de quibusdam sanctis*, all extant in mss. in Bibl. S. Marci, Venice.

[5] AFH. vol. XIV, 1921, pp. 252-258.
[6] AFH. vol. III, 1910, p. 746 ff.
[7] AFH. XVI, 1923, p. 429.
[8] Sbaralea, *o. c.*, n. mmcxix, 1086.
[9] Sbaralea, *o. c.*, n. mmcxviii.
[10] AFH. vol. XI, 1918, p. 576.

James Donzelli, O.M. (Observant, fl. 1450), of Bologna, counted by Robert of Lecce among the most famous preachers. He wrote *Conciones ad Quadragesimae et totius anni tempus accomodatas*, not printed; he is likewise the author of unpublished *Sermones de sanctis.*

Herculan of Perugia, O.M. (Observant, fl. 1451), whom Robert of Lecce numbers among the twenty best preachers of the Observance. His *Conciones quadragesimales* and *Sermones per annum* were lost.

Francis a Rimini, O.M.Conv. (d. 1459), of Bologna, a great preacher, was present at the Council of Florence. He had the funeral oration for Pope Eugene IV. At the General Chapter of Assisi in 1455 he did much to compose the differences between Conventuals and Observants. He has written *Conciones quadragesimales; Sermones de tempore; Orationes diversae.*

Jerome a Stufa, O.M. (Observant, fl. 1461), of Florence, one of the famous preachers of his day, is the author of *Conciones per annum* and *Sermones quadragesimales*, unpublished.

John de Lugo, O.M.Conv. (d. after 1468), of Bologna. In 1461 he preached *Conciones Quadragesimales* in Ferrara; they are preserved in manuscript. He is buried at Piacenza.

Antony Medici, O.M.Conv. (d. 1485), member of the faculty of theology of the University of Florence, for which reason Sixtus IV granted him an ecclesiastical benefice in 1473. He was Provincial of Florence and later became bishop of Marsico Nuovo. He is the author of *Conciones* and *Orationes plures*, some of which are preserved in manuscript in the library of Santa Croce, Florence.

Dominic of Leonessa, O.M. (Observant, d. 1497), whom Robert of Lecce numbered among the most famous preachers. He has written *Conciones*, and *Sermones plures.*

Peter Bonus of Modena, O.M. (branch?, fl. 15th cent.), author of *Sermones dominicales*, found in mss. in Bibl. S. Antonii, Padua.

Peter Rodolfi Viglevanus, O.M.Conv. (fl. 1500), doctor of theology of the Province of Milan, Procurator General of the Order. He is the author of *Conciones* and *Orationes diversae.* On the 2nd Sunday of Advent 1481 he preached before Sixtus IV in the Papal Chapel, and again on the 2nd Sunday of Lent 1482 and Lent 1483. The first *Oratio coram Sixto IV et Card. coetu* appeared at Rome in 4° ff. 4, s. a. (1482).

Peter Mazzanti, O.M.Conv. (fl. 1500), of Tuscany, reviser and editor of Dante's "Divina Comoedia," Inquisitor of Florence (1490), Socius and Vicar General of the Order (1500). He wrote *Conciones quadragesimales*, which were delivered at St. Petronius, Bologna in 1493; his *Oratio de origine, antiquitate et nobilitate urbis Cremonae*, was published s. l. (Cremona?) 1493.

Nicholas Ursus, O.M. (Observant, d. 1504), a Sicilian and a famous preacher, buried at Catanea, has written, beside a number of ascetical works, a *Sermonarium sacrarum concionum.*

Peter Pelagatti, O.M.Conv. (d. 1505), of Trani in Apulia, archbishop of Beneventano. His *Conciones* and *Orationes* are lost.

Lawrence Caraducci, O.M.Conv. (d. ca. 1505), of Fabriano, has left a manuscript entitled *Sermones festivae et feriales*, preserved in Bibl. Conv. S. Francisci at Fabriano.

Paul Boncagni, O.M. (Conv.?, d. 1510), of Perugia, is represented in the library of San Francesco, Assisi, by a manuscript inscribed: *Sermones quadragesimales incip.: Cogis me pater; Sermones de diebus festivis incip.: In illa die stillabunt montes.*

Francis de Platea of Bologna (fl. 1442), the well-known Scotist, also composed *Sermones varios*, which remained unpublished.[11]

Bartholomew Lippi of Colle, O.M. (Observant, d. 1480), as a preacher equally famous in Italy and Greece. In 1455 Callixtus III sent him into several dioceses to urge the faithful for Crusade contributions against the Turks. Later, Pius II and Sixtus IV commissioned him to preach the Crusade in 1463 and 1472, resp. He died at Poggibonsi in Tuscany in 1480, not in 1478, as hitherto supposed (AFH. vol. X, 1917, p. 250 ff.). He composed a great number of *Sermones*, of which to date not a single one has been found. Latin verses on him as a preacher, referring to his activity in Arezzo, are published for the first time in Arch. Franc. Hist.[12]

Jonselmus de Canova de Cumis (fl. ca. 1460), brought out *Compendium Postillae Philippi de Monte Calerio ord min. abbreviatum*, Milan s. a. (ca. 1490) in 4° and Lyons 1510.[13] It is material for preachers on the Gospels of Sundays and feastdays. Other editions, Lyons 1515 and 1541 (Fabric. V, p. 87).

Bartholomew de Jano (de Abano), O.M. (Observant?, d. 1483), a celebrated preacher, whom Eugene IV sent to Constantinople to accomplish the reunion with the Greeks. He wrote *Epistolam de crudelitate Turcorum*, the equivalent of a homiletic method for crusade preaching.[14]

Famous Italian preachers whose names are transmitted to us and who in their sermons used the scholastic method, though no written sermons of them are extant, are:

Blase of Conto (d. 1642), a learned and holy man, a zealous preacher who always commanded vast audiences. Miracles occurred after his death.[15]

Peter of Cortona (d. 1490), famous as well for his learning and eloquence as also for his virtues.[16]

Matthew of Girgenti, O.M.Obs., Blessed (d. 1451), a loyal companion and follower of St. Bernardine, with whom he traversed almost entire Italy, preaching everywhere and preparing the veneration to the Holy Name. He was beatified by Clement XIII, feast on March 15. He is mentioned in Holweck's Hagiographical Dictionary. Later he became bishop of his native town. He is known as Matthaeus ab Agrigento (in Sicily).[17]

Angelus Carletti of Chiavasso (Clavasio), O.M.Obs. Blessed, (d. 1495), who in 1481 was commissioned to preach the crusade against the Turks and in 1491 was appointed Apostolic Nuncio to take active steps against the propagation of the Waldensian heresy.[17a] His literary fame rests on his *Summa*, a moral theology. He wrote other smaller works, but even if no sermons are among these he was notwithstanding one of the greatest preachers of the Franciscan Order.[18]

Petrus Caperolus (of Caprioli) O.M.Obs. (d. 1480), an interesting figure among the Friars, loved and revered as the most popular of all preachers. Due to his action, the Observant monasteries of Brescia, Bergamo, Cremona and the surrounding districts separated from the jurisdiction of the Observantine superiors and brought into being the branch of the so-called Capero-

[11] Fabric. II, p. 199; Wadding, *o. c.*, p. 91.
[12] Vol. X, 1917, p. 252.
[13] Hain, n. 4349; Panzer, *o. c.*, 295, 165.
[14] Fabric. I, p. 182; Pastor, *o. c.*, vol. I (ed. 5), p. 332; Kirchl. Handl. I, col. 496.
[15] Ausserer, *o. c.*, p. 76.
[16] Ausserer, *o. c.*, p. 86.
[17] Ausserer, p. 92.
[17a] Cath. Enc. I, p. 484; KL. I, col. 845 f.
[18] Bihl, in Cath. Encycl. vol. VI, p. 292; Hurter, tom. II, col. 1072.

lani, who at first were under the obedience of the Conventual Friars and in 1475 became independent. After Peter's death all these monasteries returned to the jurisdiction of the Regular Observance. He was a man of most vivacious temperament, beloved by the people because of his original manner of preaching. He died as superior of the monastery at Velletri.[19]

James Primadizzi of Bologna, O.M.Obs. (d. 1460), was one of the six preachers appointed by Eugene IV in 1431 to preach the crusade against the Turks. In 1446 he was Apostolic Commissary for all Italy, to solicit help for the crusade of the Emperor of Constantinople. He died at Bologna in the odor of sanctity.[20]

Balthasar Ravaschieri of Chiavari, O.M.Obs. (d. 1495), a zealous preacher, greatly esteemed by Bl. Bernardine of Feltre. His labor was confirmed by miracles in life and after death.[21]

Andrew of St. Geminiano, O.M.Obs. (d. ca. 1455), a disciple of St. Bernardine, a learned and zealous preacher who labored in all the foremost cities of Italy. Sometimes he is faultily called Andrew of Gemini.[22].

John of Prato, O.M.Obs. (d. ca. 1455), as the foregoing, a disciple and follower of St. Bernardine.[23]

Christopher Piccinelli of Varese, O.M.Obs. (d. 1491), a companion of John Capistran to Austria and Poland, who labored much by word and pen for the conversion of souls. Later he went to Palestine. He died at Milan in the odor of sanctity. No sermons of his are extant, but he wrote the biography of his master St. John Capistran.[24]

Luke of Ascoli (d. ca. 1459); Nicholas of Uzano (d. 1447); William of Avranches (d. 1472); Apollonius Bianchi of Piacenza (d. 1471); Francis of Cropani (d. ca. 1495); Seraphin of Castiglione (d. ca. 1460); Bartholomew of Fabriano (d. before 1500); Blessed Gabriel Ferretti of Ancona (d. 1456); Antony of Piscina (d. 1469 at Florence); Nicholas Orvieto, called the "Holy Father" (d. 1495); Desideris of Lorraine (d. ca. 1450); Paul of Assisi (d. ca. 1450), the Friar who was called upon to preach the eulogy of St. Bernardine after the latter's death in almost every city of Italy, which eulogy furnished to biographers the data of Bernardine's life; Seraphin of Gaeta (d. ca. 1440), the spiritual guide of James of the Marshes, Antony of Bitonto and Cherubim of Spoleto; Matthew of Reggio (d. ca. 1460); Antony Scozzetti of Amantea (d. 1470); William of Speloncato, bishop of Sagone (d. 1490); Dominic of Genoa (d. 1450 at Chieti in the Abruzzi); Paul of Brescia (d. 1459); Francis of Piazza, because of his eloquence frequently employed by Eugene IV and Nicholas V for Apostolic Missions (d. 1447); Benedict of Gavorraccio (d. 1455 at Bosco di Mugello in Toscana); Jerome de Stuffi of Florence, a powerful preacher who attracted vast audiences wherever he went, as at Florence, Milan, Padua, Venice (d. 1495); Paul of Levanto (d. 1459); Lawrence of Bagnacavallo (d. 1495); Barnabas of Terni, the inaugurator of the "Montes Pietatis" (d. 1474); Archangelus of Treviglio, who preached for a period of more than forty years (d. 1495); Paul of Levanto (d. at San Saverino in the Marshes ca. 1495); Bartholomew of Colle, employed by Calixt III, Pius II and Sixtus IV to preach the Crusade against the Turks in 1455, 1463 and 1472 respectively (d. at Poggibonsi in 1478); Seraphin of Mantua (d. 1470); Blessed Mark of Montegallo, a preacher for over forty years and a great propagator of the "Montes Pietatis" (d. 1496); Antony of San Gio-

[19] KL. vol. II, col. 1883; Kirchl. Handl. I, col. 834; Cath. Enc. III, p. 308; AFH. vol. VII, 1914, pp. 108-121.
[20] Ausserer, *o. c.*, p. 718; Hefele, *o. c.*, p. 176.
[21] Ausserer, p. 810.
[22] Hefele, *o. c.*, p. 176.
[23] Pastor, *o. c.*, I, p. 30 and III, p. 132; Ausserer, *o. c.*, p. 830.
[24] AFH. VII, 1914, p. 111; Ausserer, *o. c.*, p. 830.

vanni di Valdarno, at whose funeral at Pisa, where he died in the midst of a Lenten course, a blind man had his sight restored (d. 1482); Blessed Marc dei Fantuzzi of Bologna, who preached in Italy, Istria and Dalmatia and with other confrères was employed by Calixt III to announce the crusade against the Turks (d. 1479); Archangelus of Calatafimi (d. 1460 at Alcamo in S. Italy); Lawrence of Siena (d. 1490); Francis of Novara (d. 1460); Herculan of Piegaro (d. 1451); Blessed Peter of Mogliano (d. 1490); Bl. Pacificus of Ceredano, called Novaricusis (d. 1482)—these thirty Friars and more were the companions or the immediate successors of St. Bernardine of Siena, staunch propagators of the Regular Observance in the Order, employing in their vast preaching activity the style and methods of the great Franciscan master. For data on these famous Friars read the several Franciscan Martyrologies, also Ausserer, *o. c.;* Pastor, History of the Popes; Hefele, *o. c.*; KL. and Cath. Encycl. sub verbo indicato.

There are still other preachers of the Order who by their sermons labored zealously for the conversion of souls, as the records attest, though their labors bore no immediate relation to St. Bernardine, such as: Bartholomaeus Catanius, O.M.Obs. (d. 1459), who preached on the Islands Mallorka and Minorka; Jacob Oldo, Tert.S.Fr. (d. 1404), a secular priest, who travelled from town to town and by his sermons procured numerous vocations for the Friars Minor, died at Lodi in Italy; Lawrence of Palermo, O.M.Conv. (d. 1490), employed by Eugene IV, Calixt III, and Pius II to preach the crusade against the Turks in Sicily and adjacent islands; Dominic of Leonessa, O.M.Conv. (d. 1497); Louis of Piacenza, O.M.Conv. (d. ca. 1480); Louis Michael of Barga, O.M.Conv. (d. 1479), an indefatigable preacher and instructor especially to such as had no opportunity to practice their faith; John of Stroncone, O.M.Obs. (d. 1418); Marian of Siena (d. 1476), doubtful whether he belonged to the Observants, whom Pius II sent as Missionary to the Slavonic peoples; Francis of Montepulciano, O.M.Obs. (d. after 1370), one of the organizers of the early Observance, who lived and labored at Florence; Albert Morigi, O.M.Conv. (d. 1448); Cherubim Tornielli, O.M.Conv. (d. 1442), beside his preaching activity was Lector of Theology at Treviglio in Lombardy; Dominic of Padua, O.M.Conv. (d. 1450); Bartholomew of Giano, O.M.Obs. (d. 1483), who besides laboring in Italy as preacher was sent to Emperor John Paleologus to work for the union of the Greeks and was present at the Council of Florence; Francis of Trivolzio, O.M.Conv. (d. 1482); —these preachers unfortunately left no written sermons, so that for their eloquence we depend entirely on the authority of contemporary historians.[25] Other preachers of this period are: Francesco Arrigoni, O.M.Obs. (d. 1493).[26]

Nicholas degli Spinelli, O.M.Conv. (d. ca. 1462), an excellent preacher and famous theologian, who on Oct. 4, 1461, was requested by the citizens of Arezzo to preach the Lenten sermons in that town in the following year. He has written philosophical and theological tracts, but seems to have left no sermons.[27]

John of Volterra, O.M.Conv. (d. ca. 1457), a renowned preacher, till now completely overlooked by historians. By his preaching he settled and reconciled bitter enemies at Viterbo, a task accepted from the hands of Albert of Sarteano.[28]

Antony Neri of Arezzo, O.M.Obs. (d. 1425), an excellent theologian and preacher "multarum rerum scientia praestans quam vel in cathedris edocendo vel in conventu doctissimorum hominum disputando depromebat."[29]

[25] Sources are the same as those above quoted, especially Ausserer, *o. c.*
[26] Vd. AFH. XVI, p. 583.
[27] AFH. vol. XI, 1918, p. 565 f.; Sbaralea, *o. c.*, n. mmmvii.
[28] AFH. vol. XI, 1918, p. 575.
[29] AFH. vol. XI, p. 576.

Antony of Arezzo, O.M.Obs. (d. 1450 or 1454), different from the foregoing, numbered among the most powerful preachers of his day.[30] At Venice he is said to have preached the Lenten sermons fourteen times. Sbaralea (*o. c.*, n. 171) ascribes to him *Conciones et sermones.* The *Sermones praedicabiles* are probably by Antony Neri.[31]

Johannes Gritsch (d. ca. 1410) of Basel, well-versed in Canon law and philosophy and one of the greatest preachers of his day. His homiletic works saw very many impressions. Thus his *Quadragesimale per totum anni spatium* with thematic introductions based on the Gospels and Epistles was printed at Ulm 1475 in Fol. 269 ff.; ibid. 1476 in Fol. 269 ff.; Augsburg 1477; Nurenberg 1479; ibid. 1481; Cologne 1481; Nurenberg 1483, and still oftener, so that between 1475 and 1500 twenty-four editions of this work appeared in Germany; other editions are at Venice, Lyons 1506, Paris 1512; [1] other earlier editions are those of Lyons 1492 in Fol. 250 ff. and Lyons 1495 in Fol. 248 ff.[2] and Lyons 1489 in 4° ff. 250 and ibid. 1497 in 4° ff. 250.[3] His *Sermones de tempore et de sanctis* were usually printed together with the *Quadragesimale,* but were also printed separately at Lyons 1493.[4] Keppler [5] says of John Gritsch that "his sermons portray strict order and a biblico-practical tendency." [6]

German Preachers at the End of the Middle Ages

Johann of Minden (d. 1413) (de Gemunda), a member of the custody of Bremen, elected 24th Minister of the Provincia Saxonia at the chapter of Magdeburg 1396-1406. Bihl [7] numbers him among the famous preachers of the Franciscan Order. Two of his sermon works in manuscript have been found in the public library of Luenenburg, viz. *Quadragesimale,* Pars II a Dominica *Oculi* usque ad Paraceven; and a *Postilla Sermonum* from the Dom. II. Adv. till Coena Dni. In the "Jahrbuch d. saechischen Franziskaner-Provinz v. Hl. Kreuz" [8] these works are described by Ferdinand Doelle, O.F.M. Both mss. are unprinted.[9]

Johann of Werden (d. 1437) was a native of the Ruhr Valley and lived in the Cologne convent ca. 1400. He was excellently versed in Holy Writ and the writings of the Fathers; profane knowledge was not foreign to him and concerning his eloquence Trithemius in his catalog of illustrious men of Germany says that he was "declamator sermonum populariumsuo tempore celeberrimus." [10] If he had written no other work his fame would be safely established by the sermon collection of the abbreviated title "Dormi secure." The popularity of the work, proven by its numerous editions, well deserves that we quote its full title: "Sermones dominicales cum expositionibus evangeliorum per annum satis notabiles et utiles omnibus sacerdotibus, pastoribus et capellanis, qui Dormi secure vel Dormi sine cure sunt nuncupati, eo quod absque magno studio faciliter possunt incorporari et populo praedicari." This collection consists of two series of *Sermones de tempore* under the general title of *Dormi secure,* and was first printed at Strassburg 1488 in Fol. 223 ff.; ibid. 1498 in Fol.

Dormi Secure

[30] AFH. vol. XI, p. 575 f.
[31] Sbaralea, *o. c.*, n. dviii-217.
[1] Hain, nn. 8057-8081; Panzer, *o. c.*, vol. VII, 285; 79, vol. IX, 108; 11, vol. X, p. 387; Fabric. III, p. 108.
[2] Copinger, nn. 8076 and 8080.
[3] Reichling, nn. 1221 and 8081.
[4] Fabric. III, p. 108.
[5] KL. vol. X, col. 338.
[6] Sbaralea, *o. c.*, n. 1175; Eubel, Strsbg.-Prov., p. 35.
[7] Cath. Enc. vol. VI, p. 292.
[8] Duesseldorf 1907 in 4° on pp. 79-82.
[9] AFH. vol. IV, p. 375; Eubel, Koeln.-Prov., *o. c.*, p. 298; Holzapfel, *o. c.*, p. 223; not mentioned by Wadding or Sbaralea.
[10] Schlager, *o. c.*, p. 167 nota 2.

192 ff.; Basel 1489; s. l. 1488; Lyons 1491; in all, Hain[11] enumerates of this work 13 editions before 1500; Copinger[12] knows of seven other editions before 1500, four at Lyons in 1488, 1494, 1495, 1497; one at Nurenberg 1482, one at Louvain 1483, and one at Cologne 1485; Reichling[13] adds another edition of Nurenberg 1484. The collection "Dormi secure" *de tempore* (without *de sanctis*) was printed ten times before 1500, while Dormi secure *de sanctis* was printed twice.[14] From 1501 till 1536 there appeared 18 further editions, while the years after 1546 brought from the press 37 editions. This remarkable work, then, experienced, as far as our knowledge goes, 89 editions within a space of less than a century. These sermons are typically emblematic.[15] Still, one should not be misled in interpreting the strange title as a general indictment of the homiletic activity of the clergy of those days, as if the preachers had been content with one of these sermons, employing no personal exertion whatever. One must remember, that the collection was in Latin, and that, therefore a very primal requisite was the translation into the vernacular. Perhaps any sermon-book of our day might with more justice be entitled "Dormi secure." The author is said also to have composed *Quadragesimale*, which work has not, however, been found in any library.[16]

Not dissimilar in arrangement and contents, though it does not bear the title "Dormi secure," is the work of Henry Harp (Herpius, Herp, Erp), the great mystic theologian (d. Feb. 22, 1477). He was born at the beginning of the 15th century at Dueren (?), was Minister of the Cologne Observant Province 1470-1473, died at Malines in the odor of sanctity, and is buried beneath the sanctuary lamp of the Franciscan church. His method of mystical theology was enjoined upon all Lectors of the Order by the General Chapter of Toledo in 1633. Deeply imbued with mysticism is his homiletic work *Speculum aureum Praeceptorum Dei fr. Henrici Herp. Ord. Min. de Observantia, per modum sermonum ad instructionem tam confessorum quam praedicatorum.* This treatise on the commandments of God comprises 213 sermons; a second part to this work contains *sermones de tempore, de sanctis, de tribus partibus poenitentiae, de triplici adventu Christi*, 222 sermons in number, hence in all 435 sermons in five parts. The work was intended as a collection of sermon aids in five parts and numerous greater or smaller sections, yielding a vast amount of homiletic material. The author tells preachers to read one or the other paragraph, and thereupon explain what they have read to their people. The first edition of the first part (Ten Commandments) appeared at Mayence 1474 in Fol. 406 ff.; other editions followed at Nurenberg 1478; ibid. 1481; Strassburg 1486; Basel 1496; Strassburg 1520.[17] The second part (de tempore, de sanctis, de partibus poenitentiae, de adventu Christi) appeared s. l. 1480 in Fol.; Nurenberg 1481 in 4°; Spires 1484; Hagenau 1508 in Fol. 426 ff.[18] A copy of the *Sermones de tempore, etc.*, by Henry Herp, edition Spires 1484, with original binding, large initials, rubricated, and one of the metal clasps missing, is in the Library of the Franciscan Fathers, W. 31st Street, New York.[19]

Francis Fuchs, O.M.Conv. (fl. 1443), was a learned theologian and great

[11] nn. 15955-15967.
[12] *o. c.*, Pars II, nn. 5971-5978.
[13] *o. c.*, n. 356.
[14] Hain, nn. 15968-15979.
[15] KL. vol. X, col. 337-339.
[16] Cf. Schlager, *o. c.*, pp. 165-167; Fabric. IV, p. 168; Sbaralea, *o. c.*, n. 1274.
[17] Hain, nn. 8523-8526; Panzer, *o. c.*, 371; 581 f.
[18] Hain, nn. 8527-8528; Panzer, VII, 75; 62.
[19] Schlager, *o. c.*, pp. 155, 180, 214-224, 251; Fabric. III, p. 216; Jeiler in KL. vol. I, col. 1707-1710; Cath. Enc. VII, p. 293; Kirchl. Handl. I, col. 1938; Sbaralea, *o. c.*, n. 862; Chevalier, *o. c.*, I, col. 2080; Mills, O.F.M. in FEC. Report, vol. VIII, p. 276 f.

preacher. He attended the Council of Basel (1433), where he preached frequently. He adhered to the anti-Pope Felix. His *Conciones; Sermones varii; Controversiae in Concilio Basiliensi habitae,* are preserved in manuscript.

Johann of Düren O.M.Conv. (fl. ca. 1450), one of the most learned theologians of the Cologne Province, was well-read in Sacred Scripture and philosophy, an excellent moralist and above all a famed preacher. His sermons have not yet been found; he wrote a book of *Sermones de tempore,* of *Sermones de sanctis,* and a *Quadragesimale.*[20]

Tilmann of Hachenburg, O.M.Conv. (Obs. ?) (fl. ca. 1450), was a native of the Westerwald. For many years he was lector of theology at Coblenz, esteemed for his learning and his eloquence. Other data of his life are unknown. He wrote *Sermones de sanctis, de tempore, per Quadragesimam,* which are said to have appeared in print, but thus far have not been found.[21]

Peter of Colle (fl. ca. 1450), was present at the Council of Basel, where he delivered several orations, but finally inclined to the opinion that the Council is above the Pope. He wrote a great number of *Sermones,* unpublished.[22] However, the most recent editor of Sbaralea[23] claims that the various anonymous sermon works entitled *Thesauri novi* are by this "doctore et praedicatore famosissimo nomine." The *Thesauri novi "quadragesimales"* were printed at Strassburg 1485 in Fol. 166 ff.; ibid. 1487 in Fol. 142 ff. and 1487 in Fol. 134 ff.; ibid. 1488; ibid. 1491; ibid 1494; Nurenberg 1496. The *Thesauri novi "de tempore"* appeared at Strassburg 1483; ibid. 1484 in Fol. 347 ff.; Basel 1485; Strassburg 1486; ibid. 1487; ibid. 1488; ibid. 1491 and 1493 and 1497; Nurenberg 1496. The *Thesauri novi "de sanctis"* were printed at Strassburg 1484 and 1485 in Fol. 298 ff.; Basel 1496; Strassburg 1497. The *Thesauri novi "de tempore et de sanctis"* in one volume were published at Nurenberg 1487 in Fol. 523 ff.[24] Hence, Peter of Colle's sermon works experienced 28 editions.

Mathias Döring, O.M.Conv. (d. 1469), lector of theology at Magdeburg, Provincial of Saxony from 1427 to 1457, was present at the Council of Basel, where the party in the Order which adhered to the anti-Pope Felix V elected him Minister General in 1443 at the chapter of Bern; but with the resignation of Felix V in 1449 his office ceased and later Mathias of Saxony, celebrated far and wide as a preacher and powerful abettor of the more lenient tendency in the Order, retired to Kyritz, where he died greatly venerated by friars and people alike in 1469. His *Sermones ad populum et ad Clerum* are said to have been published in "Centuria Scriptorum insignium" at Helmstadt 1660 (Sbaralea, *o. c.,* n. 1476); likewise he had a famous *Sermo in die S. Francisci* 1432, and *Sermo in Epiphania* 1436 at the Council of Basel. Separate prints of his sermon works, if such there be, are lost.[25]

Conrad Bebulon, O.M.Conv. (d. ca. 1475), Provincial of Cologne, is the author of *Sermones aliquot super illud Gen.: Vocavit illum lingua aegyptiaca Salvatorem;* also *Tractatus praedicabiles pro Adventu,* unpublished.

Nicholaus Lockman (Lackman), O.M.Conv. (d. 1479), was the 29th Provincial of Saxony (Thurgau), taken from the custody of Prussia at the chapter 1461, and died at Breslau on Nov. 16, 1479. Being a doctor

[20] Fabric. IV, p. 72; Sbaralea, *o. c.,* n. 1119; Schlager, *o. c.,* p. 168.
[21] Schlager, *o. c.,* p. 168; Wadding, *o. c.,* p. 218.
[22] Fabric. V, p. 256; Wadding, *o. c.,* p. 187.
[23] *o. c.,* n. 1639, nota.
[24] Copinger, *o. c.,* nn. 5409-5438.
[25] Fabric. II, p. 44; Kirchl. Handl. I, col. 1166; Eubel, Koeln.-Prov., pp. 298, 300; P. Albert, "Matthias Döring, ein deutscher Minorit des 15. Jahrhunderts," Stuttgart 1892 in 8vo, pp. viii—194; Holzapfel, *o. c.,* pp. 116, 119.

of theology and a great preacher, he wrote *Sermones de tempore et de sanctis,* which remained unpublished.[26]

Henry of Zanten O.M.Obs. (fl. 1490), was the Guardian of the convent of Malines at the time of the death of the Provincial William of Amersfort in 1487. According to a decree of Eugene IV the guardian of the house where the Provincial dies, is automatically commissary until the next election. Henry of Xanten convoked a chapter at Gorkum in April 1488. These are the only data we have of his life. The volume *Die Collacion van den eerwaerdighen vader broeder henric van santen*[27] was printed at Antwerp ca. 1500 in 8vo ff. 68 (*i. e.*, 176 pp.) at 21 lines.[28] Not mentioned in Wadding, Sbaralea etc.

Johann Contractus (*i. e.* Kortz) (fl. ca. 1490), a native of the Netherlands, probably a member of the Cologne Observant Province. He wrote *Sermones de tempore et sanctis per totum annum,* together with a number of sermons on the commune sanctorum, the Bl. Virgin, dedication of a church, to religious, and others. They were printed s. l. et a. by the printer John Koelhoff of Luebeck; s. l. anno 1478 in Fol. 349 ff.; at Cologne ca. 1490 in Fol. 352 ff.[29]

Philip of Roettlingen, O.M. (Observant, fl. 1495), of the Province of Strassburg. He edited the sermons of Robert Caracciolo of Lecce with annotations, viz. *Sermones de timore judiciorum Dei,* s. l. et a in 4°; *De Adventu et Quadragesima* at Basel 1496 in 4°; Venice 1496; *Sermones dominicales,* Venice 1499 in 4°.[30]

Frederic of Erlenbach (Erlenbacensis) (d. ca. 1496), professor at Leipzig, was Guardian at Chemnitz in 1496. He wrote *Sermones de tempore, Sermones de sanctis,* a *Quadragesimale,* twenty *Sermones super Salve Regina,* and a course of *Collationes ad Clerum.* All of his sermons are unpublished.[31]

Johann of Bamberg (Babenberg, old name) (d. ca. 1500), is designated in Latin as Guardianus Citzensis, *i. e.* Zeitz. He wrote *Sermones de tempore* and *Sermones de sanctis,* as also *Collationes ad Clerum.*[32]

A splendid pair of Westphalian Franciscan preachers of the Cologne Province of the Observance are Johann Brugman and Dietrich Coelde. Johannes Brugman (d. 1473), was born at Kempen ca. 1400. He entered the Order at St.-Omer and deserves to be numbered among the founders of the Observance in Germany. After many missionary journeys he retired to the convent at Nymwegen at the age of seventy years, and there he died, Oct. 19, 1473. "Among those men who proved a blessing to Christianity he deserves one of the first places in ecclesiastical history" and he belongs to "those religious who view religious life from its most sublime standpoint by the fact that they deny themselves and thus work out their salvation more easily." From 1462 to 1464 he was Vicar of the Observance, convoking chapters at Gorkum and Nymwegen, and resigning at the chapter of Malines, May 15, 1464. His power of eloquence was so remarkable, that everywhere the proverb was in vogue for centuries: "*Al kondt gij praten als Brugman,*" *i. e.* "If you could speak as Brugman" you would not be able to convince me; and, "*Brugman zoekt zielen, en ik zoek geld,*" *i. e.* "Brugman seeks souls and I seek money." To hear him, people travelled for

Brugman and Cölde

[26] Fabric. V, p. 118; Eubel, Koeln.-Prov., p. 299, nota 1; Sbaralea, *o. c.*, n. 1556, who refers to him as Nicolaus Langkmann of Falkenstain.
[27] Vd. Mills, O.F.M. in FEC. Report, vol. VIII, 1926, p. 277 f.
[28] Copinger, *o. c.*, n. 2909.
[29] Hain, n. 5676; Copinger, n. 5676; Sbaralea, *o. c.*, n. 1108.
[30] Hain, nn. 4491, 3219, 3220, who lists still later editions at Strassburg.
[31] Fabric. II, p. 209; mentioned nowhere else.
[32] Fabric. IV, p. 53; not mentioned by Wadding or Sbaralea.

miles and miles. He traversed entire Frisia; he preached at Kempen, Deventer, Arnheim, Nynwegen, Coblenz, Hamm, Munster, Bocholt, etc., 1453-1458; the next two years he spent preaching in Holland; and then again, up to the time of his death, he is found preaching in Germany and the Netherlands, an apostolic period of twenty years without interruption. Settlement of feuds and bloody strife among clans, abolishment of gambling and quarrels, reconciliations, etc., etc., were the results of Brugman's activity in the pulpit. It is, indeed, matter for great regret that only fragments of his sermons have come down to us.[33] The only work of Brugman that came from the press is a life of St. Lidwina of Schiedam, Cologne 1483; Louvain 1485. An abbreviated life of the same Saint, excerpted from Brugman, was composed by Thomas a Kempis, the compatriot of the Franciscan. Meditations on the life and Passion of Christ according to the Gospels, letters on spiritual life, fragments of sermons, and sacred poems, were published by W. Moll, *Johannes Brugman en het godsdienstig leven onzer waderen in de wijftiende eeuw*, Amsterdam 1854.[34]

Theodorich of Muenster (Dietrich Coelde, Theodorich of Osnabrueck, Bruder Diderich), O.M.Obs. (d. 1515), was a great preacher and perhaps a greater saint. Entire Westphalia is united in working for his elevation to the honor of the altars. He was born at Muenster in 1435, to which city his father had immigrated from Osnabrueck. His studies he made at the Hermits of St. Augustine in Cologne, and later joined the Brethren of Common Life in Muenster. In his day the Franciscans, whenever they visited Muenster on their missionary trips, enjoyed the hospitality of the Brethren of Common Life, and thus it happened that Theodorich transferred to the Friars. He made his novitiate at Bodendaal near Brussels, probably in 1455-456, after which date we hear of him as a popular preacher. His eloquence, accompanied frequently by miracles, had the same results as that of his teacher and older brother in religion, Johann Brugman. When the pest broke out in Brussels 1488-1489 Brother Diderich was one of the first to enlist in the service of the pest-stricken, and old chronicles state that of the 33,000 who died as victims, this Franciscan personally prepared 32,000 for death. Having acted as superior of the newly founded (or reformed) convents of Cologne, Antwerp and Louvain, which places became so many centers of Apostolic activity for the Franciscans, he died as Guardian of Louvain, Dec. 11, 1515, during a sermon. He was buried in the choir of the church of Louvain, where his remains rested till 1792, enjoying the uninterrupted veneration of the people. During the storms of the French Revolution this great treasure was carried about from place to place, finding concealment once here, once there, until in 1836 the last remaining Friar of the Louvain monastery brought them to the Franciscan house at Saint Truide; the bishop of Liège ordered the casket to be reposed behind the high-altar till the Church should publicly approve the veneration of Theodorich of Muenster as a Blessed. As an author he is best known by the so-called *Christenspiegel*, a catechism and manual for simple folk, which after appearing the first time at Brabant 1470 received a popularity as no other existing Catholic work. Before 1500 it enjoyed fourteen editions, while in all there are thirty-two editions in low-German and two in high-German. The book has frequently been designated as the *first German catechism*, the name catechism having been coined by Martin Luther. Yet, if the form of questions and answers is essential to a catechism, the book of Dietrich does not belong to that class; Marquard of

[33] KL. vol. II, col. 1354; Kirchl. Handl. vol. I, col. 758.

[34] Cf. Schlager, O.F.M., "Gesch. der Koeln.-Franzisk.," Koeln 1904, pp. 113, 155-163, 169-179, 198-203, 206-212, who also gives samples of his sermons; Schlager, "Johannes Brugmann, Ein Reformator des 15. Jahrhunderts" in "Der Katholik," Mainz, Jhrg. 82 (1902), pp. 119-132, 232-256.

Lindau's *buch der zehen gepot* has greater right to the distinction. Up to the most recent days it was generally accepted that no sermons of this eminent preacher had come down to us. However, the article of Jerome Goyens, O.F.M., in the Archiv. Francisc. Hist.[35] entitled: "Le Bienheureux Thierric Coelde de Muenster, O.Min.Obs. (d. 1515), Bibliographie et documents sur ses reliques" has called attention to a manuscript in low-German with the title *Sommighe Sermoenen*, extant in the archives of Hotel de Villes, Brussels, cod. 2915, a volume of 274 ff. written, with fol. 47-53 unwritten.[36]

Pelbart of Temesvar

Pelbart of Temesvar, O.M.Obs. (d. 1490), was a Hungarian Friar of Temesvar, which was conquered by the Christian armies in 1718 and incorporated in the Austro-Hungarian Empire. Pelbart is a famous scholastic and a still more famous preacher. He wrote *Pomerium Sermonum de tempore*, printed s. l. 1489; Hagenau 1498 in 4° ff. 481; ibid. 1500 in Fol. 263 ff.; [37] Hagenau, Strassburg, Paris, etc.; [38] in all, between 1501 and 1520, twelve editions appeared. *Pomerium Sermonum de sanctis*, appeared s. l. et a. in Fol. 309 ff.; s. l. et a. (Lyons) in 4°; Hagenau 1499, 2 vols. in 4° ff. 237 and ff. 277; ibid. 1500 and a separate edition ibid. 1500 [39] and eleven more editions between 1501 and 1520. *Pomerium Sermonum quadragesimalium vel Quadragesimale triplex* on penance, capital sins, and Decalogue, printed s. l. et a. in Fol.; Hagenau 1499 in 4° ff. 153; ibid. 1500 [40] with nine more editions between 1501 and 1520. *Stellarium coronae Mariae Virginis* or sermons on the Bl. Virgin, published s. l. et a. in 4° ff. 228; Hagenau 1498; Lyons s. a.; Strassburg 1496; Hagenau 1508 and three more editions after 1501.[41] Collective edition of all the *Sermones* was printed at Hagenau 1516. Another volume of *Sermones* (indefinite) was printed at Nurenberg 1483; s. l. 1486.[42] New editions of the sermons of Pelbart appeared as late as the 17th century; we have knowledge of at least two.[43] Thus the sermons of this eminent preacher saw fifty-six editions, of which we have definite knowledge. At times the second, or middle, name of Pelbart is given as Oswald. This confusion is due to the fact that Oswald of Lasco (d. 1531), a Pole and bishop of Gnesen 1510-1531, who was a scholar of Pelbart, wrote the fourth part and completed the *Aureum theologiae Rosarium*, a dogmatic work of the Hungarian Friar.[44]

The Library of the Franciscans, W. 31st Street, New York, possesses a copy of Stellarium B. Mariae Virg., Hagenau 1501. The copy in its early days belonged to a secular priest, whose name has been erased on top of Fol. 1r. On Fol. 1v at top we read the inscription in ink: "Ad me F. Castanet parochum pertinet hic liber a Perbalto (*i. e.* Pelbarto) pio et docto viro digestus. 1887. quem mihi vendidit Lud. Rosenthal, Munich, Antiquarius." Accordingly in 1887 this copy was sold by Rosenthal to this parish priest (French?) and a few years later was sold to the Franciscans. The same monastery harbors Pelbart's *Sermones de Sanctis* and *Stellarium B. M. V.* printed at Hagenau 1520 and bound together into one volume. This copy

[35] Vol. XIX, 1926, pp. 418-430; see also vols. II, pp. 13 ff. and IV, pp. 4 ff.

[36] Cf. Berthold Bockholt, O.F.M., "Theodorich v. Muenster, ein Gedenkblatt zu seinem 400. Todestage," Muenster i. W. 1913 in 8vo, pp. 64 with portrait; Athanasius Bierbaum, O.F.M., "Dietrich v. Muenster (1435-1515)," Muenster i. W. 1926 in 8vo. pp. 104 with portrait and original pen-drawings; Schlager, O.F.M., Geschichte d. Koeln-Prov., *o. c.*, pp. 169, 179, 190-205 etc., KL. vol. III, col. 1744; Cath. Enc. vol. IV, p. 92.

[37] Hain, nn. 12550-12552.

[38] Panzer, VI, 132; 9 and VII, 66; 4; Fabric. V, p. 224.

[39] Hain, nn. 12553-12557.

[40] Hain, nn. 12558-12560.

[41] Hain, nn. 12562-12566.

[42] Hain, nn. 12548-12549.

[43] Hurter, *o. c.*, tom. II, col. 1002 f.

[44] Fabric. V, p. 224; Sbaralea, *o. c.*, n. 1610; AFH. vol. IV, p. 325; KL. vol. X, col. 339.

bears on its title page the inscription: "Ad us. fratr. Dionysii Avullensis" and later: "Pertinet ad locum sutnis Sti Nicolai." (quid?). Pelbart's *Sermones de sanctis, de tempore et quadragesimales*, Lyons 1509, is in the same library. At the top of title page we see written in ink: "Nel luogo de' Cappuccini de Cingoli"; hence, it once belonged to the Capuchins of Cingoli, Italy (Habent sua fata libelli! From Hungary to France to Italy to U. S.). Another curious volume in this Franciscan library is Pelbart's *Sermones de sanctis*, Augsburg (ca. 1500, Hain, n. 12553). On Fol. 1: "Patrum S. Georgii Heusylvae" (a Benedictine Abbey in the Black Forest till 1807). On Fol. 1 below the wood cut is written: "Georgius Abbas. 1637" and below that is written twice: "Aug. Vind. 1502." Therefore, in 1502 this book belonged to a possessor (Benedictines?) at Augsburg. In 1637 Abbot George of St. George's in the Black Forest had it for his personal use, after which it was placed in the Monastery Library of St. George's. The initials are not painted and there appear but few marks of use; the volume is in original binding.

A manuscript of German origin is that dating from the 15th century and preserved in the library of the Franciscan Fathers, St. Francis Monastery, W. 31st Street, New York. It is entitled: "Observationes quaedam de vita et regula fratrum minorum seu *Materia pro sermonibus de adventu.*" The Ms. has 70 leaves, written in full with one column of 30-32 lines to a page. The binding together of the leaves is irregular, so that an inversion of leaves takes place, making leaves 49-58 follow the leaves 59-70. The codex is written in black, with many initials in red, and many words of the text with red underscoring. The binding is modern.

Other Franciscans famous for their eloquence as also for their holy life in Germany and adjacent countries, are: Stanislaus of Cracow (d. 1260) who with eleven companions was beheaded by Tartars at Zawichost in Poland. John de Lobedau of Thorn in Prussia (d. 1264) was patron of Prussia during the Middle Ages; his veneration as a Blessed was recently granted again; his last years he spent in the monastery at Kulm, and his feast is October 9 (AFH. vol. VII, p. 384). Friar Algoth (d. 1345) labored very effectively in Sweden, where he died in the monastery of Skara. Anton of Saxony (d. 1369) was martyred at Widdin in Bulgaria with four companions. Peregrin of Saxony (d. 1370) became bishop of Bosnia in 1349, where he labored for the spread of the Catholic religion. Adam of Durazzo (d. 1399), companion of Antony, the archbishop of Durazzo, belongs to the apostles of Albania. Joachim of Krumau in Bohemia (d. 1429) was burned by the Hussites with two companions at Olmuetz in Moravia. Peter of Kremnitz, Observant (d. 1456), companion of John Capistran at Graz in Styria. John of Tagliacozzo, Observant (d. 1460), companion of John Capistran in Germany and Hungary, engaged in preaching the crusades, died on Corsica (Pastor, *o. c.*, I, p. 591). Friar Bernardine (d. 1460), famous preacher in Poland, died at Kostrn in Posen. Raphael of Goerlitz, Observant (d. 1464 at Olmuetz in Moravia). Nicholaus of Keslitz, O.M.Conv. (d. 1477) labored with great fruit at Posen. Hilary of Kirchschlag, Observant (d. 1483), famous theologian and preacher, who died at Pupping in Upper Austria. Michael of Siebenburgen (Transylvania), O.M.Conv. (d. 1483), labored and lived in great sanctity, died at Lankowitz in Styria. Anton of Badnitz in Bohemia, O.M.Conv. (d. ca. 1487 at Cracow). Stanislaw of Corzep, O.M.Conv. (d. 1487 at Cracow). Friar Paulinus, O.M.Conv. (d. 1487 at Skalmirz in Poland). Michael, called the Szekler, Observant (d. 1490), companion of John Capistran against the schismatics; a member of the branch of the Magyars, called Szekler. Marian Jeziorko, Observant (d. 1491), preacher against heretics, schismatics and sinners, died at Wilma in Poland. Augustine of Cracow, Observant (d. 1495). Gregor of Waidhofen, O.M.Conv. (d. 1493), labored in Austria and died at

Vienna. Alexander of Pressburg, Observant (d. 1496), is famous as the crusade preacher against George Podiebrad, the abettor of the Hussites, in Styria, Ukrain and Salzburg. Angelus of Herbooce, O.M.Conv. (d. 1498 at Fojnitza in Bosnia). Barnabas of Prussia, Observant (d. at Breslau 1509). Paul of Weiden, Observant (d. 1511 at Schwaz in Tyrol).[45]

SACRED SCRIPTURE AND HOMILETICS.

In the time of the Apostles the sole and solid bases for the religious pronouncements were the Sacred Scriptures, *i. e.*, the Old Testament. The actual method of preaching by the apostolic Fathers must continue to remain unknown, till some literary homiletic monuments are discovered. One thing is evident: the farther away we travel from the Apostles, the less the Scriptures are employed as a homiletic foundation. Was the reason for this diminution in the use of the Old Testament opposition to the Jews, was the religious situation discarding its interest in the past and turning its desires toward the future (Chiliasm)? To spread the faith, to solidify its practice, to ground it firmly in the hearts of nations, the moral elements, the commandments, the fact and manner of the redemption, the strict dogmatic teachings, the history and liturgy of the Church, needed before all else to be stressed. As a matter of course, the Scriptures in a general way formed the background for this manner of preaching. Yet as time went on, as with the evangelising of the nations new linguistic difficulties were encountered, as the heresies multiplied,—the biblical sermon, far from attempting a further development and tracing a new and refreshing road, was rather doomed entirely to disappear. Up to the 12th century the technical recitation of a patristic homily as embodied in the multitudinous *homiliaria, glosses, catenae, plenaria,* was perhaps the sum total of homiletic output. In the Orient the so-called "*Logos,*" an allegorical description ornamented with mystic numbers and poetic pseudo-Scriptures, was all that survived of liturgical preaching. The Occident was spared this travesty of sacred eloquence by the energetic measures of Charlemagne in Germany, France and Italy, and of Alfred the Great in England. Surpassing the immediate understudies of Charlemagne in beauty of diction, we must cede the palm to Bernard of Clairvaux, whose eminent piety influenced by profound mysticism and the first appearances of scholasticism stamps him a master in homiletic exegesis. His climax in scriptural interpretation he attained with the homilies written on the Canticle of Canticles. In great measure he prepared the way both for the textual as well as the thematic scriptural sermon in the time of scholasticism. The patristic sermon had consisted greatly in the selection of a more or less long passage of scripture with an exegesis of the same, verse by verse. The textual and thematic sermon, however, consists therein, that in the one instance from the text selected a sermon is built up with a division naturally suggested by the three or four ideas contained in the text, while in the other instance a verse yields one compact single theme around which the sermon is loosely yet logically constructed.[1]

Beginning with the middle of the 13th century we note a definite departure from former methods, namely the super-imposition on the sermon of a text from Holy Writ. From then on, it is true, the structure of the sermon bears the scholastic hallmarks of stringent logic and keen dialectics, yet all the imagery, illustrations and anecdotes, as may be seen at a glance, are drawn from the New Testament, perhaps equally so from the Old, and hence portrays the complete character of an exegetical sermon. It is again the merit of the Mendicant Orders that the sermon of those days did not succumb to scholastic

[45] Cf. Ausserer, Martyrolog. *o. c.*, passim.
[1] Cf. Stingeder, Frz., "Geschichte der Schriftpredigt," Paderborn 1920.

ultra-formalism, but contrived to maintain a thoroughly popular and practical tone. If any Friar of that period can at all be called a great preacher we notice at first glance that much of his greatness is due to his almost intuitive knowledge of Scripture. If anyone will go to the trouble of comparing the number of references to be found in a modern with those which occur in an ancient sermon, he will find that ten to one is by no means an exaggerated estimate of their relative proportions.[2]

The use of Scripture in the sermon was not restricted to the Gospels, less frequently to the Epistles, and occasionally a verse of the Psalter; the medieval preachers drew their citations from all parts of Scripture alike. Neale in his "Medieval Preachers" draws a comparison in the use of Scripture between Guarric, the 12th century abbot of Igniac, and John Newton of the 19th century, and he finds that the former preaching on the text "Prepare ye the way of the Lord" has seven references to the Gospels, one to the Epistles, twenty-two to the Psalms, nine to the Prophets and eighteen to other parts of the Old Testament; while Newton preaching on the same text in a sermon of equal length quotes nine texts from the Gospels, two from the Epistles, nine from the Prophet Isaias, and one from the Psalter, no allusion whatever being made to any other part of Scripture. Turning to St. Antony, the case against those "who pique themselves on their knowledge of the Bible" is even more humiliating. By the Franciscan Holy Scripture is quoted evenly: the historical books assume their due prominence; the Epistles are reduced to a lower level; the quotations from each bear proportion to the length of the book. "The most striking contrast between St. Antony and Newton consists in the numerous references which the one makes to the Sapiential Books, and above all to the Canticles; while by the other they are passed over."[3] More convincing is the observation, that medieval preachers so-to-say immersed their entire composition in the Scriptures, investing it with power to persuade, convince, enchant, but with such deftness as to make the fact that Scripture was being quoted almost disappear; while in moderns the texts are so detached, tagged on, as it were, simply because it looks proper and sounds scriptural to introduce them. We cannot forego to quote the following passage of Neale:[4] "The one speaks because it is Sunday morning, because the congregation are waiting for him, and because the publication of his sermon may possibly add to his fame. The other, because his heart is full of his subject,—because in Advent-time he can manifestly think of nothing but *Advent*, and therefore out of the abundance of the heart the mouth speaketh. . . . He is in the heart of his subject in a moment; he seems to quote the Bible because it is his own natural language, because his thoughts have been so accustomed to flow in Scripture channels, that they will run in no other; and it is sometimes difficult to tell, nor would he perhaps always have known himself, whether he were employing his own words or those of the inspired writings."

The nature of the scriptural element is well exemplified when casting a brief glance at any of the sermons of St. Antony. He usually begins with a text taken from the Gospel of the day. After explaining this briefly he parallelizes it with some Old Testament history, with which at first it seems to have no connection whatever. From this first illustrative Old Testament history he frequently digresses to a second and even a third from some other book, so that in the mind of the listeners the beginning is quite forgotten, until he resumes the same, and shows the connection of all the parts. Nor does he omit in the course of his sermon ever and again to make most practical applications. Thus the sermon on the Multiplication of the Loaves is

[2] Neale, "Mediaeval Preachers," Introd. p. xxv.
[3] Neale, *o. c.*, Introd. p. xxvii.
[4] *o. c.*, Introd. p. xxix f.

divided into Christ's compassion—the relief of the multitude—the gathering of the fragments. The hunger of the crowd is analogous to the famine in Samaria. The siege of Samaria reminds him of the account in Ecclesiastes 9. 14, where a poor man delivered the little city by wisdom. Then he returns to the siege of Samaria, dwelling especially on the eighty pieces of silver that were given for an ass's head. Then he continues with the Savior's compassion, giving him a clue to expound on the text: 'Recepimus Dne, misericordiam tuam in medio templo tui,' and describing the structure of the Temple minutely with an excursion to the Four Horses in the Apocalypse. The seven loaves and the perfect relief of the crowd he compares to Naaman dipping himself seven times in the river Jordan. Finally, he closes with any number of practical applications taken from a parallelism of the seven baskets with the sevenfold sneezing of the resuscitated son of the Sunamite woman.[5] Instances of this kind, as also the many references in the *Concordantia* of St. Antony (vd. below under sermon materials) could easily be multiplied.

St. Bonaventure, though employing the scholastic form is, like St. Antony, intimately acquainted with Holy Scripture. Scriptural sermons in the full sense of the term are the *Collationes in Hexaemeron;* in the Vatican edition of St. Bonaventure's works (1596) the sermons are entitled *Illuminationes Ecclesiae in Hexaemeron,* while in the editions of Strassburg (1495) and of Venice (1504) we read: *Luminaria Ecclesiae sive de quinque Visionibus.* The Quaracchi Editors saw fit to call them *Collationes,* rather than *Sermones,* and in the preparation of them they consumed much time and tedious labor. The present edition of the *Collationes*[6] is doubtless the best and can hardly be improved. It comprises twenty-three *Collationes* and one *Scholion.* The German Friar Berthold of Ratisbon is not the accomplished student of Scripture that Antony and Bonaventure were; yet his current use of biblical anecdotes, the ready-to-hand Bible story richly woven into his text, even though it be culled from some extant homiletico-exegetical aid-book, disproves the charge of higher criticism that this foremost German preacher was ignorant of the Scriptures. The more the dusty German archives are examined and the more medieval manuscripts see the light of day, the more also does it become plain that "Martin Luther was not the first to assign to the sermon its original purpose, namely the genuine and fruitful interpretation and application of the Sacred Books."[7]

Speaking in terms of homiletics it would be an error to seek the foremost expounder of Sacred Scripture in the pulpit within the ranks of the Friars Minor. In this respect the Dominican Girolamo Savonarola (d. 1498) had not a peer, for he was "the most powerful and fiery preacher of the entire Middle Ages, who combined a most extraordinary keenness and clarity of thought with mystic depth and a well-nigh uncanny glow of emotion, who adheres rigidly to Sacred Scripture and analyzes entire biblical books verse by verse."[8]

When speaking of the Scriptural Sermon and those who influenced it, mention must be made of the Franciscan Nicolaus de Lyra (or Lira, d. 1349). He was born in 1270 at Lyre, a village in Normandy, France.[9] Most of his works belong to the field of Scripture and exegesis. Beside these there exist the *Postilla seu expositio literalis et moralis super Epistolas et Evangelia quadragesimalia,* together with *Quaestiones* of Antony of Bitonto (vd. below), printed at Ferrara 1490; at Venice 1492 in 4°., 118 ff.; at Venice 1494; at

[5] 2 Kings, 4: 28 f.
[6] Opp. omn., Quaracchi 1891, vol. V, pp. 329-454.
[7] Stingeder, *o. c.,* passim.
[8] Keppler, KL. vol. X, col. 338.
[9] Cf. the article with portrait of Nicolaus in AFH. vol. II, p. 393.

Paris 1500; at Venice 1500;[10] at Venice 1516, 1519, 1588;[11] the *Postillae in Evangelia et Epistolas de tempore et de sanctis*, printed s. l. 1481 in Fol.,[12] and the French translation *Les Grandes Postilles sur les epistres et evangiles de toute annee traduites par Pierre Desrey* at Paris 1511-1512 in 5 vols. Fol.[13] *Sermones de sanctis* commencing with the words *In Baculo meo transivi Jordanem* and *Sermones de tempore* beginning *Hora est jam de somno surgere* were printed at Lyons 1590. Other manuscripts are *Collationes* and *Epistolae*. Yet all these *Postillae, sermones, collationes, epistolae*, whether published or unpublished, are nothing but extracts from his biblical *Postillae* and *Commentaria*, and by no means independent homiletic works of Nicholas of Lyra, as was falsely and generally believed until recent days, and so recorded in almost every work treating of this Franciscan. Proof for this latest and correct opinion was rendered by Henri Labrosse in *Etudes Franciscaines*.[14] The *Postilla s. Ep. et Ev. quadr.* of Ferrara 1490 mentioned above was edited anew *emendata et correcta per Magistrum Petr. Malfetam, O.Min.;* the Venice edition appeared *emendata et correcta per Magistrum Nicolaum de Mutina*. Labrosse states[15] that Nicholas died at Paris in 1349, not 1340, as almost all texts have it; the native village Lyre to-day consists of separate communities, Vieille-Lyre and Neuve-Lyre in Arrondissement Evreux in Normandy.[16]

The conclusion we must perforce draw from the above investigation on Nicholas of Lyra is, that he composed no homiletic works whatever, the statement of those who ascribed sermons to him notwithstanding, as also the assertion of Keppler[17] that "beside the taut-strung scholastic sermon the homily was zealously employed, especially by 'Nicholas of Lyra.'" This encomium may be applied to such as used his *Postilla literalis* in the preparation of their homiletic works, for as a matter of fact Lyra's commentaria furnished an inexhaustible font of information for the preachers of the Middle Ages and later. The homiletic dependence on this Franciscan's exegetical writings has hardly been investigated till now, though no doubt such an investigation would present this phenomenon in a surprisingly high degree. An old poet of the Middle Ages has already sung of Lyra: "Vox tua non urbe solum sed verius orbe: Personat in toto, celebris Pater ergo valeto."[18]

Antony of Bitonto, O.M. (Observant, d. 1459). He wrote *Sermones domicales per totum annum*, Venice 1492, 8vo, 4 ff. and 140 ff., Strassburg 1495 in 8vo, 7 ff. and 260 ff., and Strassburg January 1496 and July 1496, and Venice 1499; also *Postilla seu expositio mystica evangeliorum dominicalium totius anni*, Venice 1496 in 8vo, 4 ff. plus 114 ff., a homiletic work; also *Sermones quadragesimales de vitiis*, Venice 1499 in 8vo, 8 ff. plus 200 ff.; *Sermones in Epistolas dominicales et quadragesimales*, Venice 1496 in 8vo, 156 ff. and 8 ff.; *Sermones in epistolas quadragesimales*, Rouen 1497 in 8vo (spurious),[19] and Lyons 1496.[20] The *Postilla* of Venice 1496 also appeared together with Lyra's *Postilla* at Ferrara 1490; Venice 1492 and 1494; Paris 1500 and Venice 1500,[21] where instead of Postilla we find the name *Quaes-*

[10] Hain, nn. 10387-10390 and 10392-10393.
[11] Fabric. V, p. 117; J. Rosenthal, Catal. XV, n. 617.
[12] Hain, n. 10394; Copinger, I, n. 10394.
[13] Graesse, vol. IX, p. 314.
[14] Vol. XIX, Paris 1908, p. 369.
[15] Etudes Franc., XVII, 1907, p. 490.
[16] Cf. also Wadding, *o. c.*, p. 178; Sbaralea, *o. c.*, n. mmcmlxxxiii. 1557; Thomas Plassmann in Cath. Encycl. vol. XI, p. 63; Bernard Cuneo, O.F.M. in FEC. Report, vol. VII, 1925, pp. 74-76; KL. vol. IX, coll. 321-329.
[17] KL. vol. X, col. 335.
[18] Fabric. V, p. 118.
[19] Hain, nn. 3217-3225; Gnlktg, vol. II, n. 2215; Fabric. I, p. 122, 245 f.
[20] Fabric. I, 245.
[21] Hain, nn. 10387-10390, 10392, 10393.

tiones scholasticae theologicae in Epistolas et Evangelia totius anni tam de tempore quam de sanctis.[22] The library of St. Francis Monastery, W. 31st Street, New York, is in possession of a copy of Antony of Bitonto's Sermones dominicales, Venice 1492. On the first leaf of this copy we read written in ink: *Liber ad usum Fratris Ruperti de Deynssberg pertinens Hymenrode.* This Fr. Rupert of Deynssberg was a Cistercian of the Abbey Himmerode in the Eifel, diocese of Treves. After his death it was placed in the Abbey-Library, as is noted by another hand on the same leaf: Liber Hemmenrodensis. There it remained up to the Secularization in 1802. Marginal notes betray the constant use of this book, now in modern binding, not rubricated, so that the space for painted initials is empty. The leaves are numbered in Arabics.

Franciscus de Abbate (of Asti, vd. above) wrote *Postillas super Evangelia Dominicalia totius anni* beside the *Sermones Quadragesimales* already mentioned.[23]

Gentilis Partino of Montefiore (d. 1312), a famous theologian from the Province of the Marshes, was created Cardinal (1300-1312) of St. Martin in Monte by Boniface VIII.[24] From him we have a set of *Homiliae*, which, however, were never published.[25]

William of Gotynga (d. 1336), wrote *Sermones.* There are no data on his life. He wrote *Homilias in Evangelia per totum annum.*[26] Wadding knows nothing of him.

William of Nottingham (d. 1336), wrote *Sermones in Evangelia per totum annum.*[27] He wrote very many other scriptural works listed by Wadding, but despite similarity in names he is not be confounded with William of Gotynga.

William of Woodford (Wodefordus, distorted Wilofordus or Waderfortensis, d. ca. 1400), wrote besides *Sermones* also *Postillas in Mathaeum, in Lucam, in Ecclesiasten, in Epist. ad Romanos.*[28] He was a famous doctor of Oxford and a strenuous and successful opponent of heresy, especially that of the Wiclyffites.

Hugo of Schlettstadt (Sletstat, Selenstadiensis, fl. 1430). He is not mentioned by Wadding. Of him there exist, although unpublished, *Sermones* and *Quaestiones variae in Divinas Scripturas.*[29]

Jerome Massi of Ascoli (vd. above), besides the sermon-works already mentioned composed *Postillas* on very many books of Holy Writ.

Marcus Vigerius of Savona (d. 1516), O.M.Conv. lector of theology at Padua, bishop of Praeneste, Praefectus Urbis, and Cardinal priest of St. Maria Trastevere, where he lies buried. Among a number of theological works are found also *Homiliae*, which appeared in print.[30]

Philippus of Moncalieri (vd. above), wrote besides the works already mentioned *Postillam super Evangelia Dominicalia totius anni*, which, however were never printed. A compendium of this postilla was published by Jonselmus Canova, O. Min., Milan 1490, Lyons 1510 and 1515 and 1540.[31]

James de Rodi (fl. ca. 1300), is sometimes called Jacobus Anglus,[32] which

[22] Cf. Sbaralea, *o. c.*, I, p. 75, n. cdxxxvi, 177; Pastor, Geschichte d. Paepste, I, pp. 35, 41, 684; Kirchl. Handl. I, col. 263.
[23] Fabric. II, p. 192.
[24] Lib. Conf. p. 338, 345, 512.
[25] Fabric. III, p. 32-33; Wadding, p. 99.
[26] Fabric. II, p. 148.
[27] Fabric. III, p. 157; Wadding, p. 106.
[28] Fabric. III, p. 172; Wadding, p. 108.
[29] Fabric. III, p. 299 f.; Chevalier, I, 2218; Kirchl. Handl. I, col. 2039.
[30] KL. vol. XII, col. 951; Sbaralea, n. 1428.
[31] Fabric. V, p. 87.
[32] Vd. Bernard Cuneo, O.F.M. in FEC. Report, VII, 1925, p. 70: James the English.

seems to have no connection with England. The monastery of Rodi is in the costody of Monte Sant' Angelo of the Province of the Holy Angel,[33] whence the confusion. He wrote *Postilla super Evangelia Dominicalia a I. Advent. usque ad XVII. post Pent.* preserved in manuscript in the Sacro Convento, Assisi. Also *Sermones super Epistolas et Evangelia Dominicalia totius anni; Sermones de sanctis; Sermones de Communi Sanctorum*, manuscript in the Convent of S. Francesco, Assisi.[34]

Antony of Massa (Massanus, Massetanus, maritima, d. 1435). As General of the Order he strenuously opposed the introduction of the Observance (elected at Ferrara 1424-1430); bishop of Massa (1430-1435); noted as a very great preacher. Aeneas Silvius (Pius II) writes of him: Among all the Italians the Friar Antonius of Massa was a great preacher of the Word of God. His sermon was so acceptable that frequently the audience would go without food for a greater part of the day in order to listen to him. He wrote a large work printed as: *Lectiones spirituales super expositionem Alexandri de Hales in psalmum quinquagesimum*, 2 vols. in 4°, Naples 1692-1700; the first vol. Naples 1692 has 12 ff. and 859 pp. and 40 ff., the second vol. Naples 1700.[35] The work is mentioned neither by Wadding nor Sbaralea; it is extremely rare and very expensive. Besides this he wrote *Conciones* and *Sermones varios*, which were lost.[36]

Daniel Agricola (Meyer ?) (d. ca. 1510) was a member of the Swiss Friars Minor Conventual of Basel. He is said to have written *Postillam super Epistolas et Evangelia*, printed at Lyons 1541. It is doubtful, however, whether this work is by this Franciscan, and not rather by William Superbus, Master Regent at Paris. He is the author of *Sermones fr. Danielis Agricolae*, and several tracts, ascetical or homiletic (?) on the Bl. Virgin.[37]

William Superbus (d. ca. 1512), Conventual, Magister Regens at Paris, a very learned and pious man. Of him there exist *Postillae Majores totius anni*, namely explanation of the epistles, gospels of the Sundays and also of the saints and the *commune sanctorum cum Quaestionibus*, prepared for preachers from a number of Franciscan authors, printed at Venice 1536 in 8vo.[38]

Convent (Mystical) Sermon

The scriptural element in homiletics is perhaps even more noticeable in the sermons to religious communities, at the occasion of the Chapter of Faults or the chapter of elections, as well as the sermon conducted by the superior for the entire family or for the laybrothers, or the weekly instruction to the nuns in convents. Hence the name convent-sermon or the famous German *Klosterpredigt*. In construction this type of sermon belongs to the academic scholastic sermon, being usually delivered in Latin, minus the rather confusing and exaggerated philosophical divisions of the schoolroom. In content they were almost exclusively exegetical, the practical factors of the popular sermon for the laity being unecessary. Their first purpose was a kindly fostering of the spiritual life, and a deepening of the mystic tendencies in the human soul. This aim occasioned a treatment of and a searching for the mystical sense of Holy Scripture rather than the literal sense. St. Bernard in his instructions to his own community of Clairvaux has become the supreme model of the convent-sermon for all succeeding centuries. Nevertheless the mystics, though imbued with an unquestioned esteem for the Book of Books, are frequently very subjective in their exegesis and each betrays his own peculiar theological training. To this category belong the *sermo ad fratres, ad conversos, ad novitios, ad*

[33] Vd. Lib. Conf. p. 531.
[34] Sbaralea, n. 993.
[35] J. Rosenthal, X, n. 428.
[36] Sbaralea, n. 209.
[37] Sbaralea, n. 495.
[38] Sbaralea, n. mdccx.

moniales. The so-called *Collationes* were instructions delivered at some definite hour in the afternoon, perhaps during the supper in Lent, for which reason the latter has been designated as "collation." Of the *Collationes* of St. Bonaventure it is stated that he delivered them *ad recreationem,* which hardly means that they were conducted to afford the Friars recreation and leisure, but rather that the time chosen for the weekly collation was the period of recreation after the meal.

The form of sermon employed is always the *Homilia* strictly so-called, just as the *Postilla* (*i. e.* annotations *post illa verba*) was deemed best fitted for the laity. The Sacred Text is usually but the external skeleton, to which are fitted, frequently with extraordinary freedom and boldness, the dogmatic or ascetico-mystical interpretations. The gist of all the sermons are the questions of spiritual life, at times treated with most profound and difficult speculation, a treatment to which only such are amenable as have gone through the same experiences as the preacher. "Splendid psychology, spiritual depth, glowing devotion and love of God, bold flights of thought, frequently coupled with a beauty of diction, that have made them classics in the literature of their country, are the merits of many convent-sermons."[1]

It is plain that the authors of these sermons must be sought within religious clerical communities, and that only they were both able and willing to undertake the task of guiding the vocational life of nuns. Yet, while on the one hand the guidance of communities of nuns was of untold advantage to these chosen souls, this position, as in our day, frequently formed a great hindrance to the scientific development of the male order. We know that the Franciscans had the care of the Poor Clares from their very beginning, while the Friars Preachers were charged with the guidance of the Dominican nuns. As an example it may be stated that in 1303 the as yet small Province of Teutonia of the Dominicans possessed 70 nuneries each with more than 50 inhabitants, whereas there were but 49 friaries for the men. Frequently the Order protested against these paralyzing shackles, but with small success. The result was, that in the 14th century Germany was unable to furnish "any important and productive theologian."[2] Despite the unquestioned value of the convent-sermons it is equally true that in many instances they lack all effort at artistic composition, are devoid of the practical purposes of life and thus became hackneyed and dry, presenting tedious sameness and an ever recurring narrow sphere of thoughts and experiences. Linsenmeyer in his history of the sermon in Germany[3] has some interesting examples of these convent-sermons, showing at once the power, the orginality and mystic depth of the preachers, as well as the frequently quaint allusions, forced allegorical interpretations and most disconnected applications to religious life.

Of the German Friar Berthold of Ratisbon there exist six brief collations in German which were delivered before nuns. They are contained in the editions of F. Pfeiffer.[4] His Latin *Exhortationes ad Religiosos* were collected by Georg Jakob and edited, Regensburg 1880. A later edition, only partial, is that of Peter Hoetzl, *Beati Bertholdi a Ratisbona Sermones ad Religiosos*, Munich 1882. These Latin sermons, 21 in number, are strictly scholastic with equality of treatment of the various divisions and subdivisions. There is a text, followed by a short exordium and the announcement of the theme. The sermon treats exclusively questions of the inner life adapted to the

David of Augsburg

[1] Krieg, *o. c.*, p. 72.
[2] Michael, Gesch. d. Deutschen Volkes, Bd. 2, p. 94.
[3] *o. c.*, pp. 193-245.
[4] Wien 1862, vol. I, pp. 71-86.

religious rule and discipline. Many authorities, especially texts from Sacred Scripture are quoted, but also profane authors, such as Seneca, Ovid, Aristotle and the entire gamut of ancient philosophers, are profusely adduced, proving that the sermons are intended for a more educated audience. As in many other convent preachers, the sermons are rather religious essays, frequently dry and uninteresting, not the warm and vivid spoken word. This verdict might be applied with equal right to the German Franciscan, David of Augsburg (d. Sept. 19, 1272, not Nov. 15, 1271). He was a master, perhaps the greatest in the Franciscan Order, of spiritual life, a leader among mystics from whom later writers even outside of the Franciscan Order have extensively copied. For this reason his fame as an eloquent preacher is often overlooked. Yet, he was no less eminent in this respect; in fact he was probably the teacher of Berthold of Ratisbon as well as of the German contemporaries of this "Prince of sacred orators." Exact biographical data of David of Augsburg have not yet come to light. Certain it is that he was for years the guide and controlling spirit of the Ratisbon Friars, both in respect of their organization and outward activity, as also the training of the young novices and clerics. Together with *Sermones de tempore, de sanctis, in praecipuas Deiparae festivitates*, which Wadding (p. 69) ascribes to him, he wrote also *Collationes ad fratres*, which, however were lost, so that we have not a single sermon which we could definitely attribute to him.[5]

The *Collationes in Evangelium Joannis* of St. Bonaventure belong to the category of convent-sermons. A work of the same title and under the name of St. Bonaventure was printed in the Vatican edition of the Seraphic Doctor's works, but the real authorship seemed doubtful from the start. It was only by long and laborius comparison with other literary remnants that the Quaracchi editors concluded that the *Collationes* in the Vatican edition belong to the Franciscan John of Wales. St. Bonaventure's genuine *Collationes in Evangelium Joannis* were first detected by Fr. Fidelis of Fanna, (d. 1881, editor-in-chief of the *Opera omnia*), and pieced together from a manuscript in Toledo, Spain, another in Muenster, Westphalia, and a third in the Vatican, Rome, which are entirely different from the generally accepted work of this name and certainly from the pen of St. Bonaventure. They are printed for the first time in *S. Bonaventurae Opera omnia*, Quaracchi 1893, vol. VI, pp. 533-634. They number 79 sermons on St. John in the form of *Homiliae*, with an appendix of two sermons on the Canticle of Canticles 6. 1., and the Letter to the Ephesians 4. 23. In footnote 1 of page 535 the editors seem to infer that these *collationes* are mere repetitions of the matter contained in the *Commentarius in Joannem* and composed for the use of the preachers. This seems doubtful to us, since preachers had at hand the better aid of the Commentary itself, and the language of the *Collationes* is addressed to hearers of a greater, than the ordinary amount of education. Hence, if they are *Homiliae* at all, and they are typical in this respect, they were directed either *ad clerum* or *ad fratres*. The *Collationes* of John of Wales, nowhere enumerated among his writings for the reason given above, are not convent-sermons as a cursory inspection proves, but exegetical sermon material. Volume VI of *S. Bonaventurae Opp. omn.*, Quaracchi 1893 presents as frontispiece a photograph of the first page of the *Collationes* from the Toledo manuscript.

A fine collection of convent sermons are those that have been edited in the one case under the name of the "Schwarzwaelder Prediger" and in the other under the name of "Oberrheinische Klosterpredigten." The author of

[5] Cf. KL. III, col. 1414; Kirchl. Handl. I, col. 1051; Franzisk. Studien, vol. I, 1914, pp. 372 ff.

Klosterpredigt

both is unknown, while the sermons themselves undoubtedly date from the last decades of the 13th century. In both cases Berthold of Ratisbon's sermons as also those of Conrad of Sachsen were used as a basis. The *Schwarzwaelder Prediger* (Preacher in the Black Forest, Baden) refers to the founders of the two Orders, St. Augustine and St. Francis, which to A. Franz [6] and also to Linsenmeyer,[7] indicates that the author is a Friar of one of these two Orders, while Franz finds conclusive evidence that he is a Friar Minor in the fact that he quotes almost verbally from Conrad of Sachsen. The sermons were published for the first time by F. K. Grieshaber, *Deutsche Predigten des 13, Jahrhunderts*, in two parts, Stuttgart 1844-1846. The sermons begin with the Sunday after Easter and going through all the Sundays of the year, end with Easter. Their pronounced mystical tendency and a number of remarks make it probable that they were intended also as guides and materials for other religious, who would be called upon to preach before assemblies in monasteries and convents.

The Preacher of the Upper Rhine (*Oberrheinische Klosterpredigten*), likewise an unknown Friar Minor and far superior to his confrere from the Black Forest, is a model in his treatises on religious life. They were delivered originally in nunneries, but later also before monks and Friars. The collection consists of sixty typical convent sermons, or better *Collationes*, published for the first time from original manuscripts by W. Wackernagel, "Altdeutsche Predigten und Gebete aus Handschriften," Basel 1876. Long excerpts of the first collection are in A. Franz, "Drei deutsche Minoritenprediger," Frbrg. 1907, pp. 42-45, where he shows also their immediate dependence on Conrad von Sachsen; Linsenmeyer in his "Geschichte der Predigt" brings lengthy quotations both from the "Schwarzwaelder Prediger," [8] as also from "Oberrheinische Klosterpredigten." [9]

The most representative convent-preacher of the Franciscan Order is Stephen Fridolin, Friar Minor Observant (d. 1498). He was born at Winenden in Wuertemberg ca. 1420-1425. The first we hear of him is on his return from Rome in 1497 where he had labored in the interest of the Observance in Germany. Since that year and up to his death it is certain that he resided and acted as Lector in the convent of the "Barfüsser" at Nurenberg, which was then a thoroughly Catholic town of more than 20,000 inhabitants, with seven large monasteries of men and two of women. The convent of the Poor Clares was under the spiritual guidance of the Franciscans, and in 1482 Stephen Fridolin was appointed to this position beside the offices of Lector of theology in his own monastery and Definitor of the Province of Upper Germany. For sixteen years our Franciscan functioned in this capacity, preaching his regular sermons in the church of the Clares on all the vigils of the Sundays and feastdays, and at stated extraordinary times throughout the year. The previous evening was chosen, so as not to conflict with the services in the parish or the Franciscan church on the feast itself; for, it must be remarked that, although the sermons were intended for the Nuns, practically all the layfolk of the town that could find room attended them. The influence of these sermons, however, extended far beyond the walls of Nurenberg, since under the direction of the preacher himself, the sermons were written down and sent for use in other convents.

Stephen Fridolin

Up to very recently the sermons of Fridolin had never been published,

[6] *o. c.*, pp. 40-46.
[7] *o. c.*, pp. 354-364.
[8] *o. c.*, pp. 354-364.
[9] *o. c.*, pp. 364-368; cf. Michael, "Geschichte des deutschen Volkes," vol. II, pp. 131-144.

but existed only in manuscript, foremost of which was the mss. codex 1040 of the Royal Library of Berlin. The first part of this codex contains Fol. 1-222 sermons on the hymns and psalms of the Small Hours, while part two, Fol. 1-46 has sermons on the psalms of Compline. These sermons were delivered in 1492 and 1494 resp., and were copied by the Nuns of Soeffingen in 1501.[9a] The first and only impression of them was published by Ulrich Schmidt, O.F.M., "Mittelalterliche deutsche Predigten des Franziskaners P. Stephen Fridolin," Munich 1913 in 8vo, pp. viii-164.[10] Stephen Fridolin also translated three addresses of the French Franciscan Olivier Maillard, Observant (d. 1502, vd. above), which were published by Max Straganz, O.F.M., "Ansprachen des Fr. Oliverius Maillard an die Klarissen zu Nurnberg" in "Franziskanische Studien," vol. IV, pp. 68-85, Muenster 1917.[11] In his biography of this celebrated Friar, Ulrich Schmidt gives critical excerpts of Fridolin's sermons, with special sections on Fridolin as an ascetical writer and as linguist and humanist.[12]

Two companions of Stephen Fridolin in his activity as a preacher were Peter Christiani (d. 1483), also called Christmann, of whom there exist in print a collection of *Sermones*. He died at Munich, where he had been the first Guardian of the Observant monastery.[13] Johannes Alphart (Altpart) (d. June 4, 1492), the son of a baker at Basel, was three times Provincial of the Province of Upper Germany (1474-1477; 1481-1484; 1487-1490). It was during his term of office, that the Vicar General of the Observance, Olivier Maillard, visited the German Provinces in 1488, at which occasion Maillard delivered the above mentioned sermons to the Poor Clares of Nurenberg; Alphart himself was one of the foremost preachers of Upper Germany.[14]

To the category of convent sermons belong the following unpublished works of Henry Herp, (vd. above): *Duodecim mortificationes*, written at the request of nuns, desirous for a more perfect life, in mss. City Archives, Cologne, W. 13, fol. 5-21; *Tres Collationes, i. e.*, three sermons on contemplation, same codex, fol. 22-31; finally, *Sermo de duplici jugo* and *Sermo de quinque spiritualibus exercitiis ven. patris Henrici Erp ord. min.*, in Cologne archives, G. B. 118.[15]

John da Settimo of Pisa (fl. 15th cent.) wrote *Fioretti ritratti di prediche*, Italian mss. cod. n. 1387 in Bibl. Ricard. Florence. The codex belonged to Ursina da Crema, monacha nel monasterio di S. Francesco di Firenze, for which reason this work, written down by the Nun Ursina, is most likely to be numbered among the convent sermons.[16] Lopez de Salinis (the Spaniard mentioned above) wrote *Collationes Spirituales*, which seem never to have been published.[17]

THE SERMON ON THE PASSION

Closely related to the exegetical tract, the pericope, the postilla and the homily, is the sermon on the Passion of Christ. It is not to be confounded with the *Sermones in Quadragesima*, which we have learned to know as the Lenten series, even when this deals exclusively with the Passion. Its rise is probably a result of the crusades, since by their visit to the Holy Places

[9a] AFH. vol. V, 1912, p. 761.
[10] AFH. vol. VI, 1913, p. 410 f.
[11] AFH. vol. XIV, 1921, p. 353.
[12] Cf. Ulrich Schmidt, O.F.M., "P. Stephan Fridolin, Ein Franziskanerprediger des ausgehenden Mittelalters," Munich 1911, in 8vo, pp. xii—166; Minges, "Franziskaner in Bayern," *o. c.*, p. 60 f.; this author is not known to Wadding.
[13] Minges, *o. c.*, p. 59.
[14] Minges, *o. c.*, pp. 55, nn. 7 and 12; p. 59.
[15] Schlager, *o. c.*, p. 216.
[16] AFH. vol. IV, 1911, p. 753; Wadding-Sbaralea do not know this author.
[17] Wadding, *o. c.*, p. 165.

the knights and pilgrims had become interested in the various phases of the Savior's life, suffering and death. The sermon on the Passion is one unified tract, not a series of sermons preached over a number of weeks or days. The time of its delivery is Good Friday, though sometimes another day of Holy Week is chosen. In its first and original form it is the simple *historico-biblical* narration of the Passion, based on one of the Gospels or by combination on two or three, or even all four Gospels. At times it is divided according to the seven hours of the divine office leading to great lengths in its subdivisions. The local memory is mostly resorted to in delivering this frequently three, four and five hours dramatic oration by heart.

Die Deutsche Passion

Studying the Passion sermons that have come down to us (*e. g.* that of Daniel Agricola, O.M.Conv.), we must admire its solidity and richness of contents. Every possible theological question is treated, while practical problems and applications are by no means absent. At times the didactic element is in undue evidence causing the *Passion* with its many divisions, digressions, moralizing, etc., to become rather dry and disconnected. Very early we find *fiction* and legends playing a prominent part in the narration of the Passion, as for example in the standard *German Passion* (anonymous from the Latin, printed the first time at Cologne, 1517); thus we have the fictitious dialogue between Jesus and the two Mary's who wished to dissuade the Savior by suggesting to shed one drop of blood as being sufficient for the Redemption; or Mary fainting at the farewell and Jesus parting with scalding tears; or the legend of the thirty pieces of silver, which remained in the family of the brothers of the Egyptian Joseph till Solomon locked them in the temple treasury for use at Judas' betrayal, etc. Another anonymous *Collectura insignis duarum Passionum*, perhaps by Franciscans, has little of the didactic element, describing instead the various incidents of Christ's suffering in most vivid imagery.

Friar John Kannemann

Combining the epic and dramatic character of the Passion with the intensely practical sides of Christian life is the Passion of John Kannemann, a Friar Minor (d. ca. 1470) of the Saxony Province. Besides the *Sermones varii*,[1] which are unpublished, there is his *De Passione Domini incipit: Egredimini filiae Sion.* Keppler[2] places this sermon, famous in the ecclesiastical history of Germany, on a par with the Passion of Gabriel Biel and chancellor John Gerson, though with others he seems to take for granted that it never appeared in print. Others again suppose it to be the same as the above mentioned *Collectura insignis*,[3] which to us seems very doubtful. The full title is: *Duarum Passionum Dni N. J. Christi collectio quorundam divini verbi dissertissimorum praedicatorum;* it contains in the first part the *Passio divini verbi concionatoris Joannis Kanneman* (not Kraneman, as in Wadding-Sbaralea), *Ord Min., facundissima pro celebri tempore diei Paraseeves ad populum praedicabilis* printed s. l. et a. in 4°, comprising fol. 2-49; fol. 50-71 presents *Egregii sacrorum eloquiorum interpretis perutilis passio sive sermo popularis*, which Passion is not by Kannemann; the subsequent fol. 72-88 recounts a legend of St. Catherine.[4] The entire work was printed at Basel in 1500,[5] and is listed in the Catalogue of the British Museum (7837 bb. and 3835 aaa.). Sbaralea claims that this same work was printed at Nuremberg at the end of the 15th century. The Catholic Encyclopedia merely mentions him as "a preacher on the Passion."[6]

Of equal, if not even greater value in German homiletics is the Passion

[1] Fabric. IX, p. 214; Wadding, p. 144.
[2] Hist. Jhrb., vol. III, 1882, p. 290.
[3] Cf. Sbaralea, n. mmcclxiii, 1173.
[4] Hain, n. 9759.
[5] Copinger, I, n. 9759.
[6] Vol. VI, 292d.

of the Observant Friar John Meder (d. 1494), a member of the Strassburg Province. Besides the *Sermones* of 1491, the *Sermo de Coena Domini* and *de vera praesentia Corporis Christi in Sacramento Altaris*, he wrote *Quadragesimale novum editum et praedicatum a quodam fratre minore de observantia in inclita civitate Basileense de filio prodigo et de angeli ipsius ammonitione salubri. Basil. 1495.*[7] This work was printed at Basel in 1495 and again in 1510;[8] at Paris 1511 in 8vo.[9] The name of the author is mentioned for the first time in the Basel 1510 edition. As may be seen, the entire work is a Quadragesimale on the Prodigal Son extending over the entire period of Lent. The *Sermo de Passione* is number I-L, and presents the same Prodigal Son, who on his return finds Jesus in a Garden of Myrrhs on Maunday Thursday, and now perseveres with him from midnight until the hour of Compline. This garden contains seven flower beds, each with three bushes of myrrh, that represent an equal number of bitter elements in the Sacred Passion. The sermon while mostly lyric in tone is highly original and from all appearances must have affected the hearers deeply. Keppler (l. c.) prefers it to the far-famed Passion of Geiler of Kaisersberg, stating that its wholsome effect was more profound and far-reaching.

The Passion of John Meder

The *Guillermi postillae majores*, printed at Cologne 1505,[11] mentioned above under the Friar Minor Conventual, William Superbus, contain a most accurate and exhaustive commentary of the Passion according to the Gospels with practical moral applications, thus forming what may be called the Passion of Friar Guillermus. The work of Daniel Agricola (Mayer, vd. above) *Passio D. N. J. Chr. secundum quatuor Evangelistas* is not a mere commentary, but a complete and logical thematic sermon, treating six different ways of the Passion, *viz.*, physical, mental, typical, etc. It was printed at Basel 1513 and 1516.[12] In the collection *Dormi secure* of John of Werden (vd. above.) we find a Passion in sermon n. 24 and on the word *Sitio*, comprising all the elements and factors in the suffering of Christ; of greater interest in this same work is sermon n. 25 on the text *Inspice et fac secundum exemplar tibi in monte monstratum*, which is a most original liturgical sermon on the ceremonies of Good Friday, in so far as they symbolize the Passion.

The two long sermons by Henry Harph (vd. above) *de passione Dni J. Christi* were never printed, nor are they found in any collection of his other sermons.

Henry of Werl, O.M.Conv. (d. 1463). He was Provincial of the Cologne Minorite Province from 1430-1462. His effort to introduce the Observance in the Cologne Convent was half-hearted, and hence only achieved after his death. He was a prolific writer in defense of the rights of the Pope, having taken part in the Council of Basel. As a powerful preacher he was no less famous, often speaking before the University. He died at Osnabrueck shortly after 1462; a portrait of him is in a window of the sacristy of the Minorite church at Cologne, the burial place of Duns Scotus, as also on an altar fresco of the Museo *del Prado* Madrid.[13] Among apologetic works he is the author of *Sermones Varii*,[14] among which the sermon *de passione Domini* is by far the most eminent.[15] His sermons are not in print, though a

[7] Cf. Keppler, Hist. Jhrb., *o. c.*, p. 299, nota 2.
[8] Panzer, IX, 302, 848.
[9] Fabric. IV, p. 103.
[11] Keppler, *o. c.*, p. 288.
[12] Panzer, VI, 188, 100 and VI, 199, 176 and IX, 393, 119.
[13] Cf. Schlager, *o. c.*, passim.
[14] Wadding, *o. c.*, p. 115.
[15] Sbaralea, n. mdccxlix. 876; Fabric. III, p. 231.

number of manuscripts are in the city archives of Cologne (w. kf. 119, fol. 166).

Another famous preacher of the Passion is Michael of Hungary (vd. below), who composed *Sermones devoti de Passione Domini* printed at Louvain s. a. (ca. 1485) in 4°, 126 fol. and at Strassburg 1487 in 4° 127 fol. and ibid. in the collection *Evagatorium* at Cologne 1499 and Strassburg 1516.[16] All these editions contain *sermones tredecim* and *sermones de passione.* Wadding does not mention this *frater hungarus* and Sbaralea [17] does not know that he preached the Passion.

Among the English Friars Richard of Porlond (fl. ca. 1400) in Norfolk, who lived in the convent of Norwich, has left *sermones* and *de Passione Christi*, though they were never published.[18] Up to the Reformation many of his manuscripts were preserved in the library of the Benedictines of Norwich.[19] The sermon of the first scholastic preacher of the Order Gregory of Naples (vd. above), which was preached to the clergy of Paris on Good Friday 1231,[20] is probably one of the first known sermons on the Passion of Christ.

St. John of Capistran also composed a work, entitled: *Tota Passio DNCJ. breviter compilata a me Capistrano secundum authenticos Doctores ad praedicandum utile incip.: Quo abiit dilectus.* It is preserved in manuscript in the Conventual monastery of Przemysl; it is also printed in the *Capistranus triumphans* by Amand Herman, O. Min., at Cologne 1700.

Concerning the content and value of the sermon on the Passion of this period Cruel in his "History of Preaching" [21] is both unjust and juggling with the truth, when he states on page 580: "Bernard and Bonaventure are chiefly to blame for all the detestable uncouthness and the awkward fiction, which permeates the *most* of these narrations of the Passion, and in which the vulgar preachers, having these two as spokesmen, attempt to outdo one another; all with the purpose of eliciting unhealthy sensual emotion and thus, perhaps unconsciously, to incite a Christain mob to hatred and revenge against the unfortunate nation of the Jews." As a solitary example of *most* of these narrations, based on Bernard and Bonaventure, he cites the Franciscan Schoelzelin. This friar, presumably from the 14th century is totally unknown to us. His sermon on the Passion was edited together with other manuscripts for the first time by W. Wackernagel, *Altdeutsche Predigten und Gebete aus Handschriften*, Basel 1876. The manuscript of Schoelzelin was but fragmentary, reprinted on page 70 f.; from this fragment a few sentences, torn from the context, were published in the periodical *Germania* III, 380, and on this testimony Cruel bases his bitter indictment: the most of the narrations of the Passion are biblical, sane and sublime, so that neither Bernard and Bonaventure, if we read their writings, nor their imitators can be charged with a sort of 'Sacred Sadism.' Keppler [22] champions these men when he reserves for the preacher the right dramatically yet devoutly to expand what the Evangelists have only indicated; and when he calls attention to the less prudish views and stronger nerves of our medieval ancestors. The Franciscan John Meder himself, in the introduction to his Quadragesimale, tells his hearers why he is justified in treating the Passion in a somewhat all too vivid and lurid manner. "And this," says Keppler, "is at least a partial justification of many passages that seem strange to us moderns." As a matter of fact, many of these purported

[16] Hain, nn. 9045-9050 and 6727; Panzer, VI, 78, 429.
[17] n. mmcmvii.
[18] Fabric. VI, p. 83.
[19] Wadding, p. 204.
[20] Lecoy, *o. c.*, p. 507.
[21] "Geschichte der deutschen Predigt im Mittelalter," Detmold 1879.
[22] *l. c.*, pp. 307 ff.

offensive descriptions, such as the flagellation, are verbally culled from contemporary historians, as may be verified by simple comparison. Regarding the verdict against the Jews the medieval preachers are, indeed, severe in their denunciations of them, as may be seen in the sermons of Berthold of Ratisbon; yet, here too, we must consider the times, the machinations, the usury and the exploitations by Jews of the Christian people who were in the possession of government, social activity, education and public enterprise; likewise, the reigning princes' half-hearted measures against these abuses must be taken into consideration; at all events, it is untrue that the preachers advocated hatred or un-Christian action against the Jews.

The Passion Play

In close relation to the sermon on the Passion stands the Passion play, which saw its chief development during this period. Suffice it to state in this treatise, that the influences one upon the other were mutual: the greater the desire of the people grew to witness this greatest of all tragedies, the more necessary was it for the sacred orators to use in their sermons on this subject every device and trick of eloquence, lest the popular play wrest the place of preference and superiority from the sermon; on the other hand we find in many Passion plays entire passages taken word for word from the sermon of some famous Passion preacher. John Meder and John of Capistran in their tracts on the Passion might be compared with surprising results with some of the better-known Passion plays. One thing is certain, viz., that all the Old Testament types in the various Passion Plays (Oberammergau, Heidelberg, etc.) are direct copies from the sermons of Passion preachers.[23] Keppler, who made a thorough study of this subject, is absolutely convinced "that the authors of the Passion plays must be sought among the clergy and in the monasteries"; above all it was the preachers of the Passion who did the Christian folk the additional favor of dramatizing for the outdoor stage what they had first delivered in the pulpit.

"PREACHING THE CROSS."

The latter half of the 14th century witnessed a temporary decline in the preaching activity of the Friars Minor. This, however, was not to such an extent as to justify the accusations of idleness and parasitism among the Mendicants, especially the Friars of the Observance, nor the scathing generalizations of Lorenzo Valla in his work *De Voluptate*, of Antonio Beccadelli in his grossly immoral "*Hermaphroditus*," or of Poggio Bracciolini in his "filthy to the depth" *De Balneis*. The very fact that the charges against the Popes in the same licentious productions are so shameless as to make those against the Observants pale into insignificance, is proof sufficient that the Minorites, with few exceptions, furnished the type of preachers necessary to combat the dangers without and within the fold of the Church.[1] Again, "the activity of these preachers of penance, who were highly appreciated and sought by the people and by very worldly-minded princes and whom the Popes staunchly supported, is as yet little investigated. A history of the sermon will show that the zealous, fearless and frank discharge of the duty of preaching is one of the brightest pages of that beclouded period."[2]

Both against the Saracens and for the protection of Catholic teaching against internal heresies the Church needed powerful preachers. The crusades, as already mentioned, were the cause of awakening the dormant powers of eloquence, and inversely the word of God pronounced by eminent preachers gave

[23] Cf. Keppler, Hist. Jhrb. vol. IV, 1883, pp. 161-183, "Verhaeltniss der Passionspredigt zum Passionsspiel"; several of the Old Testament types are offered to the plays by the Franciscan Nicolaus of Lyra.

[1] Cf. Pastor, vol. I, pp. 17-40. [2] Pastor, *l. c.*, p. 41.

the primary impetus to the formation of a successful crusade. The champions in this respect were the Friars Minor, as were the Friars Preachers in respect of the 13th century heresies. The "sermon of the Cross" enriched the homiletic field with entirely new ideas and points of view, and the preachers were not tardy in utilizing them to their completest value. It is to be deplored that samples of these truly enthralling improvisations in sacred eloquence have been lost to later generations and may be judged solely by the marvellous results achieved through them.[3] It was in consequence of the preaching of the Friars Minor and under their constant influence that King Saint Louis inaugurated his crusade, and again it was they who ever stood by the Apostolic See in later troubles and did not hesitate fearlessly to preach the crusade against the dynasty of the Hohenstaufens.[4] Nicholas V and Callistus III in the 15th century recruited the majority of preachers for the crusade from among the sons of St. Francis, especially the Friars of the Observance. Suffice it to mention such preachers as John Capistran, James of the Marshes, Robert of Lecce, Antony of Bitonto, and Antony of Montefalco.[5]

Medieval Heresies

Against the heresies of the 13th and 15th centuries their energetic and fearless applications of the power of the word were even more effective. At first the teachings of Amalric of Bena, of the diocese of Chartres (d. 1209), the strange doctrines and actions emanating from the *Bons Hommes* of Albi in Languedoc, the lay exhortations of the "humble" followers of Peter Waldo (d. ca. 1190), seemed inspired by honest motives of reform regarding both the clergy and the laity. But it had soon become apparent that they were by no means the "viri catholici" wishing to remain at all times dutiful sons of Mother Church: because of obstinate rebellion against ecclesiastical authority they drifted into heterodox beliefs and false social tenets, thus voluntarily placing themselves outside the pale of the true faith. The judicial suppression of these heresies by means of the combined action of civil and ecclesiastical courts had the result that the leaders disappeared everywhere; but heresy had been disseminated among the masses in Southern France, in Italy, especially in Piedmont and in Lombardy, it had even affected Germany all along the Rhine from its source up to the North Sea.[5a]

To clarify the situation, to uncover error in its frequently subtle and pernicious forms, to guard the sanctuary of the faith and impress the unlearned masses with the only saving doctrine, the secular arm, sword, fire and Inquisitions were ineffective: there was needed the power of the word, the example of men whose allegiance to the Holy See could not be mistrusted. St. Dominic and his Order, which precisely for this reason of combating the Albigensian heresy by the sermon was called the Order of Preachers, stands forth in marked prominence during this period. The "heresies promoted sacred homiletics, since they invited the foundation of new religious Orders, whose express or implicit purpose it was to aid the endangered Church by means of the sermon. Evidently we refer here in first place to the Franciscans and Dominicans. It cannot be denied that these Orders had a primary influence on homiletics, as on the pastoration of souls in general. In the 13th century we are confronted with a multitude of most marvellous results of the sermons of the sons of the Seraphic Francis, while during the 14th century the Dominicans present the greater number of names of illustrious preachers. It is remarkable that during the 13th and 14th centuries well-nigh the entire stock of homiletic literature is owned by the regulars, especially by the members of the two aforementioned Orders."[6]

[3] Linsenmeyer, *o. c.*, p. 69.
[4] Cf. Fredegand Callaey, "History of the Third Order," pp. 93, 108.
[5] Pastor, vol. I, p. 684.
[5a] Fredegand Callaey, History, pp. 5-9. [6] Linsenmeyer, *o. c.*, p. 71.

Foremost among the Franciscan preachers against the Albigensian heresy in Southern France is St. Antony of Padua during his sojourn in that region from 1224 to 1227. In fact, it was this activity which gained for him the fame of the greatest preacher as well as the epithet "the hammerer of heretics"; it was this apostolate of the Word that was declared divinely authentic by the well-known "Miracle of the Eucharist." It was finally in his efforts against the Waldenses of Italy that he put Christian folk, tainted with heresy, to shame by the "Sermon to the fishes" at Rimini. The contents of these sermons against the heretics is unknown, unless the remnants of some are identical with the unpublished manuscript of seventy sermons together with one on St. Peter and a second on the Circumcision, preserved in the city library of Toulouse.[7] Others who distinguished themselves by preaching against the Albigenses are: Bl. Christopher of the Romagna (d. 1272), whom Francis himself had sent to the Guascogne, where by his sermons and miracles he uprooted heresy entirely. The Blessed Franciscan Martyrs Stephen of Narbonne and Raymond of Carbona (d. 1242) had been sent by Gregory IX to the diocese of Toulouse there to halt the onrush of the Albigensian sect. In their capacity as papal Inquisitors they were treacherously invited to the court house as they passed through Avignon, when concealed soldiers sprang upon them. Professing their Catholic Faith they fell while chanting the *Te Deum*, together with three Friars Preachers, one Benedictine, a number of officials of the Inquisition and a layman, eleven in all.[8] Lastly, there is Bl. John of Penna (d. 1275), whom Francis had sent to France in 1217, where by preaching and miracles he restored many apostates to the True Faith. As far as we know, these men have left no sermons.

St. Antony and the Albigensians

In Italy the most formidable sect endangering the purity of the faith and the authority of the Apostolic See for nearly two centuries, namely 1275-1450, was that of the Fraticelli. The name of this sect, a diminutive of the Italian *frati*, signifies etymologically the same as *Frati Minori* (Friars Minor). Indeed, its earliest origin is to be traced in the bosom of the Franciscan Order, similar to the party of the *Spirituals*, only that, theoretically at least, the Fraticelli strained their opinions on poverty to illogical extremes, until they had embroiled themselves in heretical statements and openly resisted the declarations of the Holy See. The first distinct group of this sect in point of time is that headed by the Friar Angelo of Clareno (d. 1337). Stubbornly defending his opinions, he had been excommunicated by Pope John XXII in 1317, whereupon he founded his own independent Franciscan Order, claiming it to be the true and original Friars Minor and he its Minister General. The Pope, they taught, had by his declaration on Franciscan poverty forfeited the right to the title of successor of Peter and Vicar of Christ, and all the bishops and priests adhering to him, had apostatized from the faith. Thus, beginning from John XXII, the Universal Church had ceased to exist and only a small body, the Fraticelli and their co-heretics, were heirs of Christ's promises. In the course of years, due to the protection of many influential members of the nobility and even some misguided prelates, especially those antagonistic to the Friars of the Community, the sect had infested every class of society throughout Italy and even beyond its confines. Concomitant with the spreading of the sect were the zealous preachers of the genuine Franciscan body working against it, *e. g.*, the Friar Minor, Cardinal Gentilis Partino of Montefiore (d. 1312), who had

The Fraticelli

[7] N. Heim, "Der hl. Antonius v. Padua," Kempten 1895, Prolepsis, p. 511.
[8] Cf. Fr. Leon, O.F.M., "Lives of the Saints of the Three Orders," vol. II, pp. 357 ff.

been on diplomatic missions in Hungary till 1310, and after his return to Italy opposed the Fraticelli most strenuously in writings and preaching.[9]

It is significant that even at this early date, 1389, it was the Franciscan bishop of Florence, Bartholomew Oleari, who left no stone unturned, whether by sermon or judicial prosecution, to destroy this fanatical sect. However, a second group, followers of the former General of the Order, Michael of Cesena (d. 1342, q. v. above), and professing practically the same heretical tenets, was even more dangerous to the unity of faith. In the King of Germany, Louis IV the Bavarian, who was at odds with the Pope, the Fraticelli found a willing and most desperate ally. Not only did he enter Rome with a German army and have himself crowned as Emperor, but upon the instigation of the Fraticelli he nominated and had consecrated as antipope the Franciscan Peter of Corvara under the name of Nicholas V. While quite a number of the Friars Minor were running over to the Fraticelli, nevertheless the Order as such promptly repudiated both Angelo Clareno and Michael of Cesena together with their adherents. The fact that later on the sect was almost completely stamped out when edicts of popes and bishops had failed, was due solely to the preaching and writings of faithful members of the Order.[10]

In 1426 Martin V nominated the two Franciscans, pillars of the Observance, John Capistran and James of the Marshes (d. Nov. 28, 1476) as Inquisitors general to take action against the Fratricelli. James was born at Monte Prandone, a little town of the Ascoli diocese in the March of Ancona. In 1416 he was invested with the Franciscan habit at Porziuncola. Together with John Capistran he studied theology, for a time under the tutelage of St. Bernardine. In 1420, at the age of 29 years, he was ordained priest. From then on, for more than fifty years, he carried on his apostolic ministry, travelling through all the provinces of Italy, through Russia, Norway, Denmark, Bohemia, Hungary, Poland, Prussia, Austria, Bosnia, Transylvania, Dalmatia, Albania, everywhere converting sinners by his powerful sermons, and bringing back countless heretics to the Faith. Seven Pontiffs appointed him Apostolic Nuncio on various missions and to different countries. Mostly he had to preach in public squares while his sermons were accompanied by the most astounding miracles. In Italy it is chiefly due to his efforts that the sect of the Fraticelli was completely rooted out. Indefatigably in writings and discourses, in public debates, sometimes five and six times a day, he argued with and finally converted the heretics. We are told in the office of his feast that in Hungary he converted 50,000 heretics and 50,000 schismatics, while it is claimed that in Norway he baptized 100,000 infidels. In Pomerania he held public disputations with the Jews and utterly confounded them, yet he lacked the results he had with the Fraticelli; in Prague he fared no better with the Hussites. It was only after they had migrated to Hungary in great numbers that, as mentioned above, he achieved great masses of conversions.

St. James of the Marshes

In 1449 the Fraticelli had sporadically appeared again, so that it became necessary for Nicholas V to appoint James Provincial of the Observants in the Marches, entrusting to him at the same time the Office of Inquisitor General against the heretics. This time the sect was completely vanquished by his sermons, so that not a vestige of it remained in Italy. The remainder of his life was spent in constant preaching in almost every town and city of Italy. The chief accomplishment of this Franciscan preacher is the extinction of the heresy of the Fraticelli. He died November 28, 1476, at Naples at

[9] Fabric. III, p. 32 f.

[10] Cf. Cath. Encycl. vol. VI, pp. 244-249; Ehrle in ALKM. vol. I, II, III, IV passim; Holzapfel, *o. c.*, pp. 56-80; Pastor, *o. c.*, vol. I, p. 84.

the age of 86 years and is buried in the Franciscan church Santa Maria Nuova of that city. He was canonized by Benedict XIII in 1726.[11] The ideas and the course pursued in his sermons against the Fraticelli are embodied in his *Dialogus contra Fraticellos, Incip. Vidi de mare bestiam.*[12] He furthermore wrote two *Quadragesimalia* and two *Adventualia*, as also *De sanctis sermones*, among which are four on *St. Francis.*[13] All these sermons remained unedited; Liv. Oliger, O.F.M., informs us that they are partially preserved in manuscript in the City Hall of Monte Prandone.[14] Finally, there is *Sermo S. Jacobi de Marchia de excellentia Ordinis S. Francisci ex autografo editus a Nicolao Dal-Gal, O.F.M.*, in AFH. vol. IV, 1911, pp. 303-313.[15]

St. John of Capistran

One of the brightest lights of the Seraphic Order in the 15th century and at the same time one of the greatest preachers of all times, the mainstay of the Observance, a powerful support of the Papacy, a heroic and zealous laborer for the purity of Catholic doctrine, was St. John Capistran (d. Oct. 23, 1456). Together with St. James of the Marshes he received his theological education from St. Bernardine of Siena, for whose canonization he was the most tireless worker. In 1418, at the age of 33 years, he spent a year in the school of St. Bernardine, following his master wherever he preached, with the purpose of studying sacred eloquence from so great a teacher. In 1420, being only a deacon, he himself began to preach, beginning with the city of Siena, and thence through other towns of Italy, through France, Germany, Poland, Hungary, Bohemia, and even Flanders, England and Ireland. Every town, every sovereign, every bishop considered it a duty of his office to afford the people an opportunity to hear John Capistran, the great Franciscan preacher. The crowds present at his sermons are said to have attained the number of fifty thousand, eighty thousand, yes more than a hundred thousand. Frequently he was employed by the Popes as Apostolic Nuncio or Legat *a latere*. Together with St. James of the Marshes he had a great part in the suppression of the Fraticelli in Italy.

The Hussites

In 1451 Frederic III, Emperor of Germany, begged Pope Nicholas V to send John Capistran to preach against the threatening pretensions of the Hussites. Accordingly, the saint was named Apostolic Nuncio and Inquisitor General for Germany. With twelve companions he set out for Bohemia, the Hussite stronghold. During the same period 1251-1256 he and his companions preached in Carinthia, Styria, Austria, Moravia, Silesia, Bavaria, Saxony, Poland, Prussia, Moldavia and Wallachia, bringing back to the faith countless Hussites. In the city of Prague, the capital of Bohemia, however, the entrance was closed to John Capistran by Rockesane, the head of the Hussites and a friend of the Governor. Out in the frontier towns he had already converted eleven thousand Hussites. Several times he challenged Rockesane to a public conference, but could never engage him. Prague, no matter what means he devised of reaching it, remained closed to him. He had to depart finally with the satisfaction of having brought back to the faith sixteen thousand Hussites in its immediate neighborhood. In Breslau, the capital of Silesia, the Hussite and Taborite heretics succumbed completely to his spell of sacred eloquence.

The part played in history by St. Capistran in the crusade of 1455 against the Turks is too well known to receive extensive mention here. The Saint died in the convent of Villak near Sirmium in Slavonia, and was

[11] Fr. Leon, O.F.M., "Lives of the Saints, etc.," vol. IV, pp. 125-151.
[12] Wadding, p. 125.
[13] Fabric. V, pp. 23 and 297; Wadding, p. 25.
[14] Cath. Encycl. vol. VIII, p. 278.
[15] Victor Mills, O.F.M. in FEC. Report, vol. VIII, p. 267.

buried in the Franciscan church of that community. In 1526 the convent was destroyed by the Turks and it is not known what became of the remains of the great Franciscan. He was beatified by Alexander VIII in 1690.

Despite his marvellous preaching activity, John Capistran found time to pen a great number of works. Worthy of mention in this connection is his *Contra Aussitas liber.*[16] This, as several others of his works, contains his method of argument employed in the disputations and sermons against the heretics. Other writings, specifically of a homiletic nature, are *Speculum Clericorum*, seu *Sermo ad Clerum in Tridentina Synodo Dioecesana.*[17] This splendid sermon was delivered on April 22, 1439, and it delineates in three parts the dignity, the obligations and the qualities of a good priest; a manuscript is preserved in the library of Gotha (Thuringia), of Basel, and in the Vatican Library; *Sermo de Conceptione B. Virginis;*[18] *Sermones de Tempore*, one book, preserved in manuscript in the Library of the Regular Observance of Madrid, under L, n. 135; *Sermo de SS. Nom. Jesu* held before Martin V at Rome in 1427, a defense of the orthodoxy of St. Bernardin, preserved in manuscript together with the *Passio DNJC.* in the library of the Conventual monastery of Przemysl; *Sermones quadragesimales*, manuscript in folio in the library of the Dominicans, Cologne, and in quarto at the Augustinians in the same city; *Materia notata ex xxx sermonibus ad populum in Lipsia habitis*, manuscript in the Library of Leipzig, cod. 41; *Oratio*, a lengthy, solemn sermon at Breslau at the occasion of the marriage of Casimir of Poland to Elizabeth, the daughter of King Albert of Hungary and Bohemia, beginning: *Haec dies quam fecit Dominus.* Many manuscript works of St. John Capistran are preserved in the Monastery XII Apostolorum of the O.M.Conv. in Rome. The Franciscan, Amand Hermann, published the *Capistranus triumphans* at Cologne in 1700, which work contains most of the writings of John Capistran. Another is the seventeen-volume work in folio *Opera omnia* of St. John Capistran by the Minorite John Ant. of Sessa in Sicily in the year 1714 (ubi ?).[19] Many *Sermones* are found in cod. 1 of the library of St. Cataldus, Modena, partly autographs, well described in AFH. vol. I (1908) pp. 623-626. A number of *Sermones* were published at Augsburg 1519 in 4°. The manuscripts preserved in the monastery of Capistrano are described in *Misscellanea Francescana*, V (1890), pp. 5-21. An edition of some of the manuscripts from the library at Breslau was published by Max. Woywood, 1903-1907, vol. 3 in 4°, containing the *Specul. clericorum*, 2 *sermones in synodo Wratisl.*, 1453, *materia ex* 36 *sermonibus Lipsiae praedicata, anno* 1452, and *tractatus de cupiditate.* Wadding furthermore mentions: *Tractatus seu concionatoriae expositiones super: Ecce Virgo concipiet*, sermonettes delivered in Saxony and printed at Meissen s. a.; *Tractatus contra judaeos et haereticos: Sermones dominicales et festivi: Sermo ad studentes*—some of these works perhaps identical with those already mentioned. The first of Capistran's works to be printed is his *Tractatus de cupiditate*, s. l. et a. in Fol.;[20] the second printed work is *Sermones* published at Augsburg 1519 in 4°,[21] long unknown to bibliographers. Recently the sermons of St. John Capistran have again been put into print, a number of them for the first time. A most alert editor is the Lutheran, Pastor Jakob Eugen, who published: *Sermones duo in synodo Wratislaviensi praedicati*, Breslau 1905 in his work "Johannes

Works of John Capistran

[16] Wadding, p. 133.
[17] Wadding, *l. c.*
[18] Bellarmin, "De Script. Eccles.," ad an. 1440, p. 101.
[19] Cf. Sbaralea, *o. c.*, pp. 48-51, n. 1089.
[20] Hain, n. 4376.
[21] Panzer, VI, 1531, 40.

von Capistrano," Part II, series 1, pp. 412-444; they are sermons preached by the Saint at Breslau in 1453. In the same work of Jakob Eugen "Johannes von Capistrano," Part II, series 2, are: *Materia triginta sex sermonibus Lipsiae praedicata*, Breslau 1907; this title "*Materia*" is misleading, as it merely presents the sketch of one sermon preached at Leipzig in 1452 and gives the full text of a second sermon, as also the summary of a third sermon by an anonymous writer, perhaps John Capistran.[22] There are furthermore in the same work by Jacob Eugen in Part II, series 3, *Sermones habiti Wratislaviae anno Dni* 1453, Breslau 1911 in 8vo, pp. iv-276, namely, 44 sermons held at Breslau in 1453 and here printed for the first time.[23] Anicetus Chiappini, O.F.M., published for the first time *Sermones duo S. Joannis a Capistrano ad Studentes* in the Archiv. Francisc. Hist.[24] The first sermon was probably delivered to the clerics of the Observance at Perugia in 1440, the second to lay students at Cracow on Nov. 25, 1453.[25] Ferdinand Doelle, O.F.M., edited: *S. Joannis de Capistrano Sermo ineditus de Sancto Bernardino Senensi O.M.Obs.*, in Arch. Franc. Hist. vol. VI, 1913, pp. 83-9.[26]

While speaking of St. John Capistran it should also be remarked, that wherever he went candidates for the Order offered themselves in great numbers. Thus especially in Austria, Hungary and Bohemia as many as a hundred and more were invested at various times. Many of these had before their entrance into the Order been theologians, university professors and preachers of renown, thus furnishing him immediate and effective assistance in his combat with the Hussites. Of the original twelve companions to Germany we mention his biographers Gabriel of Verona (d. 1486, later Cardinal of Ss. Sergius and Bachus); Nicholas of Fara and Christopher of Varese (d. 1491). The last named was a most successful preacher. Gabriel of Verona has left *Apologias adversus haereticos; Orationes Varias* (against the Turks); *Relationes et sermones.*[27]

The Disciples of Capistran

Other Franciscans who in those days and regions entered the Observant branch under the influence of St. John Capistrano and later became famous preachers, especially against the Hussite heresy, were: Bonaventura Laa (d. 1502), who because of his zeal on the pulpit and in the confessional, was everywhere regarded as a saint. He died at Vienna.[28] P. Melchesedec, the Pole (d. 1480), collaborator of St. John Capistran in Poland. He died at Warta, in the odor of sanctity.[29] Paul of Moravia (d. 1491), a scholar of St. John, and such a powerful preacher against the Hussites in Bohemia, that Pope Paul II called him "Apostle of Bohemia." He died at Bruenn in Moravia.[30] Another famous adversary in the pulpit against the Hussites was James of Gross-Glogau (d. ca. 1489). His sanctity and eloquence were irresistible, so that he converted thousands of heretics.[31] Benedict of Carinthia (d. 1506) carried on the work of John Capistran in Kaernten. He died at Eggenburg, leaving a name as a powerful preacher.[32] Blessed Simon of Lypnica (d. 1482), a Pole and scholar of John Capistran, is considered one of the greatest

[22] AFH. vol. III, 1910, pp. 144-148.
[23] AFH. VI, 1913, pp. 348-350.
[24] Vol. XI, 1918, pp. 104-127.
[25] AFH. vol. XI, pp. 98 f.
[26] Cf. the biographies: Jakob Eugen, "Johannes von Capistrano," I. Teil. 'Das Leben und Wirken Capistrans,' Breslau 1903 in 12mo, pp. 214; L. de Kerval, "Un frère Mineur d'autrefois. Saint Jean de Capistran," Woluwe, and Rome and Vannes 1908 in 12mo, pp. xxiv-167; Father Leon, O.F.M., "Lives of the Saints of the Three Orders," St. John Capistran in vol. III, Taunton 1886, pp. 338-420.
[27] Sbaralea, mdlxviii, 747.
[28] Ausserer, p. 38.
[29] Ausserer, *o. c.*, p. 48.
[30] Ausserer, *o. c.*, p. 49.
[31] Ausserer, *o. c.*, p. 66.
[32] Ausserer, *o. c.*, p. 83.

preachers of the Order.[33] He was beatified in 1685, feast on July 18.[34] Stanislaus of Cracow (d. ca. 1483) is styled by Wadding "ferventissimus praedicator." He labored in Lithuania. Although he is the author of a life of St. Stanislaus Bishop and Martyr, he has left no sermons.[35] Blessed John of Dukla (d. 1484) was born in Galicia. By his sermons he achieved great things, especially in the conversion of schismatic Russians and Armenians. Even after having gone totally blind he did not hesitate to ascend the pulpit. He died at Lemberg on the feast of St. Michael 1484, and was beatified by Clement XII, feast July 19.[36] Blessed Ladislaus of Gielniow (d. 1505) was born in the diocese of Gnesen. At the age of sixteen, while listening to the sermons of St. John Capistran, there awakened in him a love for the Franciscans. He entered the Order at Warsaw and soon became a most popular preacher after the method of John Capistran. While preaching on the Passion on Good Friday at Warsaw in 1505 he was raised in ecstacy high above the pulpit. He died on May 4, 1505 at Warsaw and was beatified by Sixtus V in 1586. About his literary work cf. AFH. IV (1911), p. 338. According to Sbaralea[37] he wrote *Sermones, rhythmos et cantilenas in laud. BVM.;* also *Sermones de Tempore et de Sanctis.*[38] Alexander Borviza (fl. 1505) preached against the schismatics in Poland. He is the author of *Conciones,* unpublished.[39]

HOMILETIC AIDS AND MATERIALS

The data on Franciscan preachers and the consideration of sermons and sermon collections of this age, naturally leads us to cast a brief glance at the homiletic aids and the sources whence the various materials were gathered.

An important treasury for preaching was, of course, the sermons and series of sermons themselves. Usually, as already remarked, a marked difference is discernible between sermons that were actually preached and such as were written for the purpose of being helpful to others. At times, too, there are but meager sketches with the casual annotation that further development is left to the preacher's individuality and original work. The men of the 13th, 14th, and 15th century were not slow and did not consider it improper to utilize the literary production of others. Furthermore, the degrees of ecclesiastical education—*sacerdotes literati* and *sacerdotes simplices*—were so disproportionate and the absorption in commercial affairs, prelacies, benefices, care of church properties and rentals, often so taxing, that sermon aids were an absolute necessity. St. Augustine already had abetted the utilizing of another's sermons, and St. Antony in the *Sermo* 4. *de Apostolis,* quoted above, had told the young Friars they should not be ashamed to use another's sermon. The deplorable feature about these aids is, that most of them are anonymous. Frequently the collections bear an allegorical title, or one designed to arouse curiosity, e. g., *hortus deliciarum, flores Apostolorum, thesaurus sermonum, tuba concionatorum, sermones sensati.*[1]

When searching for the source from which the authors of these sermon aids themselves gathered their materials, reference must be made to their collections of *auctoritates, exempla, narrationes, rationes,* etc., of which, for example, St. Bonaventure says, *ut possint quae sunt necessaria in materiis sermonum et praedicationum facilius a praedicatoribus inveniri* (*Biblia*

[33] Cath. Encycl. VI, p. 292.
[34] Kirchl. Handl. II, col. 2104.
[35] Fabric. VI, p. 201.
[36] Ausserer, *o. c.*, p. 640.
[37] Nr. mmdxlv.
[38] Kirchl. Handl. II, col. 535.
[39] Sbaralea, *o. c.*, n. lxxii.
[1] Eccl. 6, 36.

pauperum). They are simply notebooks with all manner of quotations, excerpts, observations, and the like, arranged under various headings, similar, no doubt, to our modern scrapbook. Keeping the purpose of such notebooks in view, it will be seen how unfair is the judgment passed on a score of mediaeval sermons, since the condemnation is passed in reality on what were intended to be mere sermon sketches and sermon materials. Frequently these various materials were alphabetically arranged, thus forming a veritable encyclopedia for preachers. To the same category also belong many compendia on dogmatic and moral theology, designated under the name *Summa*, often with the qualifying term *de vitiis, de casibus, de virtutibus . . . praedicatoribus valde utilis*. Exegetical and allegorical explanations were to be found in many *commentaria, postillae, catenae, glossae*, etc., of which it is frequently difficult to tell whether they were composed for the schoolroom or not rather for the help of the sermonizer. Illustrations from profane history were best culled from the *Gesta Romanorum moralisata*, a work with moral applications. A vast number of illustrations were taken from the animal kingdom, in which the various representatives of the irrational creation with their qualities, instinct, manners of action, etc., were allegorized, thus forming what has come to be known as the *emblematic* sermon.

Finally, there existed for the aid of the preacher the collections of legends and fables, the German *Predigtmaerlein*. Though the Franciscan genius seems by its very nature and tradition opposed to the introduction of such fictitious stories, even such a famous preacher as Berthold of Ratisbon cannot always resist the temptation.[2] Still, as we have repeatedly stated, the modern critic must not forget to take into account the trend and disposition of the medieval mind.

a) Homiletic Encyclopedias

A very early work of this kind, if not the first, is the *Distinctiones*, a composition of Nicholas of Biard (Byard), O.Min. (d. 1261). This Friar is made to be a Dominican by the members of that Order;[3] Wadding makes of him a Friar Minor under the distorted name of Nicholas of Broido. According to the very latest researches he must be ranked among the Friars Minor.[4] The English writers say he was an Englishman, while still others claim him to be Portuguese, but wrongly: Nicholas Biard was a French Friar Minor. He is surnamed variously, thus: Bayarde, Bajardus, de Briacho, de Viardo, Biardo, Byartho, de Broido. The correct appellation is De Byarto or Biard.[5]

Nicholas of Biard

The *Distinctiones theologicae* of Nicholas of Biard are sermon materials of various kinds, arranged as under many diversified topics; hence the name *distinctiones*, or systematized chapters. This work, sometimes called *Distinctiones seu conceptus praedicabiles*, is extant in a number of mss. in the Bibl. Nationale of Paris;[6] the same mss. is in the Bibl. Anton. Padua, cod. scaff. XXII, n. 507.[7]

The same author has also written *Summa de abstinentia*, an encyclopedia in alphabetical order beginning with the word *abstinentia*, whence the name;

[2] Cf. the sermon "Von 12 Junkern des Teufels" in Goebel, Missions predigten, pp. 567-585.

[3] Echard, Bibliotheca O. P., I, p. 123 f.; P. Mandonnet in Cath. Enc., s. v. Preachers, vol. XII, p. 364.

[4] AFH. vol. XVI, 1923, pp. 18-19.

[5] Fabric. Bibl. Latina, I, p. 209.

[6] Described with excerpts in Hauréau, Notices et extraits de manuscripts latins de la Bibl. Nationale, vol. II, Paris 1891, pp. 91-92 and vol. I, p. 206; vol. II, pp. 84-100, 285-292; vol. III, pp. 114; vol. IV, p. 67; vol. V, p. 142; vol. VI, pp. 264 ff.

[7] Cf. Lecoy de la Marche, *o. c.*, p. 523; Fabric., *o. c.*, I, p. 309; Kirchl. Handl. II, col. 1141; all these authors make a Dominican of Nicholas of Biard.

another title is *Dictionarius pauperum, omnibus praedicatoribus pernecessarius.*[8] It was printed under the following title: *Dictionarius Pauperum seu Summula omnibus verbi divini seminatoribus pernecessaria quae est extracta a magno dictionario, et potest dici dictionarius pauperum, licet de abstinentia intitulatur,* printed at Paris 1498 in 4° 118 ff.; Paris s. a. (ca. 1500) in small 8vo;[9] Cologne retro Minores 1504;[10] Cologne 1505; Paris 1512; Strassburg 1516;[11] Strassburg 1518;[12] Paris 1530,[13] all editions in 8vo. None of these editions bears the author's or any other name. The 1494 edition states clearly that the *Dictionarius* is an extract from the unprinted *Distinctiones;* it is at least probable that the extract was made by someone other than Nicholas of Biard. More than any other factor, these many prints prove how such homiletic encyclopedias were in demand and favor during the Middle Ages.

Thomas of Pavia

Thomas of Pavia (ca. 1260) was, chronologically, one of the first lectors of the Order and a famous preacher, who also composed a homiletic encyclopedia, entitled *Distinctiones.* Perhaps it antedates the work of Nicholas of Biard. It is an *opus multum diffusum* and hence called *Bovis* (Ox) by the author, or also *Dictionarius Bovis.* It is, indeed, an immense repertoire for preachers, treating in alphabetical order the most diversified subjects, with mystical, allegorical, moral commentaries, and quotations from the Bible, the Fathers, poets, philosophers, profane authors, etc. The compiler of this work, as he states himself, wished to furnish a treasure trove of most abundant material for preachers. The stupendous production is extant in the Bibl. Laurentiana of Florence in seven codices, in plut. XXVIII, left, codices 2, 3, 4, 5, 6, and 9 and plut. XXIX left, cod. 1. These codices, through which the material is distributed, are described in Arch. Franc. Hist., vol. XVI, 1923, pp. 4-10.

Thomas of Pavia was lector at Bologna 1249-1256. His work, *Distinctiones,* was completed in 1245, but has not been printed to date.[14] Sbaralea treats the work as belonging to theology, erroneously; clarity in this matter was furnished by Ephrem Longpré, O.F.M., in "Les Distinctiones de Fr. Thomas de Pavie" in Arch Franc. Hist.[15]

Mauritius Gallus

Mauritius, Ord. Min. (ca. 1250). He is claimed to be an Englishman by Pits, Possevin, DuLange, Oudin, Fabricius and Mandonnet (Cath. Enc. XII, p. 364) and called accordingly, *Mauritius Anglus;* Nicholas Antonio and Bulaeus think he was Spanish, and consequently, *Mauritius Hispanus,* while Wadding and Cuneo, O.F.M.,[16] make an Irishman of him and style him *Mauritius Hibernus.* A number of old manuscripts say that he was French, which alone is correct, to wit, *Mauritius Gallus.*

Quetif, Fabricius, Mandonnet, think he was a Dominican, whereas Wadding and Cuneo correctly called him a Friar Minor. The Arch. Franc. Hist. XVI, p. 18, proves that in 1239 he became a Minorite and acted as Lector in 1247 and 1248. Wadding places his death at 1290 and Mandonnet at 1300. He hardly lived to that age.

He is the author of a large homiletic encyclopedia, alphabetically arranged, namely *Distinctiones,* similar in make-up to the work of Thomas of Pavia, yet a totally different work. The letter A alone contains 89 "*distinctiones.*" Each word (or *distinctio*) is given three or four meanings (according to the

[8] Cath. Enc. XII, p. 364; Fabric. I, p. 390; Lecoy, *o. c.*, p. 523.
[9] Hain, nn. 1653 and 1652.
[10] In the yard of the Friars, where the unnamed printer had his office.
[11] Panzer, VI, 355. 70; IX, 420. 76b; VII, 567. 569.
[12] Fabric. I, p. 309; Bocca, Catal. 222, n. 200.
[13] Fabric. I, p. 309.
[14] AFH. XVI, pp. 16-17.
[15] Vol. XVI, 1923, pp. 3-33.
[16] FEC. Report VII, 1924, p. 210.

different senses of Scripture). "It is useful for preachers,"[17] but more than that, it is a specific homiletic encyclopedia. Saying, that it is "a real concordance of the Bible, fuller than that of the Dominican Hanapis" does not properly characterize it, since like the work of Thomas of Pavia, it is directly and solely for the aid and use of preachers in the composition of their sermons. Its completion was prior to that of Nicholas de Hanapis (d. 1291), since our author had written as early as 1247. The work is still extant in several mss. at Troyes, cod. 1703;[18] at Paris cod. 3270; Alcobaza.[19] It was printed at Venice (Bartollocci) 1603 in Fol.[20] Peter Berchorius, O.S.B. (vd. below), made extensive use of this work in the preparation of his *Dictionarius*.[21]

These homiletic works were called *Distinctiones* in imitation of the Sentences of Peter Lombard and the Decretum Gratiani; later they received the name "Summa praedicantium."[22] Thomas of Pavia treats only moral matters in his homiletic encyclopedia, an evident proof that in his day the Friars Minor delivered only moral sermons. Teachers and students found all of theological knowledge in the *Summa theologica* of Alexander of Hales, while the preachers found all their material in the compilation of Thomas of Pavia.[23] Mauritius and Nicholas of Biard, likewise, treated only moral subjects. The *Distinctiones*, then, far from being real concordances of the Bible only, are concordances of the Bible and the Fathers with a superabundance of interpretations and applications to Christian life; and this latter element makes them so valuable as sermon material.

John of Wales

John of Wales (d. 1303), a Friar Minor, is the best known author of homiletic aids in the 13th century. He inaugurated a new type, of adding to the Bible and the Fathers the dicta of pagan poets and philosophers. By his works he has given the impulse to a moral interpretation of Greek mythology with its gods and semi-gods, of which many a remnant is found in the most modern homiletic works. His purpose is by no means of a humanistic tendency; he is and wishes to remain a moral preacher. Yet, John Lenhart, O.M.Cap., might have done well in his "Language Studies in the Franciscan Order" to show how, long before the Renaissance, the Greek gods and heroes were carried to the pulpit as moral models for Christians. In fact, the moral interpretation of the history and mythology of the Greeks and Romans as existing in medieval homiletics would furnish a worthwhile treatise.

Four works, or collections, of John of Wales, are for the use of preachers, namely: (1) *Breviloquium de quatuor virtutibus cardinalibus antiquorum philosophorum et principum*, printed at Venice the first time in 1498, and frequently later, as at Lyons 1511, Paris 1516. It consists of extracts from the Roman writer Maximus Valerius and other philosophers. An Italian translation of the 14th or 15th century is extant in several manuscripts, as cod. Vatic. Barber. latin 4119[24] and Biblioth. Riccardiana at Florence, cods. 1105, 1232, 1375, 1639, 1655, 1665;[25] this early Italian translation was frequently printed.[26] (2) *Communiloquium sive summa collationum dictus ad*

[17] Cuneo, *l. c.*, p. 120.
[18] AFH. XVI, p. 18.
[19] Lecoy, *o. c.*, p. 520.
[20] Lecoy, *l. c.*; Fabric, V, p. 57.
[21] Fabric. V, p. 57; cf. Lecoy de la Marche, *o. c.*, pp. 331-335, where Mauritius is said to be a Dominican; Sbaralea, *o. c.*, n. mmdcccli, 1490 is out of date; AFH. vol. XVI, 1923, p. 18.
[22] AFH. XVI, p. 23.
[23] Ephrem Longprè, O.F.M., in AFH. XVI, p. 28.
[24] AFH. IV, p. 690.
[25] AFH. III, p. 744; IV, p. 752; VI, p. 333. [26] AFH. IV, p. 363.

omne hominum genus, a work divided into seven books treating *de republica in se, de membris ecclesiasticis, de scholasticorum informatione, de religiosorum statu, de mortis praeparatione.* The first edition appeared at Brussels 1472, then at Augsburg 1475, in Fol. 204 ff., at Ulm, 1481, at Strassburg 1489, at Ulm 1493, at Venice 1496, at Cologne s. a. (ca. 1475), at Lyons 1511, at Paris 1506.[27] (3) *Compendiloquium de vitiis illustrium philosophorum;* (4) *Breviloquium de sapientia sanctorum;* the two latter works were printed together at Venice 1498, at Lyons 1511, and both edited by Wadding at Rome in 1655. For the sake of preachers, likewise, John of Wales composed his *Expositiones seu moralitates fabularum Ovidii, i. e.,* the metamorphoses of Ovid explained in a Christian manner and applied to Christian life, printed at Paris in 1509.

Other works of the same author, but never published, are: *Summa justitiae sive tractatus de septem vitiis capitalibus ex Guilelmi Parisiensi;* furthermore *Legiloquium de mandatis divinis; Floriloquim sive Manipulus florum de dictis Philosophorum; Moniloquium sive Collectiloquium libri quatuor;* finally, another *Floriloquium.* Whether these extant manuscripts ascribed to John of Wales are separate works or mere excerpts made from his large works by other authors, is not yet definitely established. *Manipulus florum,* said to have been commenced by him, is not to be connected with John of Wales, but is entirely from the pen of Thomas Hibernicus; a copy of this latter work is in the Capuchin library of Wheeling, W. Va. This prolific Franciscan author is treated by A. G. Little, "The Grey Friars in Oxford," Oxford 1892, p. 144; R. Galle (Protestant,) "Eine geistliche Bildungslehre des Mittelalters" in "Zeitschrift fuer Kirchengeschichte" (Prot.), vol. XXXI (1910), pp. 553-555.[28] A last work of John of Wales, mentioned nowhere else, is *Almagestum antiquorum,* a collection for preachers, in manuscript at University Library, Bologna cod, 2249.[29] A copy of the Communiloquium, Ulm 1481, which was formerly in the "Bibliotheca Zakladev," (?) is in St. Francis Monastery, W. 31st Street, New York.

The preaching aids experienced a tremendous multiplication in the 13th, and still more in the 14th and 15th centuries.[30] In the 14th century, however, the scholasticism of the halls of learning carried much ponderous and homiletically indigestible ballast into the sermon, especially by the endless citation of the ancient classics and profane authors.[31] These citations were taken not directly from the classics, but from the homiletic encyclopedia or *distinctiones.*

An anonymous contemporary of St. Bonaventure composed an *encyclopedion,* which to date has not been recovered.[32]

John of Arezzo, O.Min. (ca. 1330), archbishop of Salerno from 1321 to 1330, and later bishop of Sarlat, is the author of homiletic material, entitled: *Liber Solitarii,* extant in mss. in the Bibl. Laurentiana, Florence, plut. XXXVI right, cod. 8,[33] to date not printed.

Arnaldus Royard, O.Min. (d. 1334), wrote *Distinctiones,* preserved in mss. in Bibl. Nationale, Paris, nouv. acq. latin cod. 882, fol. 2-183.[34] It is distinctly a homiletic encyclopedia.[35]

Still another new type of homiletic encyclopedia is that inaugurated by

[27] Hain, 7440-7446; Fabric. III, p. 110; KL. vol. VI, col. 1689.
[28] AFH. vol. IV (1911), pp. 413, 589, 590, 307; cf. also Victor Mills, O.F.M., in FEC. Report, vol. VIII (1926), p. 262.
[29] AFH. III, 1910, p. 354.
[30] Lecoy de la Marche, *o. c.,* p. 331; Linsenmeyer, *o. c.,* pp. 168 f. and 193 f.
[31] Keppler in KL. X, col. 335.
[32] AFH. XVI, p. 14, nota 4.
[33] AFH. XVI, p. 18.
[34] AFH. XVI, p. 18.
[35] Cuneo in FEC. Report. VII, p. 122, 6.

Bl. Walter of Bruges (d. 1307), who by his *Excerpta ex sanctis Patribus: Augustino, Gregorio, Hieronymo, etc., etc.*, created a patristic concordance for the use of preachers.[36]

In this connection we might list the oft-mentioned Thomas Hibernicus, or Palmerstonus, or Palmeranus (d. 1269), a Doctor of the Sorbonne, whom Quetif converts into a Dominican and Wadding into a Minorite; but he was neither, because all doctors of the Sorbonne were of the secular clergy. He wrote *Manipulus florum*. It is a patristic concordance for preachers, printed the first time at Piacenza 1483, with other editions at Venice, Lyons and Paris, as also at Cologne 1606.[37] The Cologne 1606 edition is in the Capuchin Library, Pittsburgh, entitled: *Flores doctorum pene omnium tam Graecorum tam Latinorum, qui tum in theologia quam in philosophia hactenus claruerunt per Thomas Hibernicum* (not Ord. Praed., nor Ord. Min.). Beside Maimonides and Avicenna, ten classical authors are quoted, while other citations are taken from the Sentences of the Fathers and scholastics down to Pope Innocent III (d. 1216), Bernard Cuneo, O.F.M.,[38] sets the date of his death ca. 1330, which is unlikely when one considers the chronology of the authors quoted by Thomas; Fabricius says that he died in 1269. Personal inspection of Thomas' work shows that it is not correct to say that "all Biblical matters are treated alphabetically"; the work has nothing whatever to do with the Bible. It is a patristic concordance on moral subjects, treating such headings as: Abstinentia, Abusio, Acceptio personarum, Acedia, Adulatio, etc. etc. There is every reason to suppose a dependence of Thomas Hibernicus on previous Minorite encyclopedias; but an investigation is foreign to our treatise.

Thomas Hibernicus

John de Longo (d. 1363), wrote: *Compilatio super tota Biblia.* We are unable to classify this work, as the author is overlooked by both Wadding and Sbaralea.[39]

Nicholas de Niise (de Nyse, Denyse, Dennise), O.M.Obs. (d. 1509), was a Frenchman. Whether Niise is to be identified with Nizza is doubtful.[40] He was a famous preacher and Scotist. He wrote *Summa seu Gemma praedicantium in tribus libris: aedificatorio, destructorio, reparatorio,* an extensive collection of sermons, printed at Rouen s. a. (ca. 1500) in Fol.; Paris 1512;[41] Basel 1508;[42] Brescia and Strassburg s. a. Beside this he is the author of *Sermones de tempore,* Hagenau 1510 in 4°.[43] *Sermones de Sanctis,* Hagenau 1510 in 4°. *Sermones de tempore et Sanctis,* Strassburg 1510 in Fol.[44]; Nurenberg 1510. *Sermones pro Adventu,* Rouen 1508 in 8vo.[45] The St. Francis Monastery, W. 31st Street, New York, possesses *Sermones Hyemales de tempore per Fr. Nicolaum Denijse Fr. Min. de Observantia provinciae Franciae* in 4° ff. 144 and *Sermones Aestivales* in 4° ff. 147 bound together in one volume, Hagenau s. a. (either 1510 or 1518) at 51 lines to a page, initials not painted and space for them blank. The copy belonged to the City Library of Heilbronn, as the reverse

Nicholas de Niise

[36] Fabric. III, p. 118.
[37] Hain, nn. 8542, 8543; Fabric. VI, p. 254.
[38] FEC. Report, VII, p. 121, 3.
[39] Cuneo, *l. c.*, p. 122, 7.
[40] Kirchl. Handl. vol. II, col. 1145.
[41] Hain, n. 6094; Kirchl. Handl. II, 1145.
[42] Panzer, *o. c.*, VI, 184, 66; IX, 391, 16.
[43] Panzer, VII, 76, 72 and IX, 467, 72; AFH. VI, 1913, p. 811 f.
[44] Panzer, VI, 48, 178.
[45] Panzer, VIII, 283, 7; Fabric. V, pp. 108 and 120; Wadding, *o. c.*, p. 179; KL. vol. IX, col. 335; AFH. vol. IV, p. 390 and 331 nota 12; Denifle, "Luther I," 1, p. 257, nota 4; Sbaralea, *o. c.*, n. 1560.

of Fol. I states and orginally was the property of a secularized monastery of Heilbronn.

Joannes Anglicus (fl. 13th cent.), theologian of Paris, wrote besides *Sermones* a *Manipulus florum*, namely a collection of famous sayings from various sources for the use of preachers. Both works are unpublished.[46]

Antony of Assisi (fl. 1466) is the author of *Bibliorum Anacephalaeosis*, written at first for his own use; he later offered it to others under the title *Tabula Bibliorum*. Beginning as it does with the word: Abstinentia (not: Absentia, as Cuneo, *l. c.*, p. 122, 8), it must be classed as a homiletic encyclopedia, which invariably begin with this particular term.[47]

Servasanctus of Faenza (ca. 1300) of the Tuscan Province wrote a voluminous *Summa de virtutibus et de vitiis, de poenitentia et ejus partibus tribus*. This Summa was but recently found in manuscript and minutely described in "Antonianum" vol. I, fasc. 4, 1926, p. 465 f. by Livarius Oliger, O.F.M. The mss. in 4° ff. 336 at two columns is in possession of Jacques Rosenthal.[48] Like the former, it is a homiletic encyclopedia. The letter Q on fol. 4r contains the portrait of the author in the act of teaching. Comparing the ms., which Rosenthal claims was never printed, with extant prints, Livarius Oliger has found that it was printed in the *Antidotarium animae* at Louvain ca. 1485. Servasanctus is also the author of *Sermones Communes de sanctis*, mss. in the Antiquariate of Rosenthal,[49] in 4° ff. 115, and was at the time of Sbaralea in the Bibl. S. Francisci, Bologna.

Though the biographers have striven to vindicate for the Seraphic Doctor St. Bonaventure all the works promiscuously ascribed to him since the Vatican edition of his Opp. omn. in 1588-1599, we nevertheless unreservedly endorse the selection of the Quaracchi editors, chief of whom were Fidelis a Fanna, Ignatitus Jeiler and Hyacinth Deimel, O.F.M., in Tom. X, Quaracchi 1901, in rejecting the following works on preaching. *Liber Pharetra vocatus*, a quiver, in which are gathered various sayings of Holy Scripture, the ancients, history, observations, stories, etc., for the use of preachers in the composition of their sermons. It was printed for the first time in the collection *S. Bonaventure Libri et tractatus varii*, Cologne 1484 and 1485, Strassburg 1489, Brescia 1497, Venice 1504, Paris 1517 in 4°, 94 ff. and 50 lines.[50] This same work is sometimes met under the name *Scintillarium*. Oudin and the Venice editors claim that Bonaventure could not have written it, because the title is too military to have been employed by the nonmilitant saint; Sbaralea, in accepting this work as genuine, laughs at such a reason. However, the Quaracchi editors, studying its contents, style and arrangement, absolutely disclaim Bonaventure as the author and hence have not reprinted the work. Another work *Pharetra doctorum*, different from the first, likewise went under Bonaventure's name for many centuries. It arranges for preachers in alphabetical order the sayings of saints, philosophers, poets and begins with the words: *In conversionis meae principio, cum ob mentis recreationem auctoritates sanctorum legerem, . . .* printed s. l. et a. in Fol. majus 326 ff.; also at Strassburg s. a. in Fol. majus 361 ff.; also in *Compendium redactum*, Nurenberg s. a. in Fol. 90 ff.[51] Very likely both works are compilations from the pen of some other author with many personal additions, to which for the sake of prestige the writer or publisher attached the name of the great Bonaventure.

Peter Aureoli (d. 1322) wrote *Breviarium Bibliorum*. It appeared under

[46] Fabric. IV, p. 50; not mentioned by Wadding.
[47] Wadding, *o. c.*, p. 24; Sbaralea, *o. c.*, n. cdxxix, 173.
[48] Catal. 83, "Bibl. Medii Aevi Manuscripta," n. 93, p. 94 f.
[49] Catal. 83, n. 94, p. 95.
[50] Panzer, VII, 70, 1239 and VII, 175. [51] Hain, nn. 12907, 12908, 12909.

the title *Compendium literalis sensus totius Bibliae* at Strassburg 1500 in Fol. 147 ff. at 35 lines;[52] under the title *Brevarium* at Venice 1507; Paris 1508; Strassburg 1514; Paris 1565; Venice 1571; Paris 1585; Rouen 1596; Paris 1610; and 1613; Louvain 1547; Rouen 1549; Quaracchi 1896.[53] The work was expressly written *ad usum concionatorum.* Hitherto only the edition of 1896 was mentioned.[54]

James Marchesinus of Reggio nell'Emilia (d. ca. 1300) composed the *Mammotrectus*, a textbook for clerics, which in the first part explains the difficult words of Scripture etymologically and grammatically with archaeological annotations. The Bible is gone through book for book and chapter for chapter; the second part deals with difficult words in the Divine Office, such as the antiphons, hymns, responsories, hagiologies of the 2nd nocturn, the *commune sanctorum;* in the text, finally, there is an alphabetical index to all words explained in the text.[55] The *Dictionarium vocabulorum pro concionatoribus* from the antiphons and the homilies of the Fathers was printed at Metz 1509; Paris 1510; ibid. 1521 and later, *i. e.*, at least 34 times between 1470 and 1521. In reality it is a textbook for schools, and we are justified in numbering it among homiletic aids though only indirectly such.

The *Repertorium Nicholai de Lyra super Bibliam* is a work of similar character. It was printed at Memmingen 1492 in Fol. 123 ff. at 47 lines; Sevilla 1492; Nurenberg 1494.[56] This homiletic dictionary in alphabetical order presenting extracts from Lyra's *Postilla* for the use of preachers, became the model of subsequent dictionaries, such as that of the Englishman William Norton, Friar Minor; Berthold of Grueningen, Friar Preacher; and Thomas of Toledo, Friar Preacher. Extract collections from the *Postilla literalis* of Lyra of a different nature exist in mss. in the New College at Oxford, n. 14-15 and in the Bibl. Mazarine, Paris, n. 49-50.[57]

Marcus of Ulm (Ulmensis), a Friar of Germany (fl. ca. 1400), wrote a *Dictionarium in universam sacram Scripturam* in alphabetical order. The work was not published.[58] The work is written expressly for the use of preachers.

Diaeta Salutis

An important homiletic aid of the Middle Ages is the so-called *Diaeta Salutis* of the Friar Minor William de Lanicia (fl. 13th century). It was repeatedly printed anonymously and long ascribed to St. Bonaventure. The real authorship, *i. e.*, as belonging to William de Lanicia, was detected but recently through a manuscript in the possession of Jacques Rosenthal,[59] where on fol. 72v may be read: "Explicit dieta salutis edita a fratre Guilielmo de Lanicia Aquitanico de ordine minorum." The same work may be found in a manuscript of Abbot Stephen Bilicich, O. S. B., of S. Nicholas in Sebenico (Dalmatia), written in 1449.[60] Like the previously listed works it consists of *Distinctiones*, to which are added themes for sermons on the Gospels of the Sundays of the year. The work was printed repeatedly, but never under the author's name, thus s. l. et a. in Fol. ff. 78; as having been written by St. Bonaventure, "praedicatoribus maxime perutile," Paris s. a.; Cologne 1474; Pamplona

[52] Hain, n.-2141.
[53] Fabric. V, p. 243.
[54] Cf. Cuneo, in FEC. vol. VII, 1925, p. 72 f.; overlooked by Lenhart in "Franciscan Studies," No. 5, Dec. 1920.
[55] KL. vol. VIII, col. 586; Lenhart in "Franciscan Studies," No. 5, Dec. 1926, p. 10 f.
[56] Hain, nn. 10397, 10398, 10399; Copinger, *o. c.*, vol. II, n. 3716.
[57] Labrosse, in "Etudes Franciscaines," vol. XIX, Paris 1908, p. 369.
[58] Fabric. V, p. 25 f.; Wadding, *o. c.*, p. 167; Cuneo, O.F.M., in FEC. Report, vol. VII, 1925, p. 123.
[59] Katal. 83, "Bibl. Medii Aevi Manuscripta," p. 50, n. 48.
[60] Jacques Rosenthal, *l. c.*, p. 51, n. 49.

1497; Paris 1497 in 8vo; Bergamo 1497 in 8vo; Paris 1499 in 8vo; ibid. 1522 in 8vo.[61]

The oldest biblical concordances were primarily intended as homiletic aids; only secondarily were they intended for exegetical or linguistic purposes. In other words, they were moral concordances, sifting and arranging the biblical matter for moral sermons, a purpose frequently indicated by their very title.

b) Biblical Concordances

The first work of this kind is the *Concordantiae morales Sacrorum Bibliorum* of St. Antony of Padua (d. 1231). This was sufficiently treated by Lenhart, O.M.Cap., in *Language Studies.*[1] The first edition was published by Luke Wadding at Rome 1624, and frequently thereafter. The latest translation of them is by John Mason Neale, an Anglican divine, at London 1856, and reprinted 1866 and 1898.[2]

The second work is the *Collectarium divinarum sententiarum* of Ven. John Peckam (d. 1292), treated by Lenhart, O.M.Cap.,[3] and Cuneo, O. F. M.,[4] especially by the latter. Despite its title, it is a moral concordance.

The third work is the *Promptuarium morale Sacrae Scriptuae* of Thomas Hibernicus.[5]

The fourth work is the *Speculum Morale totius Sacrae Scripturae* of Vitalis du Four (d. 1326 or 1327), treated by Lenhart[6] and Cuneo.[7]

The fifth work is the *Biblia Pauperum*, long circulating under the name of St. Bonaventure. The Quaracchi editors have justly not included it among his works. It is by the Dominican Nicholas Hanapis (d. 1292), Patriarch of Jerusalem. It was printed as belonging to Bonaventure in the early Vatican edition of his works, Rome 1596, and had been printed earlier together with the *Breviloquim* at Venice 1477, 1518, 1533; Tuebingen 1533. Frequently this *Biblia Pauperum* of Nicholas Hanapis, O. Praed., is attributed to Peter of Udine, O.Min. This Peter of Castello Porpetto in Friaul (Ital. Friuli, Lat. Foro Julii; d. 1306) was a Friar Minor of the convent of Udine. The work of the Dominican had appeared at Antwerp 1535 and later under the name *Fr. Hannapis*, and by later comparison was found to be the *Biblia Pauperum* in the works of St. Bonaventure. As yet it had not been arranged in alphabetical order. This task was performed by a member of the Friars Minor and the whole work ascribed to a *frater ord. min.* Bibliographers claim that this *frater ord. min.* was Peter of Friaul, who did the work "ut possint quae sunt necessaria in materiis sermonum et praedicationum facilius a praedicatoribus inveniri."[8] Paschal Robinson, O.F.M.,[9] also ascribes the *Biblia Pauperum* to Nicholas Hanapis, O.P., and not to Bonaventure or to Peter of Friaul.[10]

Biblia Pauperum

Giles of Zamorra (John Giles) (fl. 1300), a man of vast learning, as yet too little known, a Friar Minor, wrote *Archivium sive Armarium Scripturarum*, a moral Concordance for preachers, unpublished.[11] Cuneo[12] is hardly exact when he numbers this work among encyclopedic dictionaries,

[61] Hain, *o. c.*, nn. 3526-3533; Linsenmeyer, *o. c.*, p. 170.
[1] *l. c.*, pp. 119 ff.
[2] Cf. Neale, "Moral Concordances," London 1898, pp. 1-34.
[3] *l. c.*, p. 42 f.
[4] *l. c.*, p. 120, n. 4.
[5] Lenhart, *l. c.*, p. 43; especially Cuneo, *l. c.*, p. 120, 2.
[6] *l. c.*, p. 43.
[7] *l. c.*, p. 72.
[8] Hain, n. 3501.
[9] Cath. Enc. vol. II, p. 654.
[10] Cf. Kirchl. Handl. vol. I, col. 635 and vol. II, col. 1144; Cuneo, *l. c.*, p. 120, 5.
[11] Fabric. IV, p. 47.
[12] *l. c.*, p. 122, 5.

as it is a moral concordance.[13] Lenhart[14] says that "his attainments have merited for him the title of a second Roger Bacon."

c) Postillae

At first the term *Postilla* designated the interpretation of one or more biblical texts, preferably in the form of a homily. Later on the designation was extended to mean the explanation of entire books of the Bible (*i. e.*, '*post illa verba*'). In this sense the *Postilla in universa Biblia* is to be understood.[1] The word "Postill" was introduced by Martin Luther.

In a general way the will and wish of St. Francis regarding the study of theology had a practical direction, namely to educate preachers: just so the exegetical activity of the early Friars had the particular purpose of furnishing to the preachers suitable material for their sermons. For this reason the Lib. Conform.[2] says of Alexander of Hales that he wrote a postilla of the entire Bible *for the use of preachers.* The subsequent Friars had the same end in view in the composition of their Postillae. When Bartholomew of Pisa ascribes to Alexander of Hales the authorship of a Postilla, it is of little consequence that in this he errs, since Alexander composed not a single exegetical work. What is of importance is that he intimates, that as late as the 14th century the purpose of scriptural interpretation in the Franciscan Order was to furnish sermon matter. The early exegetes gathered from the Bible its moral contents, paying small attention to learned exegesis. By so long overlooking this factor, the early commentators among the Minorites were reputed to pursue a purpose which in reality they did not entertain. Scientific research was postulated of them with the sad consequence of greatly underestimating the old commentaries. Only when the modern Friar lovingly studies the old scriptural works in the light of their being homiletic aids, will he gain a different and higher respect for these works. The friars at home studiously searched the greatest homiletic work, the Scriptures, and culled therefrom what was useful for the brethren engaged in the ministry of preaching, offering it as ready made sermons for the pulpit. A greater number of genuine scientific works could have been created, undoubtedly, but among so many heavily taxed preachers there was no demand for these.

The Postillae—on all the gospels of Lent and on all days of the entire year —of James dei Bianchi (de Blancis sive de Albis, of Alessandria (d. ca. 1340) were composed to furnish others with homiletic materials.[3] Landulph of Caracciolo (d. 1355) is the author of a work of the same character: *Commentaria moralia in 4 Evangelia*, Naples 1637.[4]—John Peckham (d. 1292), archbishop of Canterbury, who is said by Wadding[5] to have composed *Sermones 25 Dominicales* and *Collationes* (Convent sermons?) *de omn. Dominicis*, unprinted, has composed a *Collectarium Divinarum sententiarum librorum biblicorum*, published at Paris 1513 in 4°; Cologne 1541 in 8vo.[6]—*Postillae evangeliorum dominicalium, ferialium, et quorundam festivalium a quodam fratre Ordinis Minorum* was composed *pro simplicium praedicatorum commodo ac utilitate.* In it we find excerpts from the works of the Friars Minor Bertrand de Turre, Alexander of Hales, Nicholas of Lyra and the

[13] Sbaralea, *o. c.*, n. 19.
[14] "Science in the Franciscan Order," New York 1924, p. 16.
[1] KL. X, col. 240.
[2] Vol. I, p. 336.
[3] Fabric. IV, p. 2; Wadding, *o. c.*, p. 123, who states that they are in mss. in the Monastery of the Friars Minor Conventual of Assisi and Milan.
[4] Kirchl. Handl., vol. I, col. 839.
[5] *o. c.*, p. 147.
[6] Fabric. IV, p. 114; KL. vol. IX, col. 1747; Kirchl. Handl. vol. II, col. 1389 f.; Victor Mills in FEC. Report, vol. VIII, 1926, p. 261.

Friar Preacher Nicholas of Gorran, preserved in mss. codex 6 H. 7 of the library of the Grande Seminaire of Liège. The codex is written ca. 1450 and numbers 215 ff. At the end some ff. are blank and the conclusion to the work was never written. The mss. belonged to the Crosiers of Huy in Belgium.[7] The author is unknown, but was, as stated in the title, a member of the Franciscan Order.—Ambrose of Montesino (d. 1513), bishop of Sardenne, wrote *Postillae* on the gospels and the epistles for homiletic purposes, printed s. l. (Toledo?) 1512 in Spanish; Antwerp 1544 (or 1542) in 8vo, Latin; edited again and stylistically improved by Romani Vallezilla, O.S.B., at Barcelona 1502; ibid. 1608 in 8vo; Madrid 1608 in Fol.; ibid. 1614; Valisolet. 1618 in Fol.[8]

From the above it will be seen that the postillae of the entire Bible, or of whole books of the Bible, have a place in the treatment of homiletics. Still, since Bernard Cuneo, O.F.M.[9] has furnished us with a masterful bibliographical sketch of these works, we have in this review only referred to postillae of strictly homiletic character, namely those on the Sunday and feastday epistles and gospels, or the *pericope*.

d) The Example Books

One must distinguish two classes of works that served as homiletic aids: historical examples, and natural history, i. e., emblematic example books.

It was but natural that the moral interpretation of Scripture would present to the medieval faithful the historic figures of the Old and New Testament as examples for imitation or for warning. The most popular work of this kind of biblical example books was the *Biblia aurea vel Figurae bibliorum* of Antony Rampegolus, O.Erem.S.Aug. (d. ca. 1419), which was printed in countless editions between the 15th and 17th centuries.

The Minorites, too, by their moral interpretation of the Bible have offered much matter to the preachers. Perhaps the foremost work in this respect are the *Moralitates* of Nicholas of Lyra. There are but few biblical example books of an entirely independent nature. We might mention the Friar Minor, Gerard Eudes (Odonis, d. 1348), with his *Liber de figuris Bibliorum*, hitherto not printed nor sufficiently studied.[1] These figures are not figures of speech, but the personages of the Bible presented as moral models.[2] Again there is John Gray (d. 1578), who wrote on the figures of the Bible, as yet unprinted;[3] Antony Belengari (fl. 14th cent.), wrote on the figures of the entire Bible.[4]

Beside these biblical example books there were those taken from history, which furnished illustrative examples for moral sermons. This type of books was so numerous, that ordinarily it is meant, when example books are spoken of.

The medieval writing of history always pursues a moral purpose. But even as early as the 12th century some history writing was done for the pure and simple purpose of entertainment, and the number of true or invented anecdotes was legion: "si non è vero, è ben trovato" was an axiom then already.[5] Of course, this latter kind of examples occupied only a subordinate place.

[7] AFH. vol. VII, 1914, pp. 746-747.
[8] Wadding, *o. c.*, p. 15; Sbaralea, *o. c.*, n. 83; Cuneo, O.F.M. in FEC. Report VII, 1925, p. 86.
[9] FEC. Report VII, 1925, pp. 63-134.
[1] Fabric. III, p. 43.
[2] Cuneo, *l. c.*, p. 78.
[3] Cuneo, *l. c.*, p. 85, n. 24.
[4] Cuneo, *l. c.*, p. 122, n. 4.
[5] Jhrb. f. Zeit und Kulturgeschichte, vol. III, Frbg. 1909, p. 216.

If profane history had a tendency to edify, the moral preachers followed the trend of the times and the taste of the people, in culling their sermon examples from history.

The historic figures adduced in the sermons served at once as illustrative examples and as examples to be shunned (specula). The medieval conception considered a model as a mirror (speculum) to be held before the eyes of others for penance and imitation. Thus, the lords are *specula* for the servants, while the books are *specula* for the reader.[6] For this reason, many historians as well as moral philosophers have called their works "speculum." Beside these two classes we have the homiletic *specula*. Their scope is, to present to the preacher edifying or fabricated examples for their moral sermons. Hence, there is little difference between the "exempla" and the "specula," although, theoretically, the *exempla* teach, while the *specula* invite to imitation.

The first representative work in this line is the *Liber exemplorum ad usum praedicantium* by an Irish Friar Minor of 1275, probably John of Kilkenny. The work was edited by A. G. Little from the only extant mss. of the Library of Durham, as *Liber exemplorum ad usum praedicantium, saeculo XIII compositus a quodam Fratre Minore Anglico de Provincia Hiberniae*, Aberdeen 1908 in 8vo pp. xxx-177. Before the publication of Little, the author was absolutely unknown.[7]

A similar book for the use of preachers is the *Speculum laicorum* (ed. J. Th. Welter, Paris 1914), composed by an English Friar Minor in the 13th century. The 1914 edition in print is the very first.[8]

A very recent find is, what has been entitled by Livarius Oliger, O.F.M., as the *Liber Exemplorum Fratrum Minorum saeculi XIII*. The work is described in *Antonianum*, Annus II, Jan.-April 1927, Fasc. 1-2, pp. 203-276.[9]

Liber Exemplorum Fratrum Minorum

The work is in the Cod. Ottobonianus lat. 522 Bibl. Vatican, measuring mm. 158 x 110. The mss. bears no title, but from its contents has been given the above designation. There are in all 321 ff. The first part, covering ff. 1-141 contains the exposition of the Franciscan Rule by Angelus Clareno and the "Canticum pauperis pro dilecto" by John Pecham. The second and larger part, which here interests us, covers ff. 142-321, and is aptly styled the "Liber Exemplorum' of the Friars Minor. This part, originally a separate codex, was compiled by many hands, as the style, the handwriting, the color of ink proves. The ff. 142r-144r recounts "Miracula BMV."; ff. 144r-201 contains various examples from mythology, zoology, history—esp. of the Friars Minor,—interspersed with many French terms and words; ff. 203r-269v is the book of examples of the Franciscan Order proper; 270r-280r has narrations from the lives of monks, hermits, usurers, etc.; ff. 280v-294v is like the ff. 144-201, without, however, French words; ff. 295r-304v represents an independent spiritual treatise; ff. 305r-306r has a few examples, suitable for sermons on the Ave Maria; the ff. 314r-317v present an alphabetical index, while the last ff. 318-321 are blank.

The entire collection was composed at the end of the 13th and the beginning of the 14th century, while the index dates from the 15th century. The matter seems gathered from the term of the Generalate of St. Bonaventure 1256-1273. The authors, as already stated, are many; Father Oliger claims to have detected 12 different handwritings for the text, and 5 for the index. Naturally the style and grammar is multiform. Many

[6] Linde, "Geschichte der Erfindung der Buchdruckerkunst," vol. III, p. 792.
[7] Michael Bihl, O.F.M., in AFH. II, 1909, pp. 651-657; A. G. Little, "Studies in English Franciscan History," Manchester 1907, pp. 136 ff.
[8] A. G. Little, *l. c.*; AFH. XI, p. 547.
[9] Roma, Via Merulana 124.

instances or events in the life of St. Francis and the early Friars are supplied, which are not in the accounts of Celano or the various *Legendae*. Thus we hear of a Brother Bonaparte, a companion of St. Francis and the cook of Brother Massaeo, who was hitherto unknown, as also of a Master Alexander at Paris, different from Alexander of Hales. St. Bonaventure, Eudes Rigauld, Guibert of Tournay, Hugo de Digne, Julian of Spires, Antony of Padua, etc., are frequently mentioned. In the *Antonianum* the famous Franciscan scholar Liv. Oliger has reprinted 146 examples (pp. 213-276), which he considered of special interest. The greatest number of examples is taken from the monastery of Paris and Assisi; in the third place come those written down by the hitherto totally unknown Nicolaus Teutonicus, who says that before his entrance to the Order he made many journeys, and thus speaks of Scandinavia, England, Germany, Saxony, Spain, Paris, Italy, and finally Ireland. Oliger thinks that he might be the Nicholas of Aachen, mentioned by Little.[10]

Nicholas Bozon (d. after 1320) is quoted as a source in the above mentioned *Liber Exemplorum*. This Friar lived in France after 1320. Therefore, the composition of the *Liber exemplorum* must be placed *not* at the end of the 13th but at the beginning of the 14th century. Bozon was a native of England, but he lived in France and wrote in French the work *Les Contes Moralisés* (moralized stories), edited as old French linguistic monuments in 1889 by Lucy Tomin Smith and Paul Meyer. The latter writer, a Frenchman, is the foremost scholar on old French literature. *Les Contes Moralisés de Nicole Bozon, Frère Mineur*, Paris 1889, is treated by A. G. Little in "Studies in English Franciscan History," Manchester 1917, pp. 136-139.[11]

John Spiser (fl. 1320) was another Friar Minor, who in 1320 composed *Fasciculus Florum*. This work, at times ascribed to Robert Silke (Selk), but wrongly, is an example book like the aforementioned. John Spiser was a native of England.[12]

"In the 15th century the number of homiletic aids became legion, and by the invention of printing they were carried into the most distant circles and into every land."[13] However, during the high tide of literary production, the works of the Friars Minor were rather unfortunate. They were crowded out by the favorite example books of John Herolt, the Dominican (d. ca. 1468), and especially by the anonymous *Speculum exemplorum magnum*. The latter was printed in countless editions since 1481. The edition, Antwerp 1607 in 8vo., pp. 895, by John Major, S. J., is in the Library of the Capuchins at Pittsburgh, n. L. 8. Authors from the Ord. Min. represented in this work are: Angelo Tancredi, Bartholomew of Pisa, Bernardine de Busti, (Michael) Hungarus, John MacAida, John of Valle, Brother Leo (d. 1246), Pelbart of Temesvar, Robert of Lecce, and Brother Ruffino. Strange enough, a *Chronica Cappucinorum* in Portuguese is repeatedly quoted, which may be the addition of a later editor, or the appellation of a reform branch of the early Friars Minor, who in Spain were frequently called "Capuchins" even before the actual Capuchin Reform of 1528.

At times the great preachers composed example books for their own private use. Thus the Library O.F.M. at Quaracchi harbors two manuscript codices, written in autograph by St. James of the Marches (d. 1476). They contain short stories and examples for use in sermons.[14] It is entitled: *Loci communes in quinque partes divisi*.[15]

"No literary taste was stronger in the middle ages than that for stories. This is proved by the collection known as the "Gesta Romanorum" or enter-

[10] "Greyfriars," p. 125, 157.
[11] AFH. XI, p. 547.
[12] A. G. Little, *l. c.*, p. 139-154.
[13] Keppler in KL. X, col. 337.
[14] Pastor, *o. c.*, II, p. 190, nota 1.
[15] Fabric. IV, pp. 23 and 297.

e) Emblematic Example Books

taining moral stories of classic antiquity, which were used by preachers still far into the 18th century. Every indication is, that they were composed by Helinandus, a Cistercian (d. 1227).

As Sacred Scripture, so irrational creation was called upon to furnish its matter for homiletics. Alanus ab Insulis (i. e., Lille) writes as early as 1200: "Omnis mundi creatura quasi liber et pictura nobis est et speculum nostrae vitae, nostrae mortis, nostri status, nostri sortis fidele signaculum." Thus were moral truth and justice taught by every garden, grove, field, beast and plant.[1]

In the "Bestiarii," "Physiologi," "Apiarii" (books on beasts, animal nature, bees), "Lapidarii" (stones), the real or fabulous characteristics of animals and stones were treated as symbols of Christ and the devil, of virtues and vices.[1a] These books were much used by preachers and also ascetical writers for their emblematic sermons and spiritual treatises and applied to practical life. We know of no Franciscan author in this class; yet, like all others they made great use of these books in the composition of their sermons, and hence merit attention here.

Beside these example collections of the above titles, there exist entire sermon cycles, ready made and designed as emblematic sermons. The most popular work is the *Summa de exemplis et similitudinibus rerum* of John a San Gimigniano, O.P. (d. after 1323), spread throughout Europe in numberless editions. The edition, Venice 1576 in 8vo, pp. 420, is in the Library of the Capuchins, Pittsburgh, L. 8 with the further explanatory title: *verbi Dei Concionatoribus usui futura.*

Of this description there are some works by Friars Minor, as, *Liber de proprietatibus rerum* by Bartholomaeus Anglicus (fl. 1240), treated as a work of natural history by Lenhart.[2] The same Lenhart has omitted this work in his "Science in the Franciscan Order," deeming it a mere compilation from the works of others. Yet it has been proven, among others by Thomas Plassmann, O.F.M.,[2a] that it contains much independent research of the English Friar, and hence would have merited due attention. To date, it has not been studied from the standpoint of homiletics, a fact which is to be greatly deplored. However, the work is rather an example book, than actual emblematic sermons.

Petrus Berchorius, O.S.B. (Berchoire, Bercheure), (d. 1362), was first a Friar Minor, but later on joined the Benedictines, where he died in 1362. He is known as an excellent preacher. Though he wrote his works as a Benedictine, we yet mention him here, because he carried out on a larger scale the work for which the Minorite Bartholomaeus Anglicus (different from Bartholomew of Glaunville), had laid the foundation. He compiled *Repertorium morale*, a sort of encyclopedia for preachers in alphabetical order, which he dedicated to Cardinal Peter de Pratis, bishop of Praeneste. This enormous work was printed under the title: *Reductorium moralizationum super universam Bibliam*, printed at Cologne 1477 in Fol. ff. 425;[3] Deventer 1477;[4] and many later editions. The work contains 428 moral interpretations of biblical persons and events, from Genesis to the Apocalypse. Another work is his *Inductorium vel Reductorium morale de proprietatibus*

De Proprietatibus Rerum

[1] Digby, "Mores Catholici," Bk. VI, ch. 10, vol. II, p. 256.
[1a] Cath. Enc. II, p. 529.
[2] Cath. Enc. II, p. 313.
[2a] AFH. vol. XII, 1919, pp. 68-109; reprint Quaracchi 1919, pp. 44.
[3] Hain, n. 2797.
[4] Hain, n. 2796.

rerum in 14 books and 938 chapters, a methodical encyclopedia or system of theology, philosophy, natural sciences, on the exact plan of the *De proprietatibus rerum* of Bartholomaeus Anglicus, the Franciscan (vd. above), and very extensively and verbally copied from him. It was printed at Strassburg 1473-1474, together with the aforementioned *Reductorium morale* in Fol. 302 ff. at 50 lines;[5] Ulm 1474 in Fol. 266 ff.;[6] Cologne 1477; Nurenberg 1489; Basel 1515; Paris 1521; Lyons 1536; Venice 1585; Antwerp 1609; Cologne 1712. Beside these two works Berchorius wrote a *Dictionarius seu Repertorium pro praedicatoribus*, an alphabetical dictionary of 3,514 words used in the Bible with definitions and moral expositions, printed at Nurenberg 1489 in 3 vols. Fol., "Pars I continens literras A-D" on 298 ff.; "Pars II cont. E-O" on 385 ff.; "Pars III cont. P-Z" on 296 ff. hence in all 979 ff. or 1958 pages. (In the last edition in the year 1730 this homiletic dictionary contains 1,558 folio pages.) This *Dictionarius* was printed again by Koberger of Nurenberg 1499,[7] and later as vol. III of the *Opp. omnia* at Douay 1620; ibid. 1631; ibid. 1650; Cologne 1669, etc.;[8] most other "Opp. omnia" omit the *Dictionarius*.[9] Undoubtedly, a scientific investigation of the dependence of Berchorius on Bartholomaeus Anglicus and other Friars Minor, would yield gratifying results.

Of the Friar Minor, Servasanctus of Faenza (fl. 1300), we have: *Liber de exemplis naturalibus*, a book of emblematic sermons proper, extant in mss. and described by Martin Grabmann in "Franziskanische Studien"[10] with copious excerpts. The work was never printed, because at the time of the invention of printing it had lost popularity and was superseded by others.

The work *De oculo morali* deserves mention here, since in eight manuscripts it is attributed to John Peckam and in one manuscript to Ven. Duns Scotus. It was first printed in Italian at Venice 1496. Wadding ascribes it to John of Wales and published it under the name Joan. Gualensis at Rome 1655. Despite this, it is not by a Friar Minor but by the secular priest Peter of Limoges (Lemovicensis), surnamed de Ciperia, a canon at Evreux (d. 1306). This latest authorship is proven by Jerome Spettmann, O.F.M.[11] It is an example book, in which the author describes the construction, the properties and activities of the eye with moral applications and anecdotal stories. There are more than eighty manuscripts of this work and four editions in print, viz., beside the one already mentioned, one at Lyons 1641 and one at Paris 1654.[12] The work is similar in arrangement to the *Summa Collationum* and *Diaetarium* of John of Wales.

As a last device in the preparation of sermons we must mention the memory aids. Fr. Bernard Cuneo, O.F.M., writes:[1] "The metrical summaries and memory aids, which were composed from the thirteenth to the sixteenth century, have been treated by Fr. John M. Lenhart in his paper: 'Language Studies in the Franciscan Order,' pp. 39-41. It is difficult to see of what practical use these summaries were, but they were very popular in their day."

f) Mnemonic Homiletic Aids

These mnemonic helps had the same purpose as our modern diffuse text-books. The pupil of the 20th century fails to appreciate how oral instruction without text-book, printed or written, is imparted. The medieval teacher devised the

[5] Hain, n. 2795.
[6] Hain, n. 2794.
[7] Hain, n. 2802.
[8] Fabric. I, p. 245; Hain, nn. 2794-2802.
[9] KL. vol. II, col. 389 is very defective; Hurter, *o. c.*, tom. II, col. 635 f.; Encycl. Britannica, vol. VIII, p. 176, s. v. "Encyclopedia," furnishes the best information with respect to this author.
[10] Vol. VII, Muenster, 1920, pp. 85-117.
[11] AFH. XVI, 1923, p. 308-322.
[12] Fabric. III, p. 110.
[1] *l. c.*, p. 122.

memory aids to refresh what had been heard in the schoolroom. Were such aids employed in the department of homiletics also? The *Speculum humanae salvationis* of Rudolph of Saxony, Ord. Carthus. (d. 1377), states in the preface that the Latin verses before each sermon yielded sufficient material to recall to mind the sermon: poor priests, then, needed to possess only a copy of the memory verses, the sermons themselves, *in extenso*, being superfluous. Whether any Friars Minor composed mnemonic helps for homiletic purposes is doubtful. Lenhart puts forth the conjecture [2] that the Franciscans of the late 13th century stood in some connection with the *Biblia Pauperum* worked out by the Benedictines of Southern Germany. The theory is plausible, but by no means certain. At any rate we can not definitely claim for the Friars Minor any mnemonic work in homiletics; all we assume, is the use of the extant memory aids by them.

HOMILETICS: THE THEORY

The term "homiletics," to designate the science and art of preaching, became a standard expression only in the beginning of the eighteenth century. Therefore, any treatises on this subject must be looked for under the title "ars concionandi," "ars concionatoria," "rhetorica ecclesiastica," etc. The first forms of preaching, as already stated, were called "homiliae," "tractatus," "allocutio," "disputatio," and later "sermo." The word "praedicatio" is of exclusive Franciscan coinage, the early Friars loving to designate their entire activity among the faithful as "praedicare." Francis himself in the ninth chapter of the Rule *De Praedicatoribus* lays down in a brief though pithy admonition the first theoretical instruction on preaching; later on, by personal delivery of a short sermon, he gives a practical example. Here we have in embryo the two divisions of homiletics, its science and its art. The science is based on revelation and the teachings of the Church, which sharply differentiates it from ordinary rhetoric or forensic pleading. Hence, too, it may claim the right to a special department of theology, namely pastoral didactics. The practical application, presupposing the science as an indispensable foundation, allies itself with other useful aids, such as psychology, experience, observation and the many classical attainments, as also a goodly amount of rhetoric (ars dicendi).

Homiletics, or the theory of preaching, cannot be omitted in the history of the Franciscan sermon. It is true, a thorough acquaintance with homiletic literature may let one conclude to the theory, on which it is based; yet, theoretic works are a better guide to a correct understanding of homiletic activity, because many a preacher was unable to put his personal theories into practice. The sermons themselves, that have come down to us, are no conclusive proof of the ideals to which they aspired—often in vain.

Of course, the earliest theoretical works are but a collection of artifices or rhetorical tricks, which had momentarily proven expedient, without, however, basing them on psychological experiments. Hence, they were too subjective at times; they suited the individuality of one preacher, and proved frequently most unfortunate when employed by another.

John of La Rochelle

The first homiletic author among the Friars Minor is the great preacher and theologian, John of La Rochelle (de Rupella, d. 1245). He was a disciple of Alexander of Hales, being the first Franciscan to receive the degree of bachelor of theology at the university of Paris. He is one of the "Quatuor Magistri" who explained the Rule at the Chapter of Bologna, 1242. No complete edition of his many works, mostly of an exegetical and encyclopedic nature, has ever been published. Two canons of the diocese of La Rochelle commenced a publication

[2] Eccl. Review, vol. LXXIV, n. 11, Nov. 1925, p. 516.

of his works in 1875, but to date no results have been forthcoming. Besides *Postillae* on several Old and New Testament books, and *Sermones Dominicales* and *de Sanctis* (all unpublished), he wrote *Ars Praedicandi*, also known as *ars conficiendi sermones, forma praedicantium*. Wadding and Sbaralea do not mention this work, and the Quaracchi edition,[1] which outlines the same, is cautious in ascribing it to him, having found his name only in the manuscript of the capitular library of Toledo. Yet, precisely because this manuscript commences with the words: *Incipit processus Joannis de Rupella, fratris Ordinis Minorum, . . .* we fail to see why his authorship should be doubted.[2] According to latest finds, he has written a second homiletic work entitled *Processus oratorii*, in which he enumerates eight *modus formandi sermones*. The manuscript is in the Bibl. National of Lisbon, cod. 130.[3]

Of special significance is the *Ars Concionandi* of St. Bonaventure. It is printed for the first time in the edition of *Opp. omn.* by Benedict Bonelli of the Observance at Trent 1772,[4] tom. III, col. 385. The Quaracchi edition, t. IX (1901) reprints it as an introduction to the *Sermones*, pp. 8-21. The chief manuscript used by the Quaracchi editors was that of the Assisian library, where, as early as the year 1381, the work is catalogued as belonging to Bonaventure. While this particular manuscript betrays the unmistakable style of the Seraphic Doctor, many other codices in numerous libraries do not; this discrepancy brought the editors to the conclusion, that while the work is by St. Bonaventure, it was not actually written by him, but delivered, whereupon his auditors penned it in as far as they could trust their memory. The work is originally divided into three parts: *divisio, distinctio, dilatatio*. Of these, only the first part is completely elaborated, giving any number of methods together with practical examples of dividing the theme of a sermon; warnings, mistakes, hints to preachers, are pointed out, and especially are the young Friars cautioned against undue divisions and such enumerations, as first, second, third, fourth, etc., which might suit for the classroom but not for the pulpit. The second and third part of the treatise is laboriously collected by the Quaracchi Friars from numerous varying manuscripts, and stands in no proportion whatever with the first part. The last part of the *ars concionandi* contains Bonaventure's famous *octo modi dilatandi sermonem*. Somewhat defective as this tract may appear (not, indeed, because of negligence on the part of its latest editors), there is no doubt that even the most recent preacher will study it with no mean profit.

John of Wales

John of Wales (Guallensis, better Gallensis, Wallensis, de Wallis, Walius; d. 1303), the Older, surnamed *Arbor vitae*, lived and labored both at Oxford and Paris during the time of St. Bonaventure, at which latter place he died. He is famed as a theologian and preacher, but even more as a homiletic (especially encyclopedic) author. Among his many writings we here single out his *De arte praedicandi*, not mentioned by Wadding or Sbaralea. A manuscript of this work is preserved in the Mazzarin Library, Paris (cod. 295), inscribed: *Incipit tractatus fratris Ioannis Gallensis de Arte praedicandi;* the same work is preserved in manuscript in the National Library, Paris (cod. 17834), commencing: *Cum almus Christi confessor beatus Franciscus.*[5] Lecoy in his work: *La Chaire Française*, cites two manuscripts of similar nature[6] preserved at the Sorbonne Library; the first is a treatise on preaching (16541), brief but most

[1] Tom. IX, pp. 5-6.
[2] Cf. Cath. Encycl. VIII, p. 477; Lecoy, *o. c.*, p. 517; KL. vol. VI, col. 1761; Felder, "Studien," p. 215 ff.
[3] AFH. vol. VI, 1913, pp. 621-622.
[4] Sbaralea incorrectly prints 1472.
[5] Cf. Hauréau, "Histoire de la Litérature de la France, vol. XXV (Paris 1869), pp. 177-200; Chevalièr, Repertoire vol. II, col. 2415; Lecoy, *o. c.*, p. 517.
[6] Pp. 539 and 540.

practical, together with two sample sermons and a tract on the capital sins; the second is *Ars praedicandi* (280, ff. 1-15), giving a number of rules, together with a series of sermon themes and their division. In these manuscripts repeated reference is made to the *sermones fratris Ioannis* (de la Rochelle?), for which reason it is probable that they are by Franciscan authors.

Michael of Hungary

The first *printed* homiletics by a Franciscan is that of Michael of Hungary (d. ca. 1480 at Budapest). It is his *Optimus praedicandi modus et extendendi diversas materias per colores rhetoricales utilis et necessarius.* The work is to be found on Fol. 2-36 of his large *Evagatorium*, a vast collection of sermons. This large work was first printed at Cologne 1499;[7] later at Strassburg 1516;[8] between these two dates there were many other editions, some appearing at Cologne (retro Minores) 1503 in 8vo,[9] followed by sixteen more editions in quick succession. Aside from this, Michael of Hungary (Observant) is the author of Sunday sermons on a vast scale under the general title *Biga Salutis*, printed at Hagenau s. a. (ca. 1492); ibid. 1498 in 4° ff. 436; ibid. 1499 in 4° ff. 436.[10] Other sermons on the saints, also entitled *Biga Salutis*, appeared at Hagenau 1497 in 4°; ibid. 1499 in 4° ff. 374.[11] Again, sermons for Lent, called *Biga Salutis* at Hagenau 1498 in 4°.[12] A copy in the Franciscan Monastery, W. 131st Street, New York, of *Evagatorium*, Venice 1516 in 8vo, ff. 176 at 31 lines to a page, shows by its inscriptions that during 200 years it was in the hands of four different secular priests, and was by them well thumbed and used. The fourth priest, Rev. Georg Egg, Pastor in Tristach, gave it to the Carmelites of Leonberg(?) in 1718. How long it was used after that date, or whither it travelled before it came to New York, we are unable to tell.—A mss. of *Sermones fr. Michaelis de Hungaria ord. min.* is also extant in cod. 6 M 4 of the Bibl. Grande Seminaire of Liège. The codex was written in 1490 and belonged to the Crosier Father John Blasius at Huy in Belgium.[12a] Surely, the constant universal use of the sermons of Michael of Hungary as also those of other Franciscan authors, is proof sufficient of the esteem in which the Friars were held and the tremendous influence they exercised indirectly on the pulpits of the Catholic Church.

St. Antony's *Sermo quarta de Apostolis*,[13] in which he deals with the brothers of the Egyptian Joseph, is a quite remarkable treatise on preaching. In it the Saint requires for a good preacher among the Friars: devout life, sufficient learning, natural ease at public speaking, ripe age, good health. At the same time he warns against sensationalism, love of flattery, personal choice of localities where to preach, introduction of fables, etc. He does not withhold some technical "pointers" and experiences of his own preaching activity.

Francis of Fabriano, Bl. (d. 1322), a famous preacher, composed beside his *Sermones* a work entitled *Ars praedicantium*. None of his works were published.[14]

Christian Borgsleben (Borgsleyben), O.M.Conv. (d. after 1484), doctor of Erfurt, in 1484 composed for the use of the clerics of Erfurt his *Ars prae-*

[7] Hain, n. 6727.
[8] Panzer VI, 784. 29.
[9] Rosenthal, Catal. XV n. 682.
[10] Hain, nn. 9051-9053.
[11] Hain, nn. 9054 and 9055.
[12] Hain, n. 9056.
[12a] AFH. vol. VII, p. 748.
[13] Opp. omn. S. Francisci, Paris 1641, pp. 420-424.
[14] Fabric. II, p. 194; Plassmann, O.F.M. in Cath. Enc. VI, p. 230, who does not mention this work on homiletics.

dicandi, preserved in manuscript at Bibl. Universit. Leipzig in cod. n. 616. It was published the first time by Georg Buchwald in "Franziskanische Studien."[15] This homiletic work is very practical.[16]

Laurence William of Savona, O.M.Conv. (d. 1495, or earlier), surnamed by Wadding *Traversagnis,* was a disciple of Pope Sixtus IV, therefore to be called a Friar Minor Conventual, and not an Observant, as hitherto commonly asserted. He taught theology in England, later at Paris. His chief work is *Rhetorica nova* or *Rhetorica pro junioribus,* the full long title being: *Opus rhetoricae facultatis per fratrem Laurentium Guilelmum de Saona Ord. Min. sacrae paginae professorem ex dictis testimoniisque sacratissimarum scripturarum doctorumque probatissimorum compilatum et confirmatum; quibus ex causis sensuit appellandum fore Margaritam eloquentiae castigatae ad eloquendum divina accomodatum; compilatum autem fuit hoc opus in Alma universitate Cantabrigiae anno domini 1478 die 26 julij: sed protectione Regis Anglorum Eduardi quarti. Impressum fuit praesens opus apud villam sancti Albani 1480* in 4°, ff. 182 including last blank.[17] Hence, the book was composed specifically for preachers at Cambridge 1478, and printed at St. Alban's England. It is listed in the catalog of the British Museum and the Bodleian University Library, Cambridge. He also wrote *Triumphus amoris D. N. J. Christi* at London in 1485; a copy of this work is in the Lambeth Library, London.[18]

Still other works of this character and belonging to this period, though only in manuscript as far as our knowledge goes, are: Louis of Rocha, O.Min., *De modo diversimode praedicandi* incip. *Parvuli petierunt panem. . . .* In College Library, Bologna, cod. 50, fol. 14th century; Nicholas Eyfeler of Coblentz, O.Min. (a hearer of John Capistran and his interpreter in Germany), *Ars praedicatoris,* in University Library of Fribourg im Breisgau, cod. 97, 15th century; anonymous, *Doctrina bone Venture de Modo praedicandi* (not, by any means, the work of St. Bonaventure), Naples, National Library, cod. VII, F. 29; the work, *Forma praedicandi incip. Benigne Jesu* by a certain novice of the Order, in Seville, Columb. Library, Y. cod. 130. 17, 15th century.

Walter of Bruges, the later bishop of Poitiers (vd. above) also wrote *Ad praedicandum opus, quod dicitur,* a primer of homiletics as the title indicates.[19] This work is preserved in mss. only, one codex in the Bibl. S. Crucis, Florence, n. 407 in 4°.—Similarly James Izelgrinus (early 14th century?), Lector of the Friars Minor at Paris, evidently a Belgian, wrote *Rhetorica nova et Brevis* and *Tractatus de coloribus rhetoricis,* unpublished.[20]

Bl. Raymond Lull

Raymond Lull, Tert.S.Franc. (d. 1315), of Barcelona. On hearing a sermon on St. Francis on October 4, he joined the Third Order. Unable, because of his marriage to be admitted to the priesthood, he resolved to devote himself as a Tertiary to the conversion of the Moors in Northern Africa under the direction of the Franciscans. In Africa he established various convents, in which the Oriental languages should be taught, so that the missionaries might have greater success in their apostolate. In those years as many as three thousand separate works came from his pen. He is styled the "Doctor Illuminatus." At times, too, he himself preached to the heathens. For his boldness in proclaiming the true Faith he was stoned to death, June 29, 1315.

[15] Vol. VIII, Muenster 1921, pp. 67-74.
[16] Cf. also Eubel, Koeln-Minoritenpr., p. 299; AFH. VII, 1924, pp. 295-296.
[17] Hain 14327.
[18] Fabric. IV, p. 251. Cf. also Mills, FEC. Report, VIII, 1926, p. 274.
[19] Lib. de Conf., *l. c.,* p. 542.
[20] Fabric. IV, p. 12; not in Wadding-Sbaralea; AFH. vol. X, 1912, pp. 368-370.

He is buried in the Franciscan church of Majorca. Wadding attributes to him *52 Sermones contra omnes incredulos.* What interests us here, is his *Ars magna generalis praedicandi,* published at Venice 1480 in 4° ff. 222;[21] Lyons 1517 in 4°.[22] *Ars Brevis praedicandi,* Barcelona 1481 in 4°; Barcelona 1489 in 4°.[23] *Practica artis ad omnes facultates applicata,* Lyons 1523 in 4°.[24] *In rhetoricam isagoge,* Paris 1515 in 4°.[25] *Ars inventiva veritatis,* Valencia 1515 in Fol.[26] A work of sermon materials is his *Proverbium liber,* Barcelona 1493 in 4°;[27] Venice 1507 in 4°.[28] A copy of this last named edition in 4° at 54 ff. and 40 lines to a page is in St. Francis Monastery, W. 31st Street, New York.[29]

The greatest homiletic work of the Middle Ages and the very first of its kind is that of the Dominican Humbert de Romanis (*i. e.,* Romans in the Dauphine, France; d. 1277). His prudence, chiefly, settled the quarrel, caused by the machinations of William de St. Amour, between the Friars Minor and the doctors of Paris. For this the Franciscans were ever thankful to him, the Master General of the Dominican Order, and revered him as their own father and protector. Hence, too, his work *De eruditione praedicatorum, libri 2* was their standard work and text-book. It was printed the first time at Hagenau 1508 and many times thereafter. The first book is homiletics proper, treating of the office, the form and art of preaching; the second is a collection of sermon materials and a direction (rhetoric) how to compose a sermon. Throughout the Middle Ages and centuries thereafter it was the model for other theorists, widely used and profusely copied.

Supplementary bibliography on Franciscan preachers in the early centuries: Renè de Nantes, O.M.Cap., "La première prédication franciscaine" in "Etudes Franciscaines," vol. XXX, Paris 1913, pp. 357-377; Bernardino Sderci da Gaiole, O.F.M., "L'Apostolato di S. Francesco e dei Francescani" in "Studi Storici," vol. I, Quaracchi 1919: the work deals with St. Francis (pp. 1-231), his first disciples (pp. 284-317), St. Antony (pp. 318-364), the scholars and imitators of St. Antony (pp. 365-472), Berthold of Ratisbon (pp. 473-524), St. Bonaventure (pp. 525-600).[30]

BIBLIOGRAPHICAL STATISTICS OF FRANCISCAN HOMILETIC WORKS IN THE MIDDLE AGES (TILL 1536)

Above we have treated the homiletic authors individually. When classifying them under specified headings we obtain the following collective results. From 1226 till 1536 there were: Homiletic authors 200. Of these there are: Italians 90; French 34; Germans 32; Englishmen 26; Spaniards 7; Belgians 3; Welshmen 2; Hungarians 2; Irishman 1; Slavonian 1; Portuguese 1; Greek 1.

These 200 authors composed, so far as we could find, 345 homiletic works. Before the year 1536 a few more than one-third, namely 129, had appeared in print, while 216 remained unprinted. These same 129 printed works appeared

[21] Hain, n. 10320.
[22] Panzer, VII, 318. 349; vol. IX, 515. 349.
[23] Hain, nn. 10321 and 10322.
[24] Panzer, VII, n. 334. 474.
[25] Panzer, VIII, n. 22. 786.
[26] Panzer, VIII, n. 335. 5.
[27] Hain, n. 10325.
[28] Panzer, VIII, 386. 393.
[29] Wadding, *o. c.,* pp. 197-202; Father Leon, O.F.M., *o. c.,* vol. IV, pp. 122-125.
[30] Cf. AFH. vol. III, pp. 362-364; vol. VII, p. 399.

in 343 editions before the year 1500, and in 192 editions between 1501 and 1536.

On the basis of calculations of scholars of early prints the 343 editions before 1500 consist of 171,500 copies at the very least. The 192 editions after 1500 represent at least 192,000 copies. Hence, the 535 editions of 129 homiletic works of Franciscans came off the press in 363,500 copies.

Of the above 200 Franciscan authors, 18 were unknown to both Wadding and Sbaralea. Doubtless, later investigators will detect additional authors, impressions and editions that have escaped us. Therefore, our figures must remain but tentative, and as such present the minimum of printed homiletic output. Even at this stage one would be justified to add a reasonable percentage.

Concerning the editions between 1501 and 1536 our figures are probably too low. Bibliographical data on this period are very defective, and later researches will amend and increase this item considerably. The above figures are absolutely certain, so that we have no fear of having computed too highly.

As an explanation it might be remembered that 'incunabula' at several places betray a single edition to mount to an average of 500 copies, and all bibliographers agree to this figure. Only ignorance of the art of printing in the 15th century could lead to such exaggerations as 1000 copies for a single edition. Janssen[1] writes, that in the year 1470 a certain book published at Rome came off the press in 1,100 copies. He evidently overlooks the fact that this work consisted of four volumes, and that the figure 1,100 represents the number of copies of all four volumes, so that in reality 275 was the number of copies of a single volume. If works were ornamented with wood-cuts, it was technically impossible to produce editions of more than 500 copies.

When saying that 1000 copies was the average of editions between 1501 and 1536, this figure may be readily maintained for works that were not illustrated; and such were the sermon books. In some few cases the number of copies was probably higher, but hardly exceeding 1,500.

In the figure 363,500 quoted above, a work of more than one volume is always counted as only one book. If then one would set down the number of copies of all volumes, it is evident that 363,500 must be considerably increased. On the other hand there are cases where single volumes are so bulky, that a modern printer would separate them into two and three, which factor again lets our estimate appear quite low. From these figures it must be plain, that the Friars Minor exercised a most tremendous influence on the entire homiletic activity of the Middle Ages.[2]

II.

FRANCISCAN PREACHERS SINCE 1517

The sharp division of the Franciscan Order in the year 1517 into the Friars Minor Observant and the Friars Minor Conventual was a necessary arrangement made by the Apostolic See for the continued welfare of the foundation of St. Francis. The differences in the interpretation and in the observance of the Rule during the last hundred years had become so marked, the viewpoints of the two tendencies in the Order were at such variance, and the mode of life considered ideal by the one was so unlike the life desired by the other, that a separation into two autonomous branches was of benefit for all concerned. Naturally, every splitting up into separate groups, districts, provinces or societies, entails advantages as well as dis-

[1] *o. c.*, vol. I, 1881, p. 20, note 8.
[2] Vd. above 'Evagatorium' under Michael of Hungary.

advantages. But that the division should have been in all respects unwholesome for the Order as such, as maintained by Holzapfel,[1] is a gratuitous assumption which historical investigation has fortunately disproven. Perhaps this apprehension would have greater validity within the pale of the Observance, where the differences of individual provinces were of minor importance and where only separate nationalities and great distance from the central seat of government were bound to conjure up some discrepancies. One should ever remember that up to the 15th century there existed no hard and fast constitutions, and that the Rule of the Friars Minor was the sole standard to invoke. But,—happily or unhappily, which?—the Rule of the Franciscan Order, which is observed by the Friars Minor (O.F.M.), the Conventuals, and the Capuchins, is wonderfully elastic, giving to its members a few general instructions and directions for a perfect life according to the Gospel, while leaving details to common sense, actual conditions, the needs of the times. "From the very beginning the Seraphic Order was highly susceptible to all influences at work around it, because it was not cut off from the world in the same way as other Orders before or since. The close organization which has marked every regular Order from the day of its foundation, was absent from the first years of Franciscan life. For years there was abroad in the Order a free-and-easy sort of spirit which had little relish for formal procedure and cut-and-dried regulations." [2] Speaking of the Capuchins in particular, who were absolved from the jurisdiction of the parent Order, the Observants, in 1528, "the seeming separation of this new congregation of brethren was perhaps a gracious design of Divine Providence, by which a great number of religious houses of the Order of St. Francis were preserved for the honor of God and the benefit of souls, houses which otherwise would have been suppressed; two poor monasteries of the same religious family, *e. g.*, two Capuchin monasteries or two Franciscan Reformed monasteries, would hardly have been tolerated in smaller cities, while a house of the Franciscans and another of the Capuchins was abnoxious to no one, and both redounded to the honor of God." [3]

The above observations may at first sight appear wholly irrelevant to our subject; yet upon closer investigation they are not so, since the outward apostolate, *i. e.*, the manner and method of preaching, was seriously affected, in some cases for better, in others for worse, by the three different branches now existing in the Order. Yet despite all, any decadence in the department of homiletics among the Franciscans during the 17th centuries, if such there be at all, was caused not by the existence of three separate branches, but by circumstances entirely exterior to either the common rule or individual constitutions, as we shall see.

The Friars Minor Conventual, or Minorites, the occupants of monasteries in the university centers, had without exception enjoyed a university training. Almost every member of this branch was doctor in theology from some university and any literary or homiletic monuments from his pen bear the traces of a thorough classical education. Their sermons have the polish of the Renaissance, are linguistically perfect and stylistically finished. It was they who were chiefly called upon to declaim at universities and in university cities, who preached at the courts of Popes, sovereigns and princes. Naturally, even though unconsciously, they began to appropriate the extreme methods of the Renaissance with the result that the ordinary faithful lacked the spiritual food that was their due. Yet, it cannot be

[1] *o. c.*, p. 298.
[2] Cf. Dominic Devas, O.F.M., in "Franciscan Essays," St. Louis 1924, pp. 21-57.
[3] Guggenbichler, O.F.M., *o. c.*, pp. 287 ff.

concluded that all the Friars, *en masse*, had adopted the manner of the classicists, since a very appreciable number of the Conventual preachers betray by their sermons that they still thoroughly understood the heart of the common people: the titles of the sermon collections in the list of the 16th century will bear testimony to this. After all, in 1517, when the division of Conventuals and Observants was accomplished, there still remained of the former 20,000—25,000 Friars. Furthermore, the Roman Court as also the courts of secular princes and the halls of learning, studiously selected their preachers from among the doctors of theology, and chose only such as commanded perfect knowledge and flawless style in Latin (or Greek). As might be expected, the superiors of the Order gave to as many as possible the opportunity of thorough classical training and thus were able to influence the ordinary members of the Church through its leaders and teachers. In the 16th century it is the Friars Minor Conventual who were invited to the foremost pulpits of the land, at least as far as Italy is concerned. And occupying the foremost pulpits they, too, presented to the Church some of the greatest preachers. It was their sermons chiefly, that the printers cherished as a profitable investment.

With the Friars Minor Observant, and even more so with the Capuchins, the case is quite different. The echo of the voices of Bernardine, Capistran and James of the Marshes, was not dead. For decades to come the Italian preachers could ill afford to ignore the method inaugurated by Bernardine of Siena or absent themselves from the quasi-homiletic school created by him. For Bernardine had not only taught by practical example, he had also given definite instructions to preachers on the method and manner of treating the word of God in the pulpit. In the Observant monasteries of Italy his sermons passed through all hands and excerpts from them became veritable manuals of homiletics to the exclusion of any other. In fact, in some instances the minute imitation of his methods by unskilled agents became definitely grotesque, while on the other hand a number of rhetorical turns, established as certain homiletic faults even in a speaker such as Bernardine, were recklessly imitated. Even Robert Caraccioli of Lecce, O.M.Conv., an acknowledged master in the pulpit and one rather jealous to guard his own confrères among the Conventuals, cannot withold a just meed of praise from Bernardine, and number a proportion of Observants among the twenty greatest preachers of the century. A fair valuation of the successors of Bernardine will be to accord them a place between the exaggerated laudations of the Observant chroniclers and the disparaging verdict of the humanists.[4]

One reform in homiletics Bernardine had decisively established: he had restored to the ordinary liturgical sermon, *i. e.*, the *sermo de tempore*, its proper place. More and more in previous years the ration of this daily, or at least weekly, spiritual food for the common people had been cut down, and any form of preaching, to be of value, was expected to present to an educated class of hearers the stylistically finished *Oratio*. The sermon on the epistle or gospel had in great measure ceased to be part of the Sunday services with the result that the needs, the trials, the problems of life of the Christian people were disregarded, and only sermons on special festive occasions—*sermo casualis*—were in demand. The missionary sermon of Bernardine and his disciples and later successors changed all this; again, issue was taken with all the conditions, duties, tasks and problems that confronted the common people. Bernardine himself had frequently pointed out to his own contemporaries and to the preachers of the future, the evil that would

[4] Hefele, *o. c.*, pp. 173-175.

result to religion if they should neglect to explain the teachings of the Church and the simple doctrines of the catechism. By this fact of adapting and re-arranging their sermon matter—often on the call of the hour—to the needs, the condition, the expectations of their immediate audience, their manuscripts did not and could not present the perfection of style and composition, that would have fitted them for publication. Yet, the tremendous effect of their preaching on the Church at large can hardly be estimated. Suffice it to say that in 1517 the Friars Minor of the Observance counted 30,000 members and that since the day of Bernardine it had become eminently clear again that the vocation of the Order was the apostolate of preaching. Work in the pulpit, as far as the great preacher of Siena was concerned, excluded everything else, yes even the hearing of confessions and the government of the Order.[5]

The preaching of the Friars Minor of the Capuchin Reform (1528) involved a contrast to the other two branches of the Order, as well in its appeal as also to some extent in its form. The earliest Capuchins were intent on leading an eremitical life with the concession of going out at times into the villages and towns to preach. If the Observants had been eager to preach to the ordinary faithful when and wherever a crowd was assembled, the Capuchins on their part, at least in the first days, were not accorded the facility of a church or place whither the audience had been invited. They were street and market preachers in the most eminent sense, and must be satisfied with the large or small audience that cared to listen. Their sermons were moral sermons, they were preachers of penance pure and simple, announcing "the vices and the virtues, the punishment and the glory." Science, ready diction, figures of speech, theological problems, they shunned, partly because the Rule of the Friars Minor was their only standard and ideal, partly, too, because the Church after the apostacy of Bernardine of Ochino (1541) had forbidden them to preach anything else. For a time the entire Reform branch was suspected of heresy and preaching was peremptorily interdicted. They lacked the traditions and formative influences of the parent Order and they were in principle opposed to anything that smacked of books and learning, much as the very early Franciscans. Naturally, these various factors made of their type of preaching something quite different from that of the Observants or of the Conventuals. It matters little that, as the years went on, they made similar experiences as the Friars Minor and were forced both by the regulations of Canon Law and the needs of the hour to adopt scholastic methods into their program. Whether they actually revived the preaching of St. Francis and his disciples as has been maintained, must remain a matter of conjecture, so long as we do not know what this form of preaching was. In the absence of autograph or printed sermons of the first half of the 13th century, one may only conclude to its nature from the effect it produced on the hearers. The great historian Pastor[6] states: "The Capuchins acted primarily on the broad masses of the people, and stirred them to the depths by their *penitential* preaching. These genuine disciples of St. Francis carried among the waifs and strays of the Italian provinces a truly apostolic missionary power." The saying of the great Dominican Lacordaire, though spoken much later, has become proverbial: "Who will carry truth down below? Who will make it descend to the poor, the common people? The poor man needs the raptures of the word; he has affections to be moved, places in his heart where truth sleeps, and where eloquence must surprise it and awake it with a sudden awakening. Let him hear Demosthenes, and the Demosthenes of the people is the Capuchin."

[5] Hefele, *o. c.*, 168-171; Holzapfel, *o. c.*, pp. 168-171.
[6] *o. c.*, vol. V, p. 373.

Was it not perhaps a providential design that the Franciscan Order of the 16th century should command a mighty army under three leaders, when everywhere in Italy strife was ripe, when one political disturbance followed upon the other, when, especially in the North, there was preparing a sinister movement that threatened calamity and destruction? All classes and positions in Church and State, from the Pope and bishop to the ordinary pastor of his flock, from the prince to the common knight, from the landlord to the renter, from the magnate to the tradesman, were caught in the influence of an order of men that counted its combined membership at 70,000.

The work of Luke Wadding (d. 1657), does not go far beyond the year 1600.[1] A supplement to Wadding's bibliographical work was published by Hyacinth Sbaralea (d. 1763).[2] It is, as the title indicates, a purging and emendation of Wadding's work; but entirely new bibliographical additions are so few, that Holzapfel[3] feels justified in stating: "It is to be deplored, that from the middle of the 17th century most names, and these very important ones, are totally absent." This utter lack of a bibliography, as far as regards the Friars Minor (Observant) and Conventual, has never been supplied. In the branch of the Capuchins a similar condition has fortunately been prevented by their Library of Capuchin authors.[4] We have deemed it necessary to call attention to these facts, that the reader may understand the comparative scarcity of names of the two principal branches of the First Order since the middle of the 17th century.

TYPES OF FRANCISCAN PREACHING IN MODERN TIMES

The Franciscan sermon of modern times was strongly affected both internally and externally by the various homiletic tendencies within the Church. The Friars also endeavored to adapt themselves to changed conditions, which frequently occurred at the expense of the original Franciscan spirit, a phenomenon apparent in the subject matter as well as in the presentation of it. These changes, however, were not so sudden and violent as some historians seem to maintain: at least, as far as the Franciscan sermon is concerned, the 16th century does not represent a complete break with the Middle Ages. Tendencies cultivated in mediaeval times pursue their course uninterruptedly, budding forth at times in fresh blossoms, and withering again from faulty nourishment.

Scholastic Sermon

I. The scholastic sermon prevailed in this period and shall do so in times to come. Still, the beginning of the Reformation marks for Germany a simplification in the many divisions and subdivisions, striving at precision and unity of thought. Outside of Germany, too, the cumbrous scholastic form, was in great measure thrown off.[1] The political chaos of the 17th century was accompanied by a rapid decline of the sermon. Outward formalism, preponderance of the scholastic method, lack of logic, and multiplication of subtleties, are the characteristics of this age.[1a]

The end of the 17th century inaugurates a healthy return to a sermon unhampered by scholastic ballast. The outer scholastic garb was discarded,

[1] Scriptores Ord. Minorum, Rome 1650.
[2] Supplementum et Castigatio . . . , Rome 1806.
[3] *o. c.*, p. 582.
[4] Bibliotheca Scriptorum Ordinis Minorum S. Francisci Capuccinorum, commenced by Dyonisius a Genua, published at Genoa 1680, continued by Bernard of Bologna, Venice 1747, and continued by John M. of Ratisbon, Rome 1852.
[1] KL. vol. X, col. 341 f.
[1a] KL. *l. c.*; cf. ' Gerundianism ' below.

while the inner form with its logical division remained. This system has reigned until our own times, even though sporadically, especially in our country, an effort is made to ignore the scholastic method entirely.

Moral Sermon

II. The oldest type of Franciscan sermon, and according to the Rule (ch. 9) the chief type, is the moral sermon. Conforming to mediaeval traditions this sermon was clothed in scholastic garb, and it, too, frequently exhibits all the defects of exaggerated scholasticism. Even though the needs of the times and popular taste craved for new methods and systems of preaching, the Franciscan sermon has remained eminently moral and practical. It is to be regretted that the complete history of the Franciscan moral sermon of this period is not yet written.

Homily

III. With the outset of the Reformation "the homily bloomed forth into fresh vigor in its artless form of simple paraphrase as well as in the higher form of strict division and definite fixing of its scope."[2] The Friars had great part in this regeneration of the homily. We might mention here Antony Broickwy of Koenigstein (d. 1541), John Royard (d. 1557), John Wild (d. 1554), the greatest preacher of homilies in modern times within and without the Order; John Nas (d. 1590), Cornelius Musso (d. 1573), Francis Panigarola (d. 1594), John Nodin (d. 1611), and John de la Haye (d. 1661). Since then the homily was little used, until in the early 19th century Cassiodor Zenger (d. 1827), resumed it with great success.

Mystical Sermon

IV. After the Reformation and in comparison with the beautiful results of the 15th century the mystical sermon greatly waned both in expansion and importance. Mystic preaching in the 16th century is, indeed, rare. In Spain it was revived by St. Teresa (d. 1582), whose great spiritual guide, St. Peter of Alcantara (d. 1562), the founder of the Discalced Reform, is the first mystic preacher among the Franciscans of modern times. Bihl[3] justly numbers him with the most illustrious Spanish preachers of the sixteenth century, though none of his sermons have come down to us. In the convents of nuns the mystical sermon found room for development. Worthy of note in this regard is Balthasar van der Heyden (de Myriaca) (d. 1573), who in the church of the Clares at Louvain delivered his far-famed eighty-five sermons on the Canticle of Canticles. His "collationes" were compared to the honeyed sermons of Bernard of Clairvaux, so that they were frequently copied and used in female convents as table-reading.[4] It is deplorable that no other examples of this type may be adduced. The strenuous times and the outward apostolate claimed all talents and faculties to such an extent that there was little opportunity for mystical endeavors. Printers had not learned to appreciate mystical works. Only in very recent days, when the "retreats" grew into general practice in convents, a demand for this type of sermon is again noticeable, as we shall see below under "Spiritual Exercises."

Polemic Sermon

V. As at no time before in the history of the Church, so now the Reformation was calling loudly for the polemic sermon. Hence, we find in the sixteenth century, especially in Germany, a long line of controversial and catechetico-apologetic sermons, such as cycles on the Most Blessed Sacrament, Indulgences, Priesthood, Purgatory, Veneration of the Saints. The Franciscans were unquestionably in the front ranks of the champions of the Old Faith. Beside the well-known adversaries of heresy (see list under "Reformation") we call attention yet to

[2] Keppler, KL. vol. X, col. 341. [3] Cath. Encycl. VI, p. 293. [4] Ausserer, *o. c.*, p. 628.

Michael Anisius, George Eckhart, John Fr. Kemminger and Marquard Leo.[5] In France, apologetic preachers became necessary much later (17th cent.). Until late in the 18th century the apologetic sermon was practiced, mostly in localities where Protestantism was strong. At times the Franciscans (Observants), and later Capuchins appointed controversial preachers who made a specialty of the apologetic sermon. In the 18th century and the beginning of the 19th, it was no longer sufficient to defend merely this or that doctrine of faith, but the entire system of Christian belief had to be championed in its very fundamentals.

VI. Closely related to polemics or controversial preaching is the irenic sermon, whose purpose and method is the reunion of Protestants. Polemics strive to attain this purpose indirectly by unqualified refutation of heretical tenets, while irenics attempt to establish peace and union by persuasive argumentation and conciliatory manner. From its earliest beginnings the Franciscan Order wrote irenics on its scroll. The greatest Franciscan preacher John Wild (d. 1554), showed "neither anger nor hate against heretics. When in 1552 the Lutheran preachers had robbed him of his pulpit and had badly abused the Catholic monk, he spoke of the events with greatest moderation."[6] This irenic tendency of the great Franciscan preachers is commendable for two reasons: it thoroughly broke with the tradition of the Middle Ages, when only Jews and Greeks could hope for leniency, while heretics were persecuted to the bitter end. At the time of Wild the severe laws of the secular power were still in full force, and his irenic manner was in contradiction to the utterly draconic measures. Secondly, Wild's irenic policy is laudable, since in his day Protestantism claimed no political standing and hope still existed that it would be forcibly repressed. Usually St. Francis de Sales, who was born in 1567, is put down as the father and inaugurator of Christian irenics. If, however, historical justice is to be applied, should not this merit be accorded to John Wild, the greatest German preacher of the 16th century, especially since he was exposed to the attacks of those who would brand as a covered heretic him, who in any manner portrayed a spirit of conciliation with Protestants?

Irenic Sermon

Among his Franciscan confrères John Wild had a great number of successors. It is not exaggerating to say that almost all Friars Minor up to the present day, though engaged in polemics, yet practiced extreme irenics. The most recent of this number is Gisbert Menge, O.F.M., in his work: "Die Wiedervereinigung im Glauben, ein Wort an das deutsche Volk,"[7] in which he has revived the splendid traditions of the Franciscan Order.

Three names shine forth as stars of the first magnitude in irenics, viz., Père Joseph le Clerc du Tremblay, O.M.Cap. (d. 1638), whose plan to found a "Parlament of Religions" was nearly successful; Valerianus Magnus, O.M.Cap. (d. 1661), the great diplomat and missionary in totally Protestant regions, famous for his conciliatory disputations with Protestant divines; and Christopher Roÿas of Spinola, O.F.M. (Observant) (d. 1694), whose attempts for the reunion of Protestants in Germany were frustrated only by the intrigues of the French court and the rather far-reaching concessions to heretics. Père Joseph was strictly dogmatic and entirely in accord with the Church in his sentiments, while Valerian had yielded too much in the matter of Pontifical Primacy.[8]

VII. The most pronounced class of missionary sermons of the present day is the so-called popular mission. People's missions, or better "inner mis-

[5] Janssen, *o. c.*, vol. VII, p. 512.
[6] Janssen, *o. c.*, vol. VII, p. 577.
[7] Frbrg, Herder, 1914.
[8] KL. VI, col. 1871; VIII, col. 478 f.; XI, col. 620 f.

The People's Mission

sions," "parochial missions," or also "missiones volantes," are an extraordinary means for the inspiration and renovation of the religious spirit and moral life of a congregation. Concerning the origin of the people's mission there exists among historians a well-nigh incontrovertible conclusion, that it owes its existence to St. Vincent de Paul (a. 1617). Neher,[9] writes: "The arising heresies of the Middle Ages ever found capable men to refute them. St. Vincent de Paul, however, gave to the inner mission the fixed course of combating indifference in faith and lethargy in Christian life and thus shaped it into the so-called popular mission. The first mission of this kind he conducted 1617 at Folleville." Joseph Schroeder[10] admits "that the Dominicans and Franciscans of the Middle Ages were popular missionaries in the truest sense of the word," yet their attempts "represented the work of the popular missions in its rudimentary form. That work was not reduced to a system, until the foundation of the Congregation of Priests of the Mission early in the seventeenth century by St. Vincent de Paul, and was soon taken up by Jesuits, Dominicans, Franciscans, Capuchins." On the basis of purely historical evidence and chronological data concerning missionary activity before St. Vincent de Paul, these historians might have concluded otherwise. The Capuchin, Eusebius Merlon (d. 1618), had conducted missions in the whole of Northern France years before St. Vincent de Paul, traveling from town to town, preaching eight and ten times a day and spending the rest of the time in catechizing and in visiting the sick. In the years 1604 and 1605 he labored in the Picardy, the same region where thirteen years later St. Vincent de Paul appeared.[11] This activity was most assuredly a people's mission, and the people did not fail to remind St. Vincent de Paul of it at his coming. It was, in fact, reduced to a system as early as the end of the 16th century by the French Capuchins and Jesuits. Minute directions had been given them concerning the manner of preaching to Catholics and Hugenots.[12] As in France, so in Switzerland, Germany and Austria, the people's mission proper was an inseparable companion of the Catholic Restoration, or as Protestants will have it, of the Counter-Reformation. This work of restoration, as all admit, had commenced long before St. Vincent, and the chief instruments throughout Switzerland, Germany and France, were the missions of the Jesuits and Capuchins. The precise date, when the first mission in the sense of St. Vincent de Paul was conducted, cannot be precisely established; still, neither 1617 nor even 1604 was the first year. Speaking of Italy in particular, people's missions had grown out of the Forty Hours' Devotion. The sermons of John of Ferno, O.M.Cap. (d. 1556), the founder of the *Quarant'Ore*, were penitential or mission sermons in the same sense as we to-day understand them: the practice of the Quarant'Ore in Italy, as held by the Capuchins and others, was in every respect tantamount to a mission. Bishops and civil magistrates issued invitations to establish this devotion in their dioceses, their primary motive being not to incite devotion to the Bl. Eucharist, but rather to rouse the people to penance and a better Catholic life. To adduce all the names of Franciscan missionaries of the last four hundred years is an impossible task. Whoever will study this phase of their activity, and this in connection with the history of the Forty Hours' Devotion, will make most surprising discoveries.

A second factor in promoting this class of sermons is the modern interest in Foreign Missions, which reacted most favorably upon the people's mis-

[9] KL. VIII, col. 1637.
[10] Cath. Enc. s. v. Catholic Parochial Missions, vol. X, p. 392 f.
[11] Script. Capp., *o. c.*, p. 82; Rocco da Cesinale, "Storia dei Missioni dei Cappuccini," Paris 1867, vol. I, pp. 166 f.
[12] Rocco da Cesinale, *l. c.*, p. 167.

sion in Europe. This interrelation is indicated by the title "Missionarius Apostolicus," which was at times conferred on deserving popular missionaries. The Apostolic Missionaries that had been sent forth by the Propaganda into Protestant regions, frequently labored among Catholics also. In the course of time, well-meriting popular missionaries were accorded the distinction of Apostolic Missionary "ad honorem" with extensive faculties for their private use and "in foro interno." Since April 21, 1909 this title with accompanying faculties is given by the Congr. S. Officii.[13]

Retreats

VIII. The present-day practice of preaching at spiritual exercises must be traced to the Jesuits and their founder St. Ignatius of Loyola. But even before St. Ignatius we find works, entitled "Exercitia spiritualia," *i. e.* prayers, practices and meditations in which the Christian is to "exercise" himself. One of the earliest works of this kind are the *Exercitia spiritualia* ascribed to St. Bonaventure, present in some antique Italian manuscripts.[14] Works of this description came from the press without interruption up to most recent days. At the systematizing of his "Exercises" St. Ignatius used the *Ejercitatorio* of Garcia de Cisneros, O. S. B., printed at Montserrat 1500, where St. Bonaventure is frequently quoted with lengthy excerpts. The "Exercises" of St. Ignatius consist of instructions, admonitions, warnings, prayers, meditations, examination of conscience, and other practices. His method instructs "the exercitant to think for himself,"[15] hence, for private use; nevertheless, St. Ignatius wishes a "director" to conduct the "exercises," and the annotations found in his spiritual exercises are mostly written for the person who directs the exercises.[16] But even the director is understood to give the exercises to such as make them privately. At a very early date "public exercises" were conducted. A letter of St. Ignatius (Feb. 3, 1554), recommends giving the exercises publicly in the churches.[17] These brief admonitions and directions which St. Ignatius wishes the director to give to the exercitants, soon developed into sermons or lectures proper, in which the thoughts of the Ignatian exercises are further expanded.

Saint Ignatius

The Spiritual Exercises of St. Ignatius were given through a course of days passed in solitude, which gave rise to the name of "Retreats." St. Francis and his companions occasionally retired to hermitages, where they gave themselves up to prayers and mortification.[18] But these retreats were left to the fervor and invention of the individual and were no regulation for the community. Retreat houses or hermitages always existed in the Franciscan Order. The retreat movement of St. Ignatius and his disciples also reacted on the Friars Minor, so that soon we find such works as "Exercitia spiritualia" for the use of members of the Order. However, it is rather recent, that retreats in the Franciscan Order became a matter of obligation.[19]

Only now and then before the 18th century do we find spiritual exercises for lay people under the auspices of Friars Minor. As yet, we can not determine when and where they originated. In fact, it is often difficult to draw the line between what are meditations and retreat-sermons: many meditations are based on sermons, and on the other hand many sermons for retreats are clearly developed from meditations. Therefore, a uniform system of including and excluding titles of sermon books cannot be applied.

[13] Vermeersch, Periodica, vol. V, 1911, pp. 1-3.
[14] Cf. Opera omnia, Quaracchi, vol. VIII, p. cxiv; AFH. VI, 1913, p. 162.
[15] Cath. Enc. XIV, p. 227.
[16] Cath. Enc. *l. c.*
[17] Cath. Enc., vol. X, p. 796.
[18] Cath. Enc., vol. XII, p. 795.
[19] Analecta Capp., vol. VI, 1890, p. 358.

At present the retreat movement is a well established feature of Franciscan activity, and the Friars have given their method a specifically Franciscan tone and color. Still, voices were not absent to oppose this enterprise as being foreign to the original Franciscan spirit.

IX. The polemic and irenic sermons, treated above, were held before Catholic audiences. If Protestants attended, they did so voluntarily. Once Protestantism had gained political recognition, Missions to non-Catholics were organized, so that after the state had failed, Protestants might be recalled to union with the Church by means of the Catholic sermon. The purpose was not to prevent Catholics from apostatizing, but to recall those already apostatized. The missionaries dedicated to this work did not passively expect the return of the lost children, but like the Foreign Missionaries they launched forth into the strongholds of Protestantism, preached to them, engaged in formal debates in public street or market-place, argued with them in private, explained the Catholic position,—frequently amid untold difficulties and even at the risk of their lives.

Non-Catholic Missions

As early as 1575 it was St. Charles Borromeo who engaged the Capuhcins for the Valtelline, a totally perverted district of his diocese. The superior of the mission band, Francis of Bormio (d. 1583), a native of the district, was exposed to mean blows and assaults, and driven from the country with his brethren.[20] Other Friars followed in uninterrupted succession, so that after years the whole population was recalled and has remained to this day a totally Catholic people.[21]

In 1581 the Jesuits took up non-Catholic Missions among the Waldenses in the Lucerne Valley, an Italian district in the Cottian Alps. In 1595 the Capuchins commenced this work in the remaining valleys of the region. Tens of thousands returned to the Church within a period of sixty years. In 1628 the Jesuit district was turned over to the Friars Minor (Reformed), and these together with the Capuchins have labored in these valleys till the beginning of the 19th century. Their means of evangelizing were sermons and disputations through a course of seven, ten and fifteen days during which they employed all the modern methods of the non-Catholic mission. A number of Franciscans suffered martydom at the hands of the heretics.

Of similar nature is the work of St. Francis de Sales, inaugurated 1594 in Chablais of Savoy. Two years later he called to his aid the Jesuits and Capuchins and some Dominicans. The most successful of all missionaries was the Capuchin, Cherubim Fournier of Maurienne, who by his public disputations silenced the Protestant theologians of Geneva. Even such a giant as Theodor Beza feared to meet this Friar, and sent a lesser light as substitute, who was completely vanquished. At Cherubim's death in 1610, 110,000 heretics in the Chablais, Canton Wallis, had returned to the faith. The biography of Francis de Sales, published by his nephew, (Lyons 1634), in which the labors of the Jesuits and Capuchins are passed over in silence, is one of the most uncritical historical productions. It has created the myth of St. Francis de Sales' having personally converted 70,000 heretics, a fable that has found its way into the Roman Breviary. On the day of its publication the Religious Orders of the diocese of Geneva, and more yet the secular clergy and laymen, protested against the distorted allegations of this biography. Nevertheless, the biography of Charles August de Sales was accepted by historians as the standard work on this question, and in the absence of

St. Francis de Sales

[20] Rocco da Cessinale, "Storia dei Missioni," vol. I, pp. 99-101.
[21] Rocco, *l. c.*, vol. II, pp. 59, 125, 142 ff.

any other was blindly copied by historians. Even the great authority, Pastor, in his "Geschichte der Paepste,"[22] though known to be extremely careful, has in this instance been deceived, for he has used this biography as an exclusive source. Historical justice has not been accorded the splendid work of the Capuchins, Jesuits and Franciscans. The biography of L'Abbé L. Truchet, "Vie du P. Cherubin de Maurienne"[23] shows the historical facts in their true light. Pastor writes: "The missionaries arrived, when the chief difficulties had been already overcome."[24] Francis de Sales, four months after the advent of the missionaries, writes, that excepting the return of the two gentlemen Avully and Poncet he could achieve little more in Thonon.[25] He himself confesses, that in 1597 he had not yet found the courage to appear publicly, much less to preach, in Thonon. It was the Capuchin, Spiritus of Baume, who, as Francis de Sales states, dared the first step in May, 1597, and it was Cherubim of Maurienne, who in the spring of 1598 wrested the church from the hands of the heretics.[26] One may judge as he will on their different methods, still it is historically certain, that is was not the proverbial meekness of Francis de Sales, that dealt the final blow to heresy in the Chablais, but the aggressive manner of Cherubim,—at whose death the great bishop wept.

In 1617 Père Joseph organized the non-Catholic missions among the Huguenots of France. Similar missions were organized in German Switzerland 1587; in French Switzerland in 1601; in Romainian Switzerland (the Grisons) in 1621; in Germany in 1603; in Austria in 1613. The missionaries engaged in this work were in great part sons of St. Francis, Capuchins and Observants, and their number is legion. The latter had eagerly prepared the field, and upon arrival of the Jesuits and Capuchins systematic non-Catholic missionizing was performed so successfully, that entire Protestant districts, were restored to Mother Church, definitely and perpetually.

At the beginning of the 18th century non-Catholic missions had served their purpose: Catholicism was saved. Mass conversions, as formerly, are nowhere registered. The results of sporadic non-Catholic missions here and there, consist in individual conversions. The work of the Paulist Fathers of the United States, known as non-Catholic Missions, is merely a new term for a previously established apostolic activity. For such was the work of the Franciscans, Jesuits and Capuchins of the 16th, 17th and 18th centuries whose missions in totally Protestant districts, restored to the faith not only individuals, but entire villages, towns and regions. The awakening to new life and fervor among Catholics themselves is a natural result of this activity, and forms the basis for the future "inner," "parochial," or "popular" mission.

Sermons to Jews

X. In 1584 (September 1) Gregory XIII prescribed that special sermons to the Jews must be held every week.[27] The Friars Minor lived up to this regulation scrupulously, though but few names are handed down to us. Evangelist Marcellini Gerbi (d. 1593), left fifteen sermons preached to the Jews at Rome; St. Lawrence of Brindisi (d. 1619) frequently preached to the Jews in Italy; Eliseus Pesenti of Bergamo (d. 1637) left in manuscript a volume of sermons to the Jews. He converted 500 Jews by his sermons. However, the foremost of those who preached to the Jews in Italy were the Dominicans. With the emancipation of the Jews in the 19th century this type of sermon became

[22] Vol. XI, 1927, pp. 302-315.
[23] Chambery 1880, in 8vo, pp. xvi—423.
[24] *l. c.*, p. 308.
[25] Rocco, *l. c.*, vol. I, p. 271.
[26] Rocco, *l. c.*, p. 272.
[27] Pastor, *o. c.*, vol. IX, 1923, p. 225.

impossible and unnecessary, though Rome retained it till the spoliation of the Papal States in 1870. Outside of Italy, especially in Germany, the Jews were forced to attend a Christian sermon in churches or in their synagogues, weekly, and this arrangement prevailed even in Protestant states till the 18th century.[28] Since the French Revolution this sort of preaching has ceased entirely, and as a result there are so few conversions from Judaism.

Crusade Preachers

XI. The crusades of modern times did not have for their purpose the conquest of the Holy Land, but aimed to keep the Turks from the countries of the Hapsburgs. Hence papal crusade bulls were invariably issued in favor of the Spanish-Hapsburg monarchy. The wars against the Turks were ever considered veritable crusades, for which the Popes were ready to appoint preachers, contribute financially and exact the tithes from ecclesiastical possessions. Naturally, the crusade preachers must be sought in Austria, Germany, Italy and Spain. France, as an ally of Turkey, treated the crusades with cool indifference. But even here we know of the Observant, Melchior Flavius (d. 1579), whose banner in preaching the crusade was preserved in St. Mary's of the Angels, Toulouse, till 1679. On the banner are written the words: "Eamus et nos, et moriamur cum illo." [29] "Even the least chimerical of statesmen, such as Père Joseph Leclerc du Tremblay, at times cherished hopes of a crusade to reconquer the Holy Land." [30]

Papal Alms Collectors

XII. After the breaking of Turkish power by means of the crusades, preachers for papal collections in consequence of special crusade bulls officiated only in Spain and its transoceanic provinces. The modern Peter's Pence was established in 1860 and after some years became universal. When in the 19th century the various associations for the support of Foreign Missions were founded, we find Franciscans zealously engaged in obtaining the desired funds. Of Charles, Count of Charbonnel, O.M.Cap. (d. 1891), who refused the archbishopric of Toronto (Canada), we read, that by means of sermons, lectures, exhortations, or travels, "no priest or bishop of the Church was so indefatigable as he to spread and establish the work of the Propagation of Faith, for which reason Pius IX appointed him the official preacher of the Work of the Propagation of Faith." [31] Of far earlier origin are the sermons preached, invariably by Franciscans (Observants), for the maintenance of the Holy Places in Palestine. By papal authority entire districts, called "Commissariates," were segregated in various countries. It was their duty to appoint Friars, who by means of the spoken and written word should collect the necessary funds for this holy work. The first commissariate is that founded under King Robert of Anjou (vd. under "Species of Sermons" in part I) at Naples in 1333.[32] There are still a number of occasional sermons preached by Franciscans at times of public calamities, accidents, epidemics, floods, wars, etc.

Preaching Indulgences

XIII. In spite of the alarm raised by the Reformation modern times have had their Indulgence preachers. The 16th and 17th centuries had special preachers to announce the crusade indulgences. When the crusade bull (Bulla Cruciatae) with its accompanying indulgences is announced in Spain, receptions of the sacraments and the revival of Christian life and morals, necessitates a vast number of preachers year for year.[33] There were also

[28] KL. VIII, col. 1588 ff.
[29] AFH. VII, 1914, p. 291.
[30] Cath. Enc. IV, p. 556.
[31] Anal. Cap. vol. VII, 1891, p. 158 ff.
[32] Cath. Enc. IV, p. 164.
[33] KL. II, col. 512.

indulgences specifically Franciscan, such as the Porziuncola, pilgrimage to the Holy Land, Way of the Cross, and the collection for the Holy Land on Good Friday which was obligatory in all churches of the world; there were the indulgences on various prayers, devotions, and crowns in honor of St. Francis, St. Antony, or the Immaculate Conception; the indulgences of Confraternities and societies, such as "Ingolstaedter Messbund," society of the Holy Land, guild of St. Antony, and Father Mathew Temperance society; likewise the archconfraternity of the chord of St. Francis; and lastly the great treasury of indulgences of the Third Order of Penance. It is plain that in ages past, thousands of sermons concerning these indulgences were preached by Franciscans. Statistics on this matter would be most enlightening, but are impossible to compute.

The Pericope

XIV. Since many Franciscans acted as "Concionatores ordinarii," *i. e.* those who conducted the regular Sunday and Feastday sermon in parish churches or cathedrals, they were practically compelled to base their sermons on the formulary of the Roman Missal (*pericope*). In the course of centuries the number of such sermons became actually immense. Relatively speaking, the 19th and 20th century witnessed a still greater increase, because the needs of the Church and the peculiar social conditions demanded that the Friars, contrary to their purpose, take up regular pastoral activity. Of some Franciscan preachers we have two, three and more annual courses of such sermons.

The Quadragesimale

XV. In Italy the daily sermon in Lent (*Quadragesimale*) has existed till our own times, so that the array of Franciscan Lenten preachers is a most impressive one. The *Quadragesimale* proper, is based on the Lenten epistles and gospels, and hence is held daily. Outside of Italy, however, the custom has come into vogue, of dividing the last section of the *Quadragesimale;* that is, the sermon on the Passion is spread over the entire period of Lent, and this is styled the Lenten series. Frequently, too, outside of Italy, other subjects are treated in these courses.

Sermon in Advent

XVI. The mediaeval custom of Advent sermons, of which earlier Franciscans had many courses, has been retained only in Italy. In other countries Advent series are rare except for the Sunday sermons.

The Passion

XVII. From the very beginning of the Order the sons of St. Francis developed the Passion sermon. In modern times this custom did not diminish, except that in Italy they adhered to the traditional plan of restricting it to Holy Week, while in other countries it was extended over the entire Lent. Hence, outside of Italy the Passion sermon is synonymous with Lenten sermon. The three last mentioned types are extraordinary means of homiletics, bearing in Italy all the marks of a people's mission.

Preaching for Special Occasions

XVIII. Because of the complicated social life the occasional sermon (*sermo casualis*) has experienced a great increase. To the funeral sermons must now be added addresses at baptisms, weddings, confirmation and especially First Communion. Of these many types it was mostly the funeral orations that were entrusted to Franciscans. Still there are examples of bishops inviting a Friar to accompany them on their itinerary to deliver the address to the "confirmandi." There are likewise instances of baptismal, wedding and First Communion addresses by the Friars. To these must be added sermons at the close of the year, during May, on the feast of the

harvest, ordinary and extraordinary sermons for religious and semi-religious societies and guilds, for the close of school, at political elections, etc. etc., but in all these it is often difficult to draw a sharp line between the sacred sermon and the secular address. Within the Order the Franciscans were still further called upon for sermons on the occasion of a First Mass, a Religious Jubilee or Profession, the General and Provincial chapters.

The Panegyric

XIX. The Panegyrics on the Blessed Virgin and the Patron Saints, which in the Middle Ages had occupied a subordinate position, multiplied greatly after the Reformation. Nor did they bear such close relation to the Liturgy as before. Even though mediaeval collections of "homiliae de sanctis" treated practically the same saints as the panegyrics, they may hardly be called panegyrics, since they took account of history, biography and individual traits. Now entire cycles of panegyrics in the proper sense appeared on the patron saints of churches, localities, societies, and religious Orders. Very frequently, perhaps exclusively, members of religious Orders were called upon to deliver these panegyrics. The printed sermons of Franciscan panegyrists are numerous, since outsiders, such as princes, civil magistrates, or societies bore the expenses of publication.

Liturgical Sermons

XX. Two factors contributed greatly to a better understanding and appreciation of the liturgy of the Church, the unifying of liturgical practices through the foundation of the Congregation of Rites in 1588, and historical studies which had become necessary due to the attacks of the Reformers on Catholic customs. Concerning the Mass, the Council of Trent[34] had definitely ruled that its ceremonies be explained to the laity. The ordinary "pericopes", based as they were on the gospels, had but touched on the liturgical meaning, symbolism, and ceremonies of the feast. Now, however, strictly liturgical sermons are present among the polemic and irenic sermons. Later on entire annual series of liturgical sermons appear. Still, we must confess that the Franciscans do not preach them with any great degree of enthusiasm.

The Dogmatic Sermon

XXI. The name "dogmatic sermon" is of relatively recent origin. It was only after dogmatic and moral theology were classified into separate departments, that this distinction came to be made also in homiletics. Even when it is claimed that no separation between dogma and morals can be effected, mere outward viewpoints may yet constitute such a distinction. A number of "sermones per annum" in more recent times bear the title of dogmatic sermons, and the Franciscans, though questioning these methods in theory, have adopted the general practice. But a complete course of dogmatic sermons on a single article of faith is seldom found.

Catechetical Sermons

XXII. When sacred eloquence tries to present to the hearers a lucid and detailed explanation of the doctrines of religion, it is styled catechetical preaching. This was in vogue already in the earliest days of Christianity. In a more restricted sense the catechetical sermon deals with a section of the catechism, just as the homily treats a passage of the Bible. In this narrower meaning the catechetical sermon is a creation of modern times. The first catechism was that of Johann Dietenberger about the year 1534. By the Council of Trent catechetical instruction was carried into all lands.[35]

[34] Pallavicino, sess. 22, ch. 8; sess. 24, ch. 7.
[35] Kihn, *o. c.*, p. 477.

The number of Franciscans who composed catechetical sermons of this type is proportionately small. Perhaps the best known representative is Ildephonse of Bressanvido, Friar Minor Reformed (d. 1777).

That form of sermon which consists in a homiletic dialogue, where one preacher represents the catechist and the other the catechumens or the people, must be classed under catechetical preaching. It is conducted simultaneously and in public, the one offering doubts, objections, more or less leading questions on a given section of the catechism. In southern countries it is still customary and has come to be known as the "confidential conference" [illegible] from it the "higher or academic conference" (treated under nr. X [illegible] been developed. The transition from the lower to the higher [illegible] accomplished by reducing the questions to a minimum, or by [illegible] eliminating the questioner (catechist) and merely presenting one or the other rhetorical question (KL. vol. III, col. 856, f.). The writer of this treatise has made an attempt at the "homiletic dialogue" with a confirmation sermon to colored people some years ago with quite satisfactory [illegible]. Of special interest here is the work of the Capuchin, Daniel of [illegible] (after 1745), entitled: *Conferences theologiques et morales par [illegible] reponces sur les commandemens du Decalogue et sur les sacre[illegible]lise, a l'usages des missionaires.* Paris 1741 in 2 parts and [illegible] vo[illegible].

Emblematic Sermons

XXIII. In modern times, no less than in the Middle Ages, a great number of emblematic sermons are on record. J. N. Brischar writes in his "Katholische Kanzelredner Deutschlands seit den letzten drei Jahrhunderten": [37] "Many preachers of the 16th century excel in presenting pleasant comparisons, symbols and allegories, for which, of course, our day has practically lost understanding and interest, while formerly they occupied such an important place." The emblems, however, were used not merely as rhetorical ornaments or illustrations: they were carried through the entire sermon. This type of preaching, now in bad repute, attained its climax in the 17th century. One of the foremost preachers of emblematic sermons is the Franciscan (Reformed), Marcellian Dahlhover (d. 1707). In most recent times the emblematic sermon is all but defunct: now and then we meet emblematic sermons on the Christmas tree or Easter eggs. We know of no Franciscan preacher in this respect.

Paragraphic Talks

XXIV. The Friar Minor, Francis Panigarola (d. 1594), is the inventor of the popular *concetti e pensieri predicabili,* which in subsequent times did so much harm. The German name is "Artikel-Paragraphen—oder Concept-Predigt," namely, terse and pregnant paragraphs or thoughts, thrown down in quick succession and often lacking all coherence with any definite theme. From Italy it found its way into every section of the globe. Representatives of this type are Simeon Maenhard (Observant) (d. ca. 1647) and Jerome Ferdenbach (Reformed) (d. ca. 1712).[37a]

Council Orators

XXV. Since 1517 there convened two General Councils of the Church, namely, the Tridentine Council (1545-1563) and the Vatican Council (1869-1870). Of the work of the Friars Minor at the former, we shall speak under "The Tridentine Council and the Catholic Restoration." At the Vatican Council the opening sermon was delivered Dec. 8, 1869 by the former Apostolic Preacher, Aloysius Puecher-Passavalli, O.M.Cap. (d. 1897). For a list of the theologians

[36] Script. O.M.Cap., *o. c.*, p. 70.
[37] Schaffhausen 1867, vol. I, p. VII.
[37a] Cf. Keppler in KL. vol. X, coll. 342, 347.

from the Order of Friars Minor see Granderath, "Geschichte des Vatikanischen Konzils." [38]

Synodal Speakers

XXVI. The Tridentine Council had directed that every three years Provincial Synods must be held. This direction, however, was hardly observed, if we except St. Charles Borromeo. In later years greater attention was again paid to particular synods, especially in France.[39] At these councils the Friars Minor participated either as Fathers of the Council (Minister Provincial) or as theologians. This phase of their activity is but little explored. The latest instance is that of the Capuchin, Joseph Calasance Vives y Tuto (d. 1913), who took such a prominent part in the Latin-American Plenary Council at Rome in 1899, and for his merits at this Council was created Cardinal by Leo XIII.[40]

Preachers at the Chapter

XXVII. The custom of engaging eminent preachers for the General and Provincial Chapters has existed in all branches of the Order of Friars Minor since time immemorial. The Friars so engaged, even though not always members of the chapter, delivered their sermon either before the capitular Fathers or before the assembled laity. Since the French Revolution the custom was frequently dispensed with. Often the "tabulae" of the chapters record the names of such preachers.[41] We are acquainted with a number of others, whose names do not appear on the "tabulae"; they are such as published sermons showing date and occasion of the sermon on the title-page.

In more recent days the practice has arisen that at the Provincial Chapters a funeral service is held for all deceased since the foregoing chapter. On this occasion a Friar is appointed to preach a funeral oration. A small number of such sermons were published.[42]

Praedicator Sacri Palatii

XXVIII. As early as the reign of Innocent VIII (1484-1492) it became customary that the Procurators of the Friars Minor were called upon to preach, before the Pope in the Pontifical Chapel, during Lent and Advent.[43] The office of the Apostolic Preacher was introduced by Paul IV in 1555 (vd. below under title "Apostolic Preacher"). Even after the introduction of this latest institution the Procurators General of Religious Orders, chiefly of the Franciscans, are invited to preach before the Pope. Yet, these do not enjoy the title of Apostolic Preacher; the Procurator General of the Capuchin Order, for obvious reasons, is never invited to perform this office.

Preaching at Universities

XXIX. In the course of the last four centuries many Friars, famed for their eloquence, have preached before the University body, both to professors and students. Still, we know of no Friar, who has occupied a university pulpit as a permanent position.

Court Preachers

XXX. The number of Friars Minor of all branches of the First Order, who have preached at the courts of Emperors, kings, electors, archdukes, dukes and counts, is by no means small. Over and above, there existed, especially in Spain, a number of powerful preachers, called "Court Preachers," who either held this office permanently (*ex munere*) or were called at stated occasions (*ex*

[38] Vol. II, p. 20 and passim.
[39] Pastor, *o. c.*, vol. VII, 1920, p. 28.
[40] Anal. O. M. Cap., vol. XXX, 1914, pp. 29-31.
[41] AFH. X, 1917, p. 439.
[42] Cf. Louis of Antequera's "Oratio," printed at Malaga 1677.
[43] Pastor, *o. c.*, III, p. 251.

honore). An instance of the latter type is the present Minister General of the Capuchin Order, Melchior Pineda of Benisa.

XXXI. Beside the canonical obligation of superiors to preach to their subjects at stated times, more recent customs and regulations have introduced preachers for definite classes of the Order, such as for clerics or lay brothers (magister clericorum; instructor laicorum). There are a number of publications with sermons of this type. Further than this the First Mass sermons multiplied in great extent. Indirectly the Reformation caused a far higher appreciation of the Catholic Priesthood: after the Reformation, the ordination day is scrupulously recorded, whereas in the Middle Ages this valuable biographical date of a saint or famous priest is hardly to be found. Because of this added appreciation, sermons for the occasion of a First Mass are more plentiful. Yet, the universal custom of preaching for this solemnity is of comparatively recent date. The same must be said of sermons for sacerdotal and religious anniversaries.

Direction of Poor Clares

More than ever before the Franciscans were engaged in preaching regularly to female communities of the second and third Orders of St. Francis (Poor Clares; Franciscan Sisters). Here also, the investiture, profession and jubilee sermons play an important rôle. The scarcity of such sermons on the modern book market is not due to any lack of preaching at these occasions, but simply to the fact that neither the Clares and Tertiary Sisters, nor the Friars themselves feel able or justified to defray the expense of their publication.

XXXII. The activity of the modern Friars as preachers and spiritual guides of religious of either sex in Orders other than their own has in recent times multiplied beyond all calculation. These sermons chiefly consist of annual retreats. But besides this the Friars served extensively as regular preachers for Sundays and feastdays, or as spiritual directors of entire communities.

Preachers to Religious Communities

XXXIII. Since the re-organization of the Order of Penance by Leo XIII in 1883 we find sermons, or addresses, to Third Order Fraternities in much greater number than ever before. In fact it might be stated that this type of sermon is the outstanding achievement of the Friars Minor of the two last generations. The directors of Third Order Fraternities among the secular clergy rely almost exclusively on the sermons of Friars Minor for the guidance of their flock. These sermons form a distinct type of Franciscan preaching, because they are based on the Rule of the Order of Penance, and actually represent the foremost means of attaining Christian perfection outside of the religious state. In this respect the work of the Tyrolese Capuchin, Franz Ser. Tischler, "Handbuch zur Leitung des Dritten Ordens" (Bregenz 1912), with its valuable homiletic material and 150 sermon sketches has not been surpassed. Yet, since "The Third Order" will without doubt form the subject of a future "Annual Meeting," we have excluded this type of sermon, as well as of 'Foreign Missions,' from this study.

Third Order Directors

XXXIV. In consequence of the unsettled conditions and ever-recurring wars of the 17th century, the troops of soldiers that had been hired for each arising emergency in the 16th century, were transformed into standing armies and have since then remained a permanent institution in all European states. Both in the armies and navies the sons of St. Francis acted as chaplains and military preachers. The care of the soldiers is one of the most glorious pages of the history of the Franciscan Order. Still, from the great mass of sermons

Military Chaplains

actually delivered, hardly one has been submitted to the press. Nevertheless, the famous "Kapuzinerpredigt" to the soldiers in Schiller's "Wallenstein"[44] has imortalized this type of sermon.

'Galgenpater' and Prison Chaplain

XXXV. Prisons, as they are now conducted in all civilized countries, originated in the 16th century. As yet, the convicts were without any spiritual ministration or supervision. The appointment of special chaplains for the prisons was begun in England in 1770, and this institution was universally adopted. Any service or sermon to prisoners before the 19th century was given only as a private enterprise. In the 16th, 17th and 18th centuries a number of Franciscans were engaged in prisons, preaching to the convicts, imparting catechetical instruction and writing ascetical and devotional tracts for them. Only as late as the 20th century do we meet with regular prison chaplains and preachers. As yet, however, their activity has received little publicity and no sermons have appeared in print. Of a similar nature is the activity of the historical "gallows preacher" (*Galgenpater*).

The Conference

XXXVI. The higher or academic Conference is an invention of French preachers. It is addressed to an educated public, and deals with some religious truth in a well-studied argumentative lecture. It is intended for believers as well as unbelievers, basing its arguments in great part on philosophy rather than on revelation. The Conference was first employed in 1803 by Frassimons (d. 1841).[45] The greatest speaker of the Franciscan Order in using the conference is Agostino Vicini, O.F.M., of Montefeltro (d. April 5, 1921). In most recent times the German Franciscans have brought to the fore some eminent conferential speakers, such as Erhard Schlund, O.F.M., Polycarp Schmoll, O.F.M., and Capistran Romeis, O.F.M.

The academic conference takes the liberty of treating a subject in syllogistically philosophic fashion or by means of the higher conversation. For this reason it is not restricted to a specifically liturgical place or occasion, and therefore, we have treated it in last place.

PREACHING IN ITALY DURING THE SIXTEENTH CENTURY

Italian Preachers

Baptista Donolini, O.M.Conv. (d. 1520), of Vicenza, a doctor of theology and good preacher, wrote *Sermones quadragesimales*, which appeared at Venice 1522 in 8vo; ibid. 1576 (Sbar.).

John Mary Zavora de Ghezzis, O.M. (branch?, d. after 1521), of Arezzo. He was a Latin poet and excellent preacher; in 1519 he preached *Conciones Quadragesimales* in the Cathedral of St. Petronius, Bologna; unpublished. He died as bishop of Naples.

Bernardinus Romanus, O.M. (branch?, fl. 1522), a famous preacher, who left a mss. *Sermonarium concionis* in Bibl. Medicea, Florence, shelf 76, cod. 52 (Sbar.).

Leonardi Balestrini, O.M. (Observant, fl. 1522), of Perugia, archbishop of Colossum on Rhodes, is the author of *Sermones in Adventu Dni; Quadragesimale; Sermones per annum;* all in mss. His *Oratio ad milites S. Joannis*, delivered in the Cathedral of Venice in 1522 at the threat of a Turkish invasion and siege, was printed at Venice, 1564.

William of Seminara, O.M.Conv. (fl. 1525), Provincial of Calabria, composed *Conciones quadragesimales* and *Sermones per annum* (Sbar.).

[44] Part I, scene 8.
[45] KL. III, col. 857; IV, col. 1941.

Nicholas Valla, O.M.Conv. (fl. 1525), of Girgenti. He preached before Alexander VI and in all the larger cities of Italy and Sicily. His *Vocabularium vulgare*, printed at Venice in 1516 and 1536 in 4°, contains the *Oratio funebris* for the Min. General Francis Sampson (d. 1499), together with *Sermones varii* and *Sermones funebres*. His *Oratio de unione hypostatica*, preached before Alexander VI on the 2nd Sund. of Advent 1502, was printed separately at Rome 1503 in 4°.; in 1525 he became coadjutor bishop of Malta. He was a classical poet and writer (Sbar.).

Jerome Magnani, O.M.Conv. (d. 1527) of Padua, one of the foremost preachers of his day, was bishop of Budejovič in Dalmatia in 1512, of Trieste in 1518. He was present at the Fifth Lateran Council. His unpublished homiletic works are: *Conciones quadragesimales; Sermones per annum; Orationes elegantes;* a number of these sermons are found in the *Quodlibetum Hadriani Pont. Max.*, which appeared at Venice 1522 in Fol. (Sbar.).

Christopher Numai of Forlì, O.M. (Observant, d. 1528), Minister General in 1517, and a few months later Cardinal. Since 1514 he had acted on the Commission for the announcement of the Indulgence of St. Peter's, and on Sept. 14, 1517 was officially appointed Chief Commissary. His *Exhortatio ad Galliarum Regem Franciscum I. in Turcas* was printed, but evidently lost.[2] Beside this work he wrote some other letters and a number of ascetical and theological tracts, which perished in the burning of Rome in 1527.[3]

Thomas Illyricus

Thomas Illyricus, O.M. (Observant, d. 1529; less probably 1528), was born at Vrana near Zara in Dalmatia. As a boy he came to Osimo in the March Ancona. He died at Carnoles near Menton in the Alps, probably in the year 1529, at a ripe old age.[4] He exercised a most fruitful preaching ministry in various countries, especially in Southern France (1520-1525), where he had attended the General Chapter of Bordeaux (1520). He was gifted with a spirit of prophecy and foretold the destruction of Bordeaux in minute detail fifty years before the event. He is spoken of as "verbi Dei generalis praeco ac apostolicus"; probably he was also Lector of theology at Toulouse. Clement VII esteemed him highly, and appointed him grand Inquisitor against the Lutherans and Waldensians in Savoy. He wrote: *Sermones de Christo (25) et Christipara (25)*, in two parts, the first of which appeared in print at Toulouse 1521 in 4° ff. 227; the publication of the second part was prevented by a general epidemic. His most famous work is the *Libellus de potestate Summi Pontificis* against Luther, usually called the *Clipeus status papalis;* it begins with the *Sermo Fratr. Thomae Illyrici, Minoritae de Ecclesiae clavibus ac pontificum potestate*, printed at Turin 1523 in 4°.[5] He is said also to have written *Quadragesimales Conciones*, printed at Toulouse before 1524.[6] The *Prophetie faicte par frère Thomas illiric translatée d'italien* was printed s. l. et a. (ca. 1530) 4°. Then there is the *Copie de la prophetie faicte par frère Thomas nouvellement translatée de Ytalien en francoys*, printed s. l. et a. (ca. 1530) in small 8vo, ff. 4 at 23 lines; the same, second edition s. l. et a. (ca. 1530) in small 8vo, ff. 8.[7] This work is noteworthy, in so far, as in the Middle Ages all famous preachers united with their sermons solemn prophecies about the fate of the town or the community.

The first edition of this *Copie de la prophetie*, a most rare work and hitherto absolutely unknown to bibliographers, is to be found in St. Francis

[2] Sbaralea, *o. c.*, n. cmlxii.
[3] Kirchl. Handl. I, col. 926; Cath. Enc. XVI, p. 25, which has the misprint Numar for Numai; Pastor, *o. c.*, IV, 1 and 2.
[4] AFH. XVIII, 1925, p. 374.
[5] Lauchert, Die Italienischen Gegner Luthers, *o. c.*, pp. 240-269; Hurter, *o. c.*, II, col. 1272; Kirchl. Handl. II, col. 2388.
[6] Mills, FEC. Report, VIII, 1926, p. 268 f. [7] AFH. XVIII, p. 383.

Monastery, W. 31st Street, New York. Fol. I has a woodcut of St. Antony with a sow. After the *prophetie* is an appendix, ff. 10-12 with French poem, beginning: *Pape Silvestre mourut;* this copy of ff. 12 is in modern binding.

Antony Monellianus, O.M. (Observant, d. ca. 1530), of Bologna, has written *Sermones de Mortuis*, of which a manuscript copy is in the Cathedral Library of Sevilla.[8]

Albert of Castelfranco, O.M.Conv. (fl. 1530), of the Province of Venice. He left many *Sermones casuales.* His *Oratio in funere P. Urbani Bolzanii* appeared at Venice 1524 in 4° (Sbar.).

Francis of Castrocciaro, O.M. (Observant, fl. 1530), of the diocese of Forli, province of Bologna. He was an Italian, and not a Frenchman, as Wadding remarks in his "Index Nationum" of the Annales. In his sermons and writings he was an effective opponent of Luther. He wrote *Orationes adversus Martinum Lutherum*, unprinted.[9]

Jonselmus de Canova, O.M.Conv. (fl. 1530), of the Province of Milan, edited anew the *Postilla Phillippi de Monte Calerio ord. Min. super Evangelia Dominicalia*, Milan 1498 in 8vo; Lyons 1510 and 1515 in 8vo; he is also the author of a *Quadragesimale*, which was edited with the work of Moncalieri at Venice 1541 in 8vo (Sbar.).

Joseph Roscalli de Coromannis, O.M. (Observant, fl. 1530), of Perugia. When he preached at Venice a wealthy lady is said to have donated to him the stone of the Circumcision of Christ, an heirloom of her family, which is now venerated in the church of the Friars Minor at Venice. His *Concionum tom. 1* remained unpublished (Sbar.).

Julian Passinus, O.M.Conv. (d. 1530), of the Republic of San Marino, Procurator General at Rome, who frequently preached before the Court of Pope Alexander VI. His *Conciones et Orationes multae* are preserved in mss. at XII Apostolorum, Rome.

Paul Pisotti, O.M. (Observant, d. 1534), of Parma, Minister General of the Order in 1529. He was a famous preacher, frequently addressing the Papal Court. He lies buried in the church O. F. M. at Parma, where an epitaph marks the site of his grave. In the Franciscan library of Naples is a mss. entitled: *Tractatus de sermonibus mysticis;* other unpublished works of this Friar are, *Homiliae in Evangelia et Epistolas per annum, tomi 2; Orationum sacrarum coram senatu Pontificio, lib. 1.*

(Marcus) Vitus Piza, O.M.Conv. (d. ca. 1553), of the diocese of Syracuse in Sicily, surnamed Claramontanus, wrote a work on the divine and human intelligence according to the peripatetics, and also *Sermones 20 in Ps. 50: Miserere*, each of which contains at the end a meditation on Christ Crucified, printed at Messina 1589; ibid. 1595; ibid. 1597.[1]

Protasius Porrus, O.M.Conv. (d. 1535), of Como, a doctor of Paris, a great linguist and preacher. In 1500 he was present at the General Chapter of Terni, being one of the theologians to edit the "Constitutiones Alexandrinae." He is the author of *Conciones quadragesimales; Sermones de sanctis*, all unpublished (Sbar.).

John Francis Faernus, O.M.Conv. (d. 1537), lector at Ferrara, Provincial of Bologna, where he died while preaching the Lent at St. Petronius'. His *Sermones Quadragesimales; Sermones dominicales; Conciones variae*, remained unpublished. The *Oratio de laudibus perusiae*, delivered May 15, 1510, in the Cathedral of Perugia, appeared in print at Perugia 1510.

[8] Sbaralea, n. 214.
[9] Lauchert, *o. c.*, p. 676.
[1] Hurter, *o. c.*, tom. II, col. 1394; Wadding, *o. c.*, p. 167.

Bonaventure Bianchi (Blanchus), O.M. (Observant, d. after 1537), of Romagnola in Emiliis, member of the Province of Bologna. He wrote *De illustribus viris novi et veteris Testamenti*, sermon material, lib. 1. et 2.; *Conciones quadragesimales*, lib. 2.; *Sermones a festo Omn. Sanct. usque Epiph.*, lib. 4. all published at Bologna 1534 in 4°; the *Quadragesimale* was printed separately at Bologna 1554; *Sermones dominicales ab Adv. usque ad Quadr.*, Bologna 1537 in 4°.[10]

Peter Galatinus of Puglie, O. M. (branch ? d. 1539), doctor of theology and of arts, equally versed in Latin, Greek, Hebrew, Chaldaic, a keen philosopher and theologian. He was Penitentiary Apostolic and counsellor of Emperor Maximilian. He died in Rome and is buried there in the church of Aracoeli. Of his works we single out *Oratio de Dominica Circumcisione*, delivered before Leo X at Rome in 1515 and printed s. l. et a. (Rome 1515) in 4° ff. 8; *Oratio de Dominica Passione*, held in the Papal Chapel on Good Friday 1522, appeared s. l. et a. (Rome 1522) in 4° ff. 10.[11]

Jerome Veratus, O.M.Conv. (d. 1539), of Ferrara, Provincial of Bologna in 1513, Visitator of the Spanish Provinces. He was an excellent preacher; a classical epitaph seals his tomb in the church O.M.Conv., of Ferrara. His two volumes of sermons comprise *Sermones quadragesimales; Sermones diversi*, unpublished.[12]

John of Fano, O.M. (Obs. and Cap., d. 1539). Born at Fano in 1469, he belonged to the Observants for many years, being several times Provincial in the Marc Ancona. He was a learned, pious and energetic religious and a splendid preacher, called a second Antony of Padua. In the beginning he strenuously opposed the new Capuchin reform, and as Provincial had Matteo de Bascio imprisoned. In 1534 he joined the Capuchins, where the next year because of his holy life and governmental ability, he rose to the office of Definitor General. Many foundations of the Capuchins are due to his zeal. He died while preaching the Lent at Duranto in 1539, in the odor of sanctity. His *Sermones* are lost, but his work *Contra Lutheri deliramenta*, much used by controversial preachers, experienced many editions, thus at Bologna 1532; Rome 1535; Antwerp 1538 and 1589. A list of his ascetical works is given by Victor Mills, O.F.M., in FEC. Report VIII, 1926, p. 287.[13]

Jerome Terzo of Bergamo, O.M.Conv. (d. 1541). Provincial of Milan. He was a splendid preacher and frequently employed on diplomatic missions to the sovereigns of Spain, France and Germany. His *Conciones* and *Lectiones* are preserved in mss. only (Sbar.).

Francis Frangipani, O.M. (Observant, d. after 1541), Provincial of Rome, archbishop of Agria and Nitria in Hungary (1539); he was frequently employed on diplomatic missions both by the Holy See and secular sovereigns. In his preaching he showed himself a dreaded adversary of the Lutherans in Hungary. His *Oratio* (Latin and Italian), delivered before Charles V and the Electors of the Roman Empire at Ratisbon 1541, is preserved in mss. in the Bibl. Ambros., Milan in 4°. Other *Orationes* and *Conciones* are unpublished (Sbar.).

Philip Savorelli, O.M.Conv. (fl. 1555) of Forli, who even though a young man evinced mature judgment in his sermons. His brother Jerome Savorelli, also a Friar, was professor of Grammar and Studies (*i. e.* the classics) at Ferrara. He left *Conciones*, unpublished (Sbar.).

[10] Wadding, *o. c.*, p. 58; Sbaralea, *o. c.*, n. 377.
[11] Sbaralea, *o. c.*, n. 1647; Plassmann, O. F. M. in Cath. Enc. vol. VI, pp. 340 f.
[12] Sbar. 924; Wadding, p. 119. [13] Lauchert, *o. c.*, pp. 328-331.

Bernardine of Asti

Bernardine dei Pagli of Asti, O.M. (Observant and Capuchin, d. 1554), had been Provincial of the Roman Province of the Observance, when in 1532 he joined the Capuchins and became their (Vicar) General. He was present at the Council of Trent, where by his holiness of life and his marvellous eloquence he succeeded in defending the interests of the recent Capuchin Reform. He was made General four times (1535; 1536; 1546-1549; 1549-1552). He died in the odor of sanctity at Rome 1554, many miracles occurring at his grave. No purely homiletic works from his pen are on record, but his *Orationum spiritualium volumen unicum* contains much sermon matter; it was published at Milan 1535; Genoa 1557. The Milan 1535 edition of this work, if the date is authentic, is noteworthy for the reason that it would be the first printed work of a Capuchin; it is written in Italian. Others of his works are in defense of the Order.[14]

The Preacher of 'Forty Hours'

Joseph Piantanida of Ferno, O.M.Cap. (d. 1556), the founder of the Quarant' Ore (Forty Hours' Devotion). He had first belonged to the party of the Friars Minor Observant, called Zoccolanti, but with a great number of confrères transferred to the Capuchins in 1534. His first Lenten course he preached at Milan in 1536, when the city was torn by war and strife. At the end of the Lent he proposed to the senate and the city fathers the scheme of exposing the Blessed Sacrament on a throne for forty continuous hours to attone to God's majesty for the outrages committed during the party struggles and especially the excesses of shrovetide. From this time on begins his twenty years' apostolate for the propagation of the Forty Hours Devotion, causing it to be introduced into all the cities of Italy. Beside his *Metodo da tenersi L'orazione delle quarantore*, published at Milan 1571, he wrote *Molti discorsi;* all the mss. were either distributed or annexed by his friends and admirers after his death, so that all sermons of Joseph of Ferno have been lost.[15]

Angelus Della Chiesa of Savona, O.M.Cap. (d. 1556), of the same family as Pope Benedict XV, a celebrated preacher in all the prominent cities of Italy. Especially was he sent to the larger cities, Siena, Rome, Venice, Genoa, Bologna, Ascoli, to undo the harm of the apostatized (1541) Bernardino Ochino of Siena. For St. Lawrence in Damaso Paul III invited him to preach the Lent in 1547, when the Pope and a number of Cardinals attended. His *Sermones in lode di S. Petronio*, held in the cathedral of St. Petronius, Bologna, were printed at Bologna 1569. A number of *Sermones de tempore et de sanctis* were printed s. l. et a.[16]

Francis Riccardini de Castello, O.M.Conv. (d. 1556), of Bologna, rector of studies in his province, Provincial in 1544, Visitator of the provinces of Spain. While on this latter visitation he died at Toledo. He lies buried in the church of the Conventuals at Bologna, where his grave is designated by an epitaph. He is famous for his *Conciones quadragesimales.* held in the cathedral of St. Petronius, Bologna in 1540, unpublished (Sbar.).

Bonaventure Pio, O.M.Conv. (d. 1558), of Costacciaro, Minister General 1543-1549, a celebrated preacher, and in dialectics "disputator adeo acer, ut non haberet aequales." He was present at the Council of Trent, where he

[14] Sbaralea, *o. c.*, n. 337; Wadding, *o. c.*, p. 41; Scriptores, *o. c.*, p. 45; Mills, FEC. Report, VIII, 1926, pp. 288 s. v. Bernardine Pallidus and p. 291 s. v. Bernardine of Asti, erroneously makes two persons of this author.

[15] Bonari, Cappuccini Milanesi, Pars 2, vol. 1, pp. 46-63; Zawart in FEC. Report, VIII, 1926, pp. 173-175.

[16] Scriptores Capp., *o. c.*, p. 16 and Fredegando da Anversa, "La Famiglia di S. S. Benedetto XV," Rome 1916, pp. 17-32 with portrait.

preached repeatedly. In 1549 he became bishop of Aqua. He is buried in the Minorite church of Gubbio. He is the author of very many *Sermones* and *Conciones*, unpublished.[17]

Bernardine of Balbano, O.M.Cap. (d. 1558), of the province of Cosenza, renowned for his eloquence and austere life. He labored as a zealous preacher throughout Italy, especially in Apulia and Calabria, making every effort to extinguish heretical tendencies. In 1553 he broke up a heretical movement at Lecce in the province of Otranto at the risk of his own life. He died at Cosenza in the odor of sanctity. Beside his many ascetical works, frequently published, he wrote one of an apologetic nature: *De praedestinatione et libero hominis arbitrio*, published at Venice 1593.[18]

Daniel Tolentino, O.M.Conv. (fl. 1558), of Cremona, a learned theologian, a preacher of great fame and Provincial of Bologna, wrote *Conciones quadragesimales* (Sbar.).

John Ant. Delfini of Casale, O.M.Conv. (d. 1560), surnamed by his fellow-clerics "media nox," because he rose for study at the mid-night hour. He attended the Council of Trent, died at Rome as Vicar General of the Order in 1560 in the odor of sanctity. He wrote many theological works of great learning and prepared the agenda for the Council of Trent. Noteworthy with regard to our treatise are his *Oratio in Communibus Comitiis*, held at the General Chapter at Genoa 1553, appeared at Bologna 1553 in 4°; *Homiliae in Epist. ad Hebraeos*, Rome 1587 in 4°; *Homiliae in Evang. S. Joannis*, Rome 1587 in 4°.[19]

John Ant. Delfini

Luke (Louis?) Baglione, O.M. (Observant, fl. 1560), of Perugia, is the author of *L'arte del predicare secondo i precetti rhetorici*, three books published at Venice 1562 in 8vo; Cesena 1581 in 8vo. (See 'Studi Francesc.' *o. c.*, vol. X, 1924, pp. 1-18).

James Pancotto of Molfetta (Melphictensis) O.M. (Obs. and Cap., d. 1561), of the Observant Province of Apulia and later of the Capuchin Province of Naples. He was a celebrated preacher and a very holy man; at Messagna near Brindisi the inhabitants erected a public monument in his honor. His work *I divini precetti a Moisi dati, per il Verbo Incarnato dichiarati, dalla Chiesa cattolica confermati*, was published at Venice 1570 in 12mo; ibid. 1575 in 16mo; ibid. 1548, 1556, 1575; Bologna 1543; Naples 1597; *Conciones in Ps 15: Dne quis habitabit*, Venice 1535 in 4°; *Conciones diversae*, Venice 1535, 1575, 1578; *Opus de articulis fidei, tam "praedicatoribus" quam quibuscunque salutem cupientibus perutile*, Venice 1535 in 4°. He is also the author of *Prediche quaresimali, Panegirici e Sermoni*, published at Venice 1535; *Altri Prediche*, Venice 1555; ibid. 1578.[19a]

Bernardine Tommasini (Ochino), O.M.Cap. (d. 1564), of Siena, of unhappy memory. If ever the adage "Orator fit, poeta nascitur" was not applicable, it was in his case, for he was a born orator, absolutely the greatest of his day, while education contributed nothing to the fame of his eloquence. Twice he entered the Friars Minor (Observant) and twice he left them. The second time he left to join the new reform of the Capuchins in 1534, after having been Definitor General of the Observance. Among the

The Apostate Bernardine Ochino

[17] Guggenbichler, *o. c.*, p. 50.
[18] Lauchert, *o. c.*, p. 678.
[19] Sbaralea, *o. c.*, n. 1033; Guggenbichler, *o. c.*, p. 52.
[19a] Script. Capp. p. 129; Ausserer, *o. c.*, p. 755; Apoll. a Valent. 'Bibl. Prov. Neapol.', pp. 113-115; Mills. *l. c.*, p. 289; Cuneo, *l. c.*, p. 86 n. 42; this Friar transferred from the Observants to the Capuchins in 1536, hence the "Prediche" (1541) of Bernardine Ochino are the first sermons published by a Capuchin.

Capuchins he was unanimously elected (Vicar) General in 1538 and again in 1541. Meanwhile his fame as a preacher had spread throughout Europe. The principal cities fought to have him as Lenten Preacher, so that the decision and the appointments were laid in the hands of the Pope. Charles V, having heard him at Naples in 1536, exclaimed: "That man is able to press tears from stones" and the humanist, Cardinal Bembo, states: "He turned all heads: men, women, high and low, ecclesiastics and statesmen, so that they cried out what eloquence! what power!" His asceticism, his penances, fasts and mortifications, in and out of the cloister—were they hypocritical?—were simply marvellous, so that he was universally considered a saint. That his wounded pride at not being elected to the Generalate a third time or his not being created Cardinal, was the cause of his downfall, seems very doubtful to us. Hebrew and Greek he had never studied, nor was he fluent in Latin; philosophy was not his forte, nor was he by any degree a theological scholar: hence the contact with the heretics Juan Valdez, secretary to the Spanish Governor at Naples, and with Peter Martyr Vermigli, seems to have been the chief cause of undermining his weak theological convictions. In 1542, even after some heterodox statements from the pulpit, Paul III invited him to Rome with the intention of creating him Cardinal. Valdez, however, confirmed Ochino's apprehensions that he was cited to Rome for heresy, for which reason he fled to Geneva, where he was received by the heretics with open arms. The open break with the Order and the Church was a matter of a few days. It was not long, till he published a great number of exegetical works, full of heresies and opprobrious writings against the papacy: other writings advocate antitrinitarian doctrines and polygamy.

In 1563 the heretical leaders of Geneva and Zuerich forbade him to remain in Switzerland. The woman, he had taken in marriage, died. At the age of 76 years, he set out with his four children, being rebuffed wherever he applied for lodging. After some months he was banished from Poland. He died from the pest at Schlakow in Moravia in the winter of 1564, seemingly unreconciled with the Church. As a Capuchin he had published *Prediche*, one volume, at Venice 1541, (second edition), which work seems to be the first sermons published by a member of the Order. His other six volumes of Sermons, published after his apostacy, cannot be considered as a basis for a fair judgment of this remarkable preacher.[20] The checkered career of this one-time influential and calamitous figure in the Capuchin Order, is as yet not sufficiently investigated.[21]

Francis of Soriano, O.M.Cap. (d. 1567), an excellent preacher and holy man, who left in manuscript a volume of *Prediche* for the Sundays and feastdays.

Angelus Piantanida of Ferno, O.M.Cap. (d. 1568), an excellent preacher and co-worker of St. Charles Borromeo in the archdiocese of Milan. Sbaralea [22] believes him indentical with Joseph of Ferno, the founder of the *Quarant' Ore*, and surnamed Angelus because of the purity of his life; but this is not the case, Angelus and Joseph (d. 1556) being brothers, who joined the Capuchin Order on the same day. Angelus is said to have preached as many as 30,000 sermons during his life. His *Prediche de Tempore e sulla penitenza*, bibliographers agree, were published anonymously.[23]

Octavian Praeconi, O.M.Conv. (d. 1568), a Friar of Messina, adviser, preacher and confessor of Charles V. Became bishop of Ariano, then archbishop of Palermo and was a member of the Tridentine Council. He was

[20] Hilgers, S.J. in KL. vol. IX, coll. 659-664.
[21] K. Benrath, "Bernardino Ochino von Siena," Leipzig 1875, passim.
[22] *o. c.*, n. ccxiv.
[23] Scriptores, *o. c.*, p. 13 f.; Bonari, Cappuccini Milanesi, Pars 2, vol. 1, pp. 21 f.

a man of gigantic stature and an impressive speaker. His sermons at the Tridentine Council (Italian) were not delivered before the Council, but to the people at the occasion of the Council. His homiletic works are: *Concio consolatoria* to Viceroy John a Vega of Sicily at the death of his wife, unpublished; *Sermones de sacramento Extremae Unctionis* (Italian), Naples 1567 in 8vo; *Orationes et conciones* at the occasion of the Tridentine Council, preached on the Octave of Epiphany 1562, Septuagesima, Fourth Sunday of Lent, and Feast of St. Francis, printed at Brescia 1562 in Fol.; *Expositio in orationem: Domine Jesu Christe Rex gloriae,* Naples 1566 in 8vo.[24]

Clement Dolera, O.M. (Observant, d. 1568), born at Moniglia, lector and eminent theologian. He participated in the Council of Trent. In 1553 he became Minister General. The "Constitutiones Salmanticenses" are the work of his pen. He was ever a staunch adversary of the heresies of Luther, and preached against them. In 1557 he was made Cardinal with the title of S. Maria in Aracoeli by Paul IV. He is buried in Aracoeli, where a classical epitaph marks his tomb. His controversial *Catholicarum institutionum Compendium,* published at Foligno 1562; Rome 1565 in 4° ff. 750, was much used by the preachers of his day to refute the Lutheran heresies.[25]

John of San Demetrio, O.M. (branch ?, d. after 1568), of the Province of the Abruzzi. There are extant of him *Prediche per Quaresima; Prediche per feste dell'anno,* unpublished. His *sermoni fatti parte a Religiosi, parte a Secolari,* appeared at Venice 1569 in 4° (Sbar.).

Antony of Milan, O.M.Cap. (fl. late 16th cent.), a powerful preacher in the archdiocese of Milan. He left in mss. (Bibl. Certosa near Pavia) *Varie Prediche,* preached in 1575, mostly at Cremona; *Quadragesimale,* at Genoa in 1585; *Liber 2. Quadragesimale; Duo Sermonaria,* containing a great number of sermons; *Varie Prediche fatte in feste.*[26]

James Malafossa, O.M.Conv. (d. ca. 1570), of Barge in Piedmont, lector at Padua and Turin. He was a keen debater and present at the Council of Trent. In his public lectures he displayed great wit and resourcefulness, yet never at the expense of dignity. Noteworthy is his *Oratio ad Patres Concilii Tridentini; Sermones in Orationem Dominicam.* Some of his writings were published at Padua 1562.[27]

Jerome Finugi of Pistoja, O.M. (Observant and Cap., d. 1571). He had lived a married life in the world for several years. Then he joined the Friars Minor Observants, and a few years later he transferred from them to the Capuchins. He was a famous preacher and theologian, the adviser of Pope St. Pius V. Repeatedly he refused the cardinal's hat. At the battle of Lepanto he was superior of the thirty Capuchin chaplains. His *Liber Sermonum 22* was published at Bologna 1567 in 8vo, pp. 12 and 670. His preaching career took him to such cities as Rome, Naples, Venice, Bologna, Florence and others. His *Conciones IV de Immaculata Conceptione* appeared at Naples 1564; *Conciones variae* at Venice 1571 in 4°. At the Council of Trent, which he attended, he preached on the 22nd Sunday after Pent. 1562, which sermon appeared as *Concio* in Louvain 1567.[28]

John Tertius, O.M.Conv. (d. 1572), of Bergamo. He was present at the Council of Trent as theologian of the bishop of Bergamo. He was elected Provincial in 1549 and again in 1563. For a while the Pope granted him

[24] Guggenbichler, *o. c.*, p. 48; Sbaralea, *o. c.*, n. 1571; Civezza, *o. c.*, p. 69 f.
[25] Lauchert, *o. c.*, pp. 646-652.
[26] Bonari, Cappuccini Milanesi, Pars 2, vol. 1, pp. 22 f.
[27] Guggenbichler, *o. c.*, p. 50 f.
[28] Sbar. n. 911; Wadding, p. 119; Script. Capp., p. 121; Sisto da Pisa, "Storia dei Cappuccini Toscani," vol. I, pp. 101 ff., 109 f., 139-143; Ritratti, *o. c.*, t. iii, pp. 5-8.

exclaustration to be able to teach theology in the diocesan seminary. In the Cathedral of Bergamo he preached *Sermones super Ecclesiasticum*, unpublished (Sbar.).

Marc Antony Cursius, O.M.Conv. (d. 1572), of Treviso, Provincial of Venice, philospher, doctor of theology, was famed for his eloquence throughout Italy. In 1562 he preached the Lent at St. Petronius, Bologna. A Latin epitaph marks his tomb in the church of the Friars Minor Conventual at Venice. *His Quadragesimales conciones; Sermones in Psalmos Davidicos*, preserved in mss. were diligently copied by the preachers of his day.

Francis Marzi, O.M.Conv. (fl. 1573), of Pergola, a celebrated preacher, chiefly at Bologna. Beside his own writings in mss. he published *Sermones quadragesimales S. Antonii Patavini*, at Bologna 1573; ibid. 1649 in 8vo (Sbar.).

Francis Vicedomini, O.M.Conv. of Ferrara (d. 1573), of noble birth, was equally versed in classical Latin, Greek and Hebrew. He fitted out the library of his convent with the choicest works. He was rector of studies in his province, especially at the house of Bologna. Like Demosthenes he labored perseveringly in overcoming a distressing lingual defect, but he was so successful, that in a short time he became one of the most famous preachers of Italy. He was the first to re-introduce into the pulpit the early preaching methods of the Fathers of the Church (homilies). Cornelius Musso called him "Suggesti delicias et citharam nostrae aetatis," while Card. Federigo Borromaeo celebrates him in his work "de sacris nostorum temporum oratoribus." At the Council of Trent he earned unstinted praise by his sermon of the 24. Sunday after Pentecost. He wrote the following works, some in Latin, others in Italian: *Homiliae decem de Spiritu Sancto* (Italian), Venice 1557 in 8vo. *Homiliae in Catechismum Romanum* (on the Creed, Sacraments, Decalog, Lord's Prayer); *Homiliae de Adventu; Homiliae de Quadragesima; Sermo funebris* at the burial of the Duchess Virginia de Rovere,—these four works were printed and bound in one volume at Pesaro 1571. *Discursus morales in Evangelia a Septuag. usque Dom. post Pasch.*, together with six sermons *de sanctis*. Venice 1565; s. l. 1566 in 8vo. *Homiliae totius anni, i. e.* excepting Advent, Septuag. Lent., together with *Homiliae in Psalmos, . . . in Isaiam, . . . in Evang. Joannis, . . . in Epist. ad Colossenses, . . . in 1. Epist. Petri*, all published by Fr. Bernardin Serafini of Ferrara (ibid. ?) 1575. *Homiliae de poenis et suffragiis animarum; . . . de Ss. Trinitate; . . . de imitatione Christi*, sometimes published separately, sometimes in conjunction with those above mentioned, and again at Venice in 1575 in 8vo; ibid. s. a. in 8vo; ibid. 1585; and among the *Conciones* of various authors (Italian), edited by Thomas Poracchi, Venice 1565 in 8vo. *Oratio funebris*, held at Naples for Mary Queen of England, printed at Naples 1559 in 4°. The sermon at the death of Francis Vicedomini was preached by Francis M. Pugnetti, O.M.C., of Piacenza, printed at Bologna 1573 in 4°.[29]

The Homilies of Francis Vicedomini

Francis Vidame, O.M.Conv. (d. 1573), is the same as Francis (Franceschinus) Vicedominus (d. 1573).[30]

Augustine Terzi, O.M.Conv. (d. after 1573), of a noble family of Bergamo, a doctor of theology and a celebrated preacher. Of his many sermons we only have *Oratio ad Revdsm. Patrem Generalem Bonaventuram Costacciarum*

[29] Sbaral. n. 726; Guggenbichler, *o. c.*, p. 51.

[30] Cuneo FEC. Report, VII, 1925, p. 100 s. v. Vidame Francis; Mills, FEC. Report, VIII, 1926, p. 287 s. v. Francischinus Vicedominus.

praeceptorem suum, delivered in the church of St. Francis at Bergamo at the time of visitation in Jan. 1544, printed at Brescia 1544 in 4° (Sbar.).

Marc Antony Gambaroni de Lugo, O.M.Conv. (d. 1574), Provincial of Bologna. In 1563 he conducted the Lent at St. Petronius, Bologna and as "Socius Ordinis" he attended the Council of Trent. A classic epitaph marks his grave in the church of the Friars Minor Conventual at Bologna. His *Concio habita in Conc. Trident.* on Sept 6, 1562 (Dom. 16. p. Pent.), was printed at Brescia 1562 in 4°; Louvain 1567 (Sbar.).

Cornelius Musso

Cornelius Musso of Piacenza, O.M.Conv. (d. 1574), was born of a noble family in Piacenza in April 1511 and in order to live up to a vow of his mother entered the Order of Friars Minor Conventual at the age of nine years. At the age of twelve he already preached publicly, (as was also the case with St. Lawrence of Brindisi and many other youths in those days). Later he acted as Lector at Pavia and Bologna.[31] In 1541 he was made bishop of Bertinoro, and in 1544 transferred to the see of Bitonto. He attended all the sessions of the Council of Trent and delivered the opening address.[32] He died at Rome Jan. 9, 1574 and was buried there in the Conventual Friars' Church of the Twelve Apostles. "Musso was perhaps the most renowned orator of his day, and has been justly styled the Italian Demosthenes."[33] Others say that he was "intitolato Crisostomo Italiano."[34] A. Esser[35] is more critical of Musso's eloquence, when he writes that "according to universal testimony his power of eloquence was remarkable; in early years he was able to memorize perfectly a sermon he had listened to and then deliver it with identical cadences of voice and gestures. Therefore, the best teachers of the Order took special interest in him. Soon he was employed for Lenten sermons, as also at other unexpected occasions, such as funerals, since it was apparent that he needed very little time for preparation. Consequently, he numbered among his friends many bishops and Cardinals, and even the Pope. Still, his manner of preaching cannot be freed from the charge of affectation." Of course, to a sober German the Italian diction must at once appear as affectation. Another German author, Keppler, says of his homilies:[36] "They are homilies with the stereotype triple division, absorbingly rhetorical, but already tinged with the baroque of the Renaissance." The exact period when the baroque began to tinge sacred oratory, one would think is a matter of personal taste, and hence the verdict of Keppler, even though he is an undoubted authority, may be accepted with a shrug of the shoulders; for northerners it will always be difficult to appreciate properly the manners and customs of southerners.

Musso's Works

Many of Musso's works are posthumous publications edited by Joseph Musso, thus: *Delle Prediche*, Venice 1580 in 4 voll. in 8vo (Bocca, 307. 809). Other *Prediche*, Venice 1582-1590 (KL. VIII, col. 2064); Venice 1587 (Bocca. 224. 556). *Oratio de necessitate Conciliorum*, held at Trent in 1545, unpublished. *Conciones extraordinariae*, 1st vol. at Pesaro 1560, 2nd and 3rd voll. at Naples 1564 in 8vo; 3 voll. at Venice 1576; 4th vol. at Venice 1579 in 4°; ibid. 1580; Naples 1580 in 8vo; ibid. 1582; ibid. 1584; these same sermons are likewise contained in the 1st vol. of the work *Hetruscarum concionum*, but we are unable to verify when and where this was published. *Conciones* at Vienna in Austria, printed at Rome 1560 in 4°. *Conciones*, different from the foregoing, Venice 1590

[31] KL. VIII, col. 2065.
[32] Mills, FEC. Report, VIII, 1926, p. 287.
[33] Plassmann, Cath. Encycl. XVI, p. 64.
[34] Encyclopedia Italiana, Turin 1885, vol. XVIII, pp. 394-410.
[35] KL. vol. VIII, col. 2065.
[36] KL. vol. X, col. 342.

in 4°. *Sermones* before the King and Queen of Bohemia, Venice 1561 in 8vo. *Quadragesimale* on the Apostles' Creed and the Decalogue, Venice 1590 in 4°; ibid. 1592 in 2 vols. in 4°, ibid. 1601 in 4°; the *Quadragesimale* was translated into French as early as 1584, in fact into all languages, as some claim.[37] *Chrysostomus Italorum* or six sermons on the Magnificat by Cornelius Musso, bishop of Bitonto, printed at Cologne 1621. *Sermones*, a Latin translation from the Italian by the German author Michael of Isselt, Cologne 1594; the same work under the title *Conciones Evangeliorum Dominicalium et Festorum*, Cologne 1603. *Conciones* on the Gospels and Epistles of Lent, Venice 1586 two voll. in 4°; ibid. 1588; ibid. 1592; the same had been published with epilogue on the Lenten Epistles, Rome 1540; Turin 1579 in 4° two voll.; later at Venice 1610 in 8vo. *Conciones variae*, Turin 1579 in 4 voll. 4°. *Concio de gaudiis Christiani* (Italian), Rome 1551 in 4°. *Concio de justificatione*, Venice 1553 in 4°. *Concio de gratiis et donis Dei*, held at the Council of Trent, published at Venice 1553 in 4°; another sermon preached at Trent, *ob expeditionem contra Lutheranos*, Rome s. a. (1553 ?) in 4°. *Concio de amore Dei* delivered at Genoa, printed at Venice 1553 in 4°. *Concio de necessitate Concilii*, held at Trent at the opening of the Council, printed at Antwerp 1547; Milan 1548 in 12mo; Louvain 1567 in fol. together with the sermons of some others; Rome 1740 in the *Annales* of Wadding ad an. 1545, tom. 18, n. 1.

Antony of Cremona, O.M. (Observant, d. 1575), is not to be mistaken for John of Cremona, who lived a century earlier. He died at Vercelli in the odor of sanctity. He was a famous theologian and a good preacher. He wrote a *Quadragesimale*, unpublished.[38]

Bartholomew Baffi

Bartholomew Baffi of Lucignano, O.M.Conv., and O.M.Cap. (d. 1579). Before his entrance to the Capuchins he had been a Friar Minor Conventual, an eminent theologian and one of the members of the Council of Trent. His *Oratio ad Patres in Concilio Tridentino*, delivered on the second Sunday of Advent 1562, was printed at Brescia 1563; *Oratio habita ad populum Romanum in Comitiis Generalibus* (the general Chapter) appeared at Milan 1563; *Orationes diversae Latino sermone compositae*, published at Brescia 1570.[39] Sbaralea[40] states that the sermon at the General Chapter (Assisi, 1559), appeared in print in the earliest edition, Bologna 1559; *Oratio in obitu Joan. Ant. Delfini a Casale, O.M.Conv.*, Bologna 1560; *Orationes variae*, Louvain 1567 in Fol.; *Oratio de nobilitate urbis Mediolani*, held at the General Chapter of 1562 in Milan, printed at Bologna 1562; *Oratio de Luci Flaminiae oppidi origine*, held 1564 at the Provincial Chapter of Lucignano, published at Bologna 1564; *Oratio de felicitate urbis Florentiae*, delivered before Cardinal Medici in 1565 at occasion of the General Chapter, appeared at Bologna 1565 in 4°; *Oratio de Dei providentia erga populum Romanum*, which he delivered at the General Chapter O.M.Conv., at Rome in 1568, printed at Milan 1569 in 4°; *Oratio de theologiae praestantia*, spoken in the University of Ticino, published at Bologna 1569; *Sermone in lode del Magistro Guidotti de Mazzenta Medici*, unpublished.[41]

Francis of Funiano, O.M.Cap. (d. 1579), one of the foremost preachers of

[37] Sbaralea, *o. c.*, n. 486.
[38] Wadding, *o. c.*, p. 25; Kirchl. Handl. I, col. 268.
[39] Scriptores, *o. c.*, p. 36; Guggenbichler, *o. c.*, p. 52; Wadding, *o. c.*, p. 37.
[40] *o. c.*, n. 296.
[41] Sbaralea claims that he died in 1579 and not, as usually stated in 1577; Mills, O.F.M. in FEC. Report, VIII, 1926, p. 288 states that he joined the Capuchins "late in life," when he had joined them in 1569 at the age of 33 years; Valdemir Bonari, "I Cappuccini Milanesi," Crema 1898, Pars 2, vol. I, pp. 23-25.

his day, who occupied the pulpits of all the large cities of Italy and held his audiences spell-bound, is the author of a volume, entitled *Prediche delle virtù e vizi*, preserved in manuscript in the Capuchin monastery of Rimini; a volume of sketches and sermon material, entitled *Lunarium spirituale ex diversis syderibus coelestis patriae consertum*, is preserved in manuscript in the Capuchin monastery of Bologna.[41a]

Charles Billeus (Bellius), O.M.Conv. (d. 1580), of Ragusa in Sicily. He was a doctor of theology and lector at Siena; in 1568 he became Provincial of Sicily, enjoying the name of a great preacher, wherever he went. He is the author of *Sermones; Conciones variae*, unpublished (Sbar.).

Jerome Alberic of Brisighelli, O.M.Conv. (d. 1580), of Bologna, lector at the Convent XII Apostolorum, Rome, a celebrated preacher; he is buried at the church of the XII Apostles, and his grave is marked with a classical epitaph. Noteworthy is his *Concio egregia de vero Jubilaei anno* (1576), unpublished (Sbar.).

Vitus (Marc) of Pisa, O.M. (branch ?, fl. 1580), of Syracuse in Sicily, wrote *Sermones super Ps. 50: Miserere*, published at Messina 1589.

Michael of Naples, O.M.Cap. (d. 1580). The chronicler numbers him among "principes nostri Ordinis Apostolicos praedicatores." At each of his sermons the churches became crowded, so much so that frequently a pulpit had to be erected in the open air. He died at Camerino 1580 while conducting the Lenten sermons. He is the author of a great number of *Sermones*, and of *Sermones in Ezechielem*, of which a mss. collection is preserved in the library of the Duke of Urbino.[42]

Francis Lupeni, O.M.Conv. (d. 1581), of Cattaro in Dalmatia, a great preacher and archbishop of Cattaro in 1578, wrote *Conciones quadragesimales* and *Sermones de sanctis* (Sbar.).

Hannibal Roselli, O.M.Conv. (fl. 1581), a Calabrian, member of the Umbrian Province. He was an accomplished scholar, having studied at Paris and Louvain, and laboring in Poland, beside exercising an intensive activity in preaching in his own country. He is the author of many works, as also of *Voll. 2 Concionum* and *Homiliae in Evangelia*, unpublished.[43]

Clement Tomasini, O.M.Conv. (d. 1583), of Florence, was professor at the public university of Ferrara, and in 1570 dean of this faculty. He was the teacher of Pope Sixtus V, Provincial and later General Inquisitor for Florence. He was a magnificent preacher, one of the best of his day. At the Council of Trent, which he attended, he preached on Nov. 1, 1546. He has left in mss. *Conciones quadragesimales* (Italian), preserved at Santa Croce, Florence.[44]

Jerome Caluschi of Milan, O.M.Cap. (d. 1584). .He was sent as Commissary General to France there to help establish the Order, and was several times Provincial both of the Lyons and Paris Province. King Henry III of France held him in high esteem. He has left a *Qurdragesimale*, mss. in Fol. (Bibl. Capucinorum at Lyons); *Sermones de sanctis*, 2 voll. (mss. ibid.).[45]

Augustine Righini, O.M.Conv. (d. 1584), of the family of the Dukes of Ferrara. He was a doctor of theology, a powerful preacher, Procurator

[41a] Script. Capp. p. 94; Ausserer, *o. c.*, p. 274; Mills, *l. c.*, 289.
[42] Scriptores, *o. c.*, p. 192; Apollinaris a Valentia, Bibl. Prov. Neapol., Rome 1886, p. 127 *f.*; Sbaralea, *o. c.*, n. mmcmxiv.
[43] Sbaralea, n. 850; Wadding, p. 109.
[44] Guggenbichler, *o. c.*, p. 53 speaks of Clemens Florentinus, regent of studies at Ferrara, and Clemens Tomasini, regent and superior of Santa Croce in Florence, the two being one and the same person.
[45] Bonari, Cap. Milan., *o. c.*, pp. 42-44.

General and then Commissary General of the Order. In 1521 he conducted the Lent in the cathedral of St. Petronius, Bologna, where he died in 1584 at the age of 94 years. He wrote *Sermones quadragesimales*, Padua, 1574; *Sermones de Adventu* together with the aforementioned Lenten sermons, Venice 1581 in 4°; *Sermones de diversis*, Modena 1571.[46]

Antony Posius, O.M.Conv. (d. 1584), Regent in the Convent of the XII Apostles, Rome, was present at the Council of Trent, where he delivered a number of *Conciones ac Orationes* in 1562, printed at Brescia 1562 (Sbar.).

John Mary of Tisa, O.M.Cap. (d. 1584), of the Province of Palermo, was a learned Jurist, Provincial of Sicily and later Procurator and (Vicar) General of his Order in 1581. He died at Rome in the odor of sanctity and is the author of a *Quadragesimale*, unpublished (Sbar.).

Francis Sirmondi of Bormio, O.M.Cap. (d. 1585), had been in Bavaria during his youth, where he acquired fluency in the German language. Having joined the Capuchins he became in time one of the most esteemed preachers of his day, conducting the Lent in Milan, Venice, Cremona, Vercelli, etc. In 1576 he became Provincial of Milan, and in this capacity he set out with nine companions for Rhetia, which was at that time under the jurisdiction of St. Charles Borromeo. This was the beginning of the Mission in Rhetia and incidentally the cause of the foundation of the Congregation of the Propaganda, as also the missionary field of St. Fidelis. His work *Acta disputationis habitae in Rhaetia cum quodam Ministro haeretico, nuncupato De la Rochelf*, is a public debate on the Holy Eucharist, published at Milan 1676.[47]

Marc Antony Pagani, O.M.Conv. (d. 1585), of Forli, was possessed of great governmental ability, having acted as Provincial almost his entire religious life, at Bologna, Rome, Milan, Ferrara, Genoa, etc. He was greatly beloved by Sixtus V, who appointed him Inquisitor against heresy in Adria. On a journey to Rome to visit Sixtus V he was overtaken by death at Foligno, Oct. 20, 1585. He preached in all the prominent cities of Italy. His *Conciones Quadragesimales* and *Sermones ad Fratres* remained unpublished.[48]

Albert of Bergamo, O.M.Cap. (d. 1585), a famous preacher, who left *Sermones Quadragesimales; Sermones de tempore; Sermones de sanctis;* all remained unpublished.[49]

Camillus Caesareus, O.M.Conv. (fl. 1585), of Eboli (near Salerno); he is the author of *Sermones varii* (Sbar.).

Francis Como, O.M.Conv. (d. 1587), of Vicenza, was Regent of Studies at Florence. His *Dissertatio* on the requisites for being declared a doctor of the Universal Church (part I), and their application to St. Bonaventure (part II), preserved in mss., is noteworthy in that it caused St. Bonaventure to be declared a "Doctor Ecclesiae" (Sbar.).

Antony Pagani of Venice, O.Min. (Observant, d. 1587), is frequently confounded with Marc Ant. Pagani of Forlì, a Friar Minor Conventual. Antony Pagani, a member of the Observance of the Province of Venice, was a splendid preacher, who together with the Minister General Francis Zamorra revised and edited the works of St. Bonaventure. He died at Vicenza two years after his Conventual namesake. He wrote; *Oratio pro Ecclesiae Reformatione*, a sermon delivered before the Council of Trent, printed at Venice 1570 in 4°; *Sermo de salutifera poenitentia* (Italian), dealing with contrition, confes-

[46] Civezza, *o. c.*, p. 71; Sbaralea, *o. c.*, n. 275.
[47] Bonari, Cappuccini Milanesi, *o. c.*, Pars 2, vol. 1, pp. 29-31.
[48] Sbaralea, *o. c.*, n. mmdccxxix. [49] Scriptores, *o. c.*, p. 2.

sion and satisfaction, printed at Venice 1570 in 4°; *Oratio de miseriis sui temporis*, namely, heresy, war and epidemics, appeared at Venice s. a.; *Sermones varii* (Italian), Venice 1587.[50]

Maurice Saracenus

Maurice Saracenus, O.M.Conv. (d. 1588), of Fossombrone. He entered the Order at the age of 13 years, and already in 1559 at the age of 19 he defended 738 theses before the general Chapter of Assisi. In 1578 he was elected Procurator General, and in the course of a few years he had directed and regulated the studies in all the houses of his Order in Italy. He was able to preach fluently in Italian, French, Spanish, German and Polish, beside conducting learned disputes with heretics in Latin, Greek, Hebrew, Aramaic and Arabic. In 1583 he became Visitor General of Sicily and France, and was appointed Professor of Sacred Scripture and Hebrew at the University of Paris. Thence he went to Poland and Lithuania to dispute with the heretics and strengthen the Catholics in their faith. He died at Wilna, while attending to the pest-stricken, in 1588 at the age of 48 years. From his many writings on Scripture, Physics, Chemistry, Arithmetic, Medicine, Music, Astronomy, and especially his commentaries on a great number of the books of Holy Writ we but single out his *Moralitates in Psalterium; Conciones Quadragesimales* (Italian); *Homiliae tres coran Gregorio XIII;* and *Quaestiones rhetoricae.* Most of his works are said to be published, which, however we could not verify.[51]

Augustine de Cupitis, O.M. (Observant, fl. 1590), of Naples, wrote *Sermones XII*, unpublished (Sbar.).

Jeremias Buchius, O.M.Conv. (d. ca. 1590), of Udine, a great preacher, Apostolic Legate to Maximilian II. He preached against the Hussites in Bohemia. He died at Florence, where he lies buried in Santa Croce. His *Sermones in Orationem Jeremiae: Recordare,* appeared at Florence 1573 in 4°; he is also the author of *Sermones quadragesimales,* preached at Florence, and of *Sermones in divers. Psalmos et Cantica,* unpublished. He also revised and edited the *Liber Conformitatum* of Bartholomew of Pisa, Bologna 1590 in Fol.; Venice 1596 in 4°; Bologna 1620. The latest editors of the Lib. Conf.[52] claim that the work of Buchius contains so many changes, interpolations and omissions, that it is practically a different work, and could not be used as a basis for the edition of the O.F.M. Quaracchi editors.

Louis Sylvester of San Angelo in Vado, O.M.Conv. (fl. 1590), of the Province of the March Ancona, was a doctor of theology and professor at Milan and Padua; he acted as theologian to the bishop of Urbino. He wrote *Giardinello ornato di varij fioretti,* a book of sermon materials and "liber exemplorum," published at Perugia 1571; ibid. 1659 in 16mo; ibid. s. a. (Sbar.).

Federigo Pellegrini, O.M.Conv. (d. ca. 1590), a doctor of theology and member of the Province of Bologna. He frequently had the Lenten sermons in this as in other Italian cities, and was called by Sixtus V to preach in Rome. In the evenings he preached short sermons on Holy Scripture in the Church of St. Petronius, Bologna. His Italian works, almost all dedicated to Sixtus V, are: *Sermo in 1. Poenitentialium psalmum,* Bologna 1585 in 4°; *Sermones in 2. 3. 4. 5. poenitentialium psalmum,* tomi 3; *Sermones in 6. et 7. psalmum,* tomi 4, printed s. l. et a. (Bologna 1587); *Sermo in 2. psalmum poenitentialium,* unpublished; *Oratio Davidis super 1. psalmum*

[50] Sbaralea, *o. c.*, n. 219; Guggenbichler, *o. c.*, p. 48, who erroneously states that he died 1589.
[51] Civezza, *o. c.*, pp. 74-75; Sbaralea, *o. c.*, n. mmdcccliv.
[52] Quaracchi 1906, p. xxxiii.

poenit., printed at the end of the above mentioned edition s. l. et a.; *Sermo de conversione peccatoris* or *Reformatio malae vitae*, printed at Venice 1591; *Discursus alter in Ps. 50: Miserere*, Bologna 1579; *Quadragesimales conciones* and *Discursus Scripturae sacrae*, of which we spoke above, remained unpublished.[53]

Pope Sixtus V

Sixtus V, Pope (Felix Poretti), O.M.Conv. (d. 1590), entered the Friars Minor Conventual at the age of 12 years in 1533. After an intense activity in preaching from 1540 to 1552 he was called to Rome to conduct the Lenten sermons. High and low were carried away by the fiery eloquence of Fra Felice so that frequently the vast church of the Twelve Apostles could not contain the crowds. The consequence was that Pope Julius II retained the young Friar in Rome throughout the entire year, where three times a week he had a sermon in explanation of the Epistle of St. Paul to the Romans. In 1553 he preached at Genoa and Naples, in 1555 in the cathedral of Perugia. A number of his sermons, entitled *Prediche* appeared at Naples 1554. This edition is most rare, a single copy being in the Bibl. Barberini (now in the Vatican Library). In these printed sermons he treats of the necessity of Holy Scripture for the renewal of the inner man, of the laborers in the vineyard, of the knowledge of the Christian pupil, of the Advent of the Messiah and the Immaculate Conception of Mary. The sermons in themselves are little different from those customary in his day, so that the marvellous effect was achieved through the energy and magnetism of the orator, the power, surity and fearlessness with which the young Franciscan handled all the articles of Faith which he had thoroughly mastered. Whosoever sat at his feet was impressed with the fiery soul that gave throbbing life to his words and impressed them indelibly into the minds of his hearers so that they transformed their hearts. In 1556 he preached at Venice several times a week. His diary contains exact data, observations and notations on his preaching activity through almost all cities of Italy in the years 1540 to 1560. He became bishop in 1566, Cardinal in 1570, Pope in 1585.[54]

Paul Argoli, O.M.Conv. (d. 1591), of Tagliacozze in the Abruzzi, was a very learned man, gifted with a remarkable memory. As doctor of theology, though not yet a priest, he was permitted to preach, and foes were ever forced to concede him the victory in debate. He died, a deacon, while preaching the Lent at Rosiglia near Bari at the age of 21 years. He has left *Conciones quadragesimales* (Italian), unpublished (Sbar.).

Bonaventure Cinelli, O.M.Conv. (fl. 1600), has published *Concio de magnitudinibus S. Nicholai Bari*, at Naples 1595 in 4° (Sbar.).

Irebatius Marecocci, O.M.Conv. (fl. 1592), of the Marc Ancona, published *Discorsi spiritali*, at Turin 1590 (Wadding).

Evangelista Marcellini

Evangelista Marcellini (Gerbi), O.M. (Observant, d. 1593), a Friar whose profound humility was only equalled by his deep learning and astounding eloquence. For 28 years the city of Rome was the scene of his preaching. Consistently he refused any, even the lowest office in the Order, and would not permit himself to be made a bishop. He had as sincere friends the Saints Charles Borromeo and Felix of Cantalicio. He is buried in the Church of Aracoeli, Rome. His works, though listed as "commentaria," are all of a homiletic character, for they are written in the unscientific vernacular, Italian, and this Friar, dying at the age of 63, spent his years as a religious in constant preaching, as his epitaph in Aracoeli proves. He wrote: *Lezioni*

[53] Sbaralea, *o. c.*, n. 566; Wadding, *o. c.*, p. 75.
[54] Pastor, *o. c.*, X, pp. 25-32.

sopra il dei Giudici, Venice 1589 in 8vo; ibid. 1598; *sopra Ruth*, Florence 1584; *Annotazioni sopra la storia di Giudit*, Rome 1622; *Sermoni sopra la Cantica*, Florence 1599; *sopra Abacuc*, Florence 1584 and 1585; *sopra Giona Profeta*, Bologna 1579, Camerino 1581; *sopra Daniele*, Venice 1588; *sopra l'Apocalissi*, Venice 1588 in 8vo; *sopra Tobia*, Rome 1587 in 8vo, a course of sermons held at Aracoeli in 1586; *Sermoni 15 sopra il Salmo 109*, delivered to the Jews at Rome, printed at Florence 1583; *Concio Florentiae habita*, a sermon on the Passion delivered on Good Friday 1585 in the Cathedral of Florence and divided into seven parts, printed at Florence 1585 in 8vo; *Concio Neapoli habita*, on the same day as the foregoing, in the following year 1586 in the cathedral of Naples, printed at Venice 1588.[55]

Peter Trigosus

Peter Trigosus of Catalayud, O.M.Cap. (d. 1593), the famous scholastic theologian and well-known commentator of St. Bonaventure, first a Jesuit and later Capuchin (1580), had ready for the press at his death: *Prediche quaresimali* and *Sermoni e panegirici*, which, however, remained unpublished.[55a]

Clement Bontadosi, O.M.Conv. (d. 1594) of Montefalco, elected Minister General at Bologna 1584, bishop of Nicastro in Calabria. He wrote and delivered a retreat to his priests, entitled *Septimana sacerdotalis*, not published (Sbar.).

Panigarola, the 'Christian Demosthenes'

Francis Panigarola of Milan, O.M. (Obs. d. 1594), was born 1548 at Milan, entered the Order 1567 at Florence, where his gift of eloquence became so immediately apparent, that, although only 23 years of age, he was called to the General Chapter at Rome to deliver the opening oration in the presence of Pope Pius V. The Holy Father recommended that he be sent to Paris, where besides studying Hebrew and Greek as well as Holy Scripture and the Fathers he was frequently invited to the Royal Court because of his most exceptional eloquence. He was surnamed the "Christian Demosthenes" or the "Italian Chrysostom." On his return from Paris after an absence of two years he taught theology at Florence, but simultaneously he preached in all the prominent cities for a period of thirteen years. In Rome Pope Gregory XIII usually attended his sermons. Wherever he preached he excited well-nigh frenetic admiration, but at the same time he effected very many conversions. He was universally considered the greatest preacher of the 16th century, a verdict which was endorsed by Panigarola's contemporaries, namely Federigo Borromeo [56] and Tiraboschi, S. J. The former said that Panigarola united in himself all the excellencies ascribed separately to various other preachers. At the request of St. Charles Borromeo, who esteemed him highly, he was sent to Milan, there to labor as preacher and controversialist. In the cathedral of Milan he preached weekly homilies on the Prophet Jeremias for two years, as also every Friday a sermon on the Passion of Christ, at all of which St. Charles was present. These sermons, one hundred in number, were published in Latin at Venice 1585. Thereupon he labored successfully at the conversion of the Protestants in the Alpine valleys by means of controversial sermons, debates and tracts. When St. Charles fell ill he asked for the Franciscan, who remained with him until death and also delivered the funeral sermon. In 1587 Pope Sixtus V. appointed Panigarola bishop of Asti. As bishop he again travelled to Paris, where by a course of brilliant controversial sermons he brought about numerous conversions. He died at Asti, May 31, 1594 in his forty-seventh year.

[55] Wadding, *o. c.*, p. 74; Sbaralea, *o. c.*, n. 554; Hurter, *o. c.*, tom. III, col. 266.
[55a] Apoll. a Valent., "Bibl. Prov. Neapol.," pp. 135 f.; KL. vol. XII, col. 40 s. v. Trigosus.
[56] "De sacris nostrorum temporum oratoribus," Milan 1632.

The Jesuit Tiraboschi remarks that it is hardly believable that a man in such a short span of life and over-burdened with such apostolic labors could have written so many works, and these about completely unrelated subjects.[57] Only part of his works were published. Marcellino da Civezza, O.F.M. enumerates 68 works from his pen.[58] We shall only single out the writings of a homiletic nature. *Prolegomeni o discorsi ecclesiastici* and *Discorsi ecclesiastici* 2nd part, seemingly unpublished. *Homiliae* from the Sunday after Pentecost till the Sundays of Advent together with sermons on the current feasts, held at Rome in 1580, printed at Venice 1604 and 1617 in 4°. *Oratio* on Ashwednesday at Rome, printed at Rome in 1584; also 1587.[59] *Oratio de Maria Virgine Matre*, Asti 1591. *Prediche quaresimali*, held at St. Peter's in Rome in the year 1577, together with six sermons for the Saturdays of Lent and three sermons for the three Easter holidays; Sbaralea states that these sermons were held in 1588, which is, however improbable, since he was then already bishop of Asti; the course was printed at Venice in 1599 in 8vo and in 1605 and at Milan in 1608. *Prediche sopra i Vangeli bipartite*, Rome 1596. A paraphrase of the *Penitential Psalms* and an explanation of the *Psalms of David*, a volume for homiletic purposes, published at Venice 1586 in 8vo; Turin 1586 in 8vo; Rome 1587 in 8vo; Venice 1588, 1590, 1599 [60] and 1602; Florence 1585. Annotations and paraphrase of the *Lamentations of Jeremias*, preached in Rome at San Lorenzo in Damaso, printed at Verona 1583; Venice 1585; Verona 1586 (sic Sbaralea). One hundred sermons on the *Passion of Christ*, preached in the Cathedral of Milan, published at Venice 1585 in 4°; Genoa 1585 and 1590; Venice 1597 in 8vo. *Funeral Oration* on the the death of Charles Borromeo, Milan 1584. Other *Funeral Orations* on the same deceased Cardinal, wherein the first oration is included, Rome 1585 in 4°; Florence 1585; Venice 1603 in 8vo; Rome 1611 in 4°. *Conciones tres*, preached at Paris and published with notes by the Franciscan Isidore Rota, Asti s. a.; Bologna 1592 in 8vo; Vicenza 1592; Turin 1596. *Sermon notes* on various texts of Scripture, Milan 1625 in 4°; *Sermons to the clergy of Asti*, Venice 1597 in 8vo. Sermons on the *Seven Last Words of Christ*, Milan 1601. The Sermon at Panigarola's funeral was preached by his scholar John de Arma of Bologna, and published at Florence 1595 in 4°.[61]

The Works of Panigarola

John ab Armis, O.M. (Observant, fl. 1595), was a scholar of Panigarola, a celebrated preacher and Provincial of Bologna. His *Oratio in funere Francisci Panigarolae*, was printed at Florence 1595 in 4°. He also edited: *Homilae Panigarolae in Evangelia Dominicalia recognitae*, Venice 1600 in 8vo (Sbar.).

Julius Prugnani, O.M.Conv. (d. 1595), professor of theology in the university of Ferrara, is the author of *Homiliae diversae*, preserved in mss. in the Bibl. O.M.Conv. of Ferrara.

Francis Grassi, O.M.Conv. (fl. 1596), a Dalmatian, superior of the Convent XII Apostolorum, Rome, great preacher, composed a *Quadragesimale* (Italian); *Conciones Sabbatinae* (Italian); *Conciones super Evangelia festiva, tomi 2*, all in mss. only (Sbar.).

Felix of Bertinoro, O.M.Cap. (d. 1596), a very holy man, whom Sixtus V frequently engaged to preach before the Papal Court and who was likewise beloved by the Dukes of Parma, is the author of *Orazione funebre*, delivered

[57] Storia della letteratura Italiana, vol. II, 7 (i. e. vol. XXIII), Venice 1824, pp. 2155 ff.
[58] Cf. Missioni Francescani, vol. VII, Prato 1883, Appendice bibliographica, pp. 61-64.
[59] Sbaralea, *o. c.*, n. 676.
[60] Bocca, Catal. 245. 545 and 253. 432.
[61] Cuneo, O.F.M. in FEC. Report, VII, 1925, p. 89; entirely overlooked by Mills, O.F.M. in FEC. Report, VIII, though he wrote a number of ascetical works.

at the burial of Alessandro Farnese, Duke of Parma, and printed ibid. 1592; *Orazione alla Santità di Nostro Signore Papa Sisto Quinto,* remained unpublished (Script. Capp. p. 85 f.).

Jerome Tinelli, O.M.Conv. (d. 1596). As theologian of the Archbishop of Modena he attended the Council of Trent. He is buried in the Cathedral of Modena, his tomb marked by an epitaph. He is the author of *Sermones in Evangelia Dominicalia;* and *Conciones super Orationem Dominicam,* unpublished. This Friar is not to be confounded with Jerome Girelli, O.M.Conv. (d. 1573), of Brescia, who was also present at the Council of Trent, but has left no sermons.[62]

John Bapt. Cavotus, O.M. (Observant, fl. 1596), of Melfi. His *Novem sermones* were printed together with the *Quadragesimale* of Panigarola, Venice 1596; *Sermones in sex Sabbata Quadragesimae,* Rome 1596; *Sermones tres de Resurrectione Dni,* Rome 1596 in 4° (Sbar. 1042).

Faustin Tasso, O.M. (Conv. and Observ., d. 1597), of Venice, also called Aeneas Jason. He entered the Order of the Conventuals in 1567 and after nine years transferred to the Observants. For the rest of his life he acted as Lector in the convent of St. Francis della Vigna, Venice. At the command of the Viceroy and the Archbishop he delivered twenty discourses to the Jews of Naples in 1584 on the Bl. Trinity and the Advent of the Messias. He was perfectly familiar with Hebrew. A splendid explanation of Isaias is done in Italian verse. We have of his works: *Sermones XII de B. Virgine* held at Venice in 1583; and printed at Venice 1587 in 4°; *Sermones XII super Magnificat,* held in the same year and at the same place, printed at Venice 1587 in 4°; *Sermones de Adventu Messiae,* Venice 1585 in 4°; *Sermones XX de SS. Trinitate,* Venice 1585; *Sermones de Oratione Dominica, de eleemosyna, de oratione mentali et vocali,* Venice 1578 in 8vo..[63]

Dominic Mariano, O.M.Conv. (fl. 16th cent.), of Fabriano wrote 2 vols. of *Sermones,* preserved in mss. in the monastery of Fabriano.

Octavian Phaernus, O.M.Conv. (fl. 16th cent.), of Cremona, a learned theologian and illustrious preacher, who left in mss. *Conciones quadragesimales* and *Orationes.* extant in the Minorite library of Cremona (Sbar.).

Peter of Padua, O.M. (Conventual ?, fl. 16th cent.), has left *Sermones dominicales per anni circulum, incip: Induimini Dnum nostrum deposita vitiorum multitudine,* extant in mss. in Bibl. S. Antonii, Padua.

Thomas Brito, O.M. (branch ?, nationality ?, fl. ?), wrote *Postilla de Communi Sanctorum; Sermones quadragesimales in Evangelia, incip: Tempus occidendi et tempus sanandi.*[64]

Thomas Vaudini, O.M.Conv. (fl. 16th cent.), of Bologna, a celebrated preacher, who beside works on Purgatory, Indulgences and the veneration of relics, left a volume of *Sermones funerales et nuptiales* (Wadding).

Bernard Somma, O.M. (Observant, fl. 1600), has published *Concio de magnitudinibus S. Nicholai Bari,* at Naples 1594 in 4° (Sbar.).

Isidore Rota, O.M. (Observant, fl. 1600), edited and annotated *Conciones XXVII* (Italian) of Panigarola at Venice 1572 in 8vo; *Conciones tres,* held at Paris by Panigarola, at Venice 1599; *Conciones Cornelii Mussi in Ps. De profundis,* Venice 1588 in 4° (Sbar.).

Bernardinus Obicini, O.M. (Observant, d. ca. 1600 or later), Provincial of Brescia. He wrote *Sacrum Dei templum* or sermons on the Saints, pub-

[62] Sbaralea; Guggenbichler, *o. c.,* p. 52.
[63] Civezza, *o. c.,* p. 80; Sbaralea, *o. c.,* n. 564.
[64] Wadding, *o. c.,* p. 215, who is the only author to mention this name, gives no further data.

lished at Venice 1621 in 4°; *Sermones de 4 Novissimis, de Assumptione et Nativitate B. Virginis*, Bergamo 1601, 1605 and 1610; *Homiliae super Evangelia per totam Quadragesimam*, in 2 parts, Brescia 1616; *Discursus morales super Evangelia dominicalia*, in 2 parts, Milan 1612; Brescia 1612; *Sermones breves pro singulis diebus Quadragesimae*, Brescia 1618; *Exercitia spiritualia*, Milan 1612.[65]

Stephen de Varisio, O.M. (branch ?, fl. 16th cent.), Provincial of Milan, has left *Sermones praedicabiles per totum annî circulum.*

Other Franciscans famed for their eloquence, and still more for their holiness of life, though they have left no sermons, are: Louis of Foligno, Capuchin (d. 1557); Dominic of Boschetto, Capuchin (d. 1589); John Fassasio of Milan, Capuchin (d. 1565); Bernardine of Montulmo, Capuchin (d. 1565); Matthew of Schio (d. 1563); Francis of Funiaro, Capuchin (d. 1579); Bernardine of Porsena (d. ca. 1520); Jerome of Milan, Capuchin (d. 1584); Peter of Verona and John Moret (d. 1569), Observants, martyred by Huguenots in France; Francis of Sacco, Capuchin (d. 1575); Appollonius of Aquila (d. 1526); Angelus of Asti, Capuchin (d. 1560); Ambrose of Migliana (d. 1525); Humilis of Offida (d. 1541); Francis Vicedomini of Ferrara, Conventual (d. 1573); John of Capistrano (d. 1570); Louis of Reggio, Capuchin (d. 1537); John of Terranuova (d. 1573); Peter John of Calafari (d. 1572); John Ventimiglia (d. 1550); Michelangelo of Florence (d. 1572); John of Leonissa (d. 1565); James of Altina (d. 1564); Sylvester of Rosciano, Capuchin (d. 1596); Sebastian of Argira, Capuchin (d. 1583); John Capeci, Conventual (d. 1575); Francis of Montepulciano (d. 1571); Bernard of Osimo, Capuchin (d. 1591); Francis Tornielli of Novara (d. 1588); Lawrence of Villamagna (d. 1536); Cherubim of Naples (d. ca. 1574); Matthew of Leonissa, Capuchin (d. 1553); Cherubim of Noci (d. 1592); Bonaventure of Fermo, Conventual (d. 1528); Seraphim of Chieti, Conventual (d. 1510); Paul of Biguglia, Conventual (d. 1526); Charles Sperarelli, Conventual (d. 1591); Rufin Lupati of Padua, Conventual (d. 1522); Francis of Calderola, Conventual (d. 1507); James Vigarelli of Padua, Conventual (d. 1517); James Bapt. of Pesaro (d. 1597); Marinus of Santa Vittoria (d. 1576); Sixtus of Rivarolo, Conventual (d. 1533); Caesar Pergamo (d. 1589); John of Pontevedra (d. ca. 1530); Innocent of S. Lucia (d. 1595); Matthew a S. Leone, Capuchin (d. 1551); Sylvester of Albenga, Capuchin (d. 1592); Angelus of San Martino (d. 1572); Nicholas of Ancona, Capuchin (d. 1563); Bernardine Giorgi, Capuchin (d. 1536); Angelus Giustiniani (d. ca. 1580); Bonaventure degli Emmanueli (d. 1548); Francis of Soriano, Capuchin (d. 1567); James of Cortona, Conventual (d. 1570); Bartholomew of Bergamo (d. 1546); Marian of Genoa, Capuchin (d. 1585); Albert of Bergamo (d. 1585); Bernardine of Celento, Capuchin d. 1586); Francis of Bormio, Capuchin (d. 1583); Evangelista of San Marcello (d. 1593); Antony Pagani (d. 1589); Louis of Giovinazzo, Capuchin (d. 1597); John Demosthenes Ranzo (d. 1512); Ambrose of Civitella, Conventual (d. 1551).

Matthew of Bascio

Matthew Serafini of Bascio (d. 1552), a member of the Observants of the Marc Ancona. With permission of the Pope he donned a habit with long pointed capuche and wore a beard, which marked the rise of the new reform of the Capuchins. Yet this Friar can in no way be looked upon as the founder of the Capuchins, since he had very little to do with the organization of the young reform. The chief work of organization was done by Louis of Fossobrone. Matthew died at Venice in the odor of sanctity, leaving the memory

[65] Wadding, *o. c.*, p. 42; Sbaralea, *o. c.*, n. 347.

of a most powerful penitential preacher. He is buried among the Observants. He has left no sermones in writing.[66]

FRANCISCAN PREACHERS DURING THE REFORMATION

The spark that set aflame the revolt of Martin Luther against the ancient Mother Church was the preaching of the Indulgence in favor of the erection of St. Peter's Basilica in Rome. Among others, several Friars Minor were entrusted with the task of preaching this indulgence. Pope Julius II (1503-1513) had appointed the Vicar General of the Observance (cismontane), Jerome Tornielli, and his successors, as chief commissary for the preaching of this Indulgence throughout Italy, Hungary, and the German-speaking parts of all Eastern Europe, while the famous preacher Bernardine Samson served in this capacity in Switzerland.[1] The chief commissaries for the most important dioceses of Mayence and Magdeburg were Archbishop Albrecht of Brandenburg and the Guardian of the Franciscan (Observant) monastery at Mayence. How many preachers among the Friars Minor were actually engaged as sub-commissaries is difficult to tell. It is certain that their number was not many, since from the very beginning the Order had endeavored through its superiors to withdraw from this activity because of the accompanying obligation of collecting funds for the building of St. Peter's. It was only in 1525 that the General Francis Quiñones succeeded in being relieved of this irksome task. However, as early as the winter of 1518-1519 it was the Observants, who despite the compromising attitude of the Archbishop of Mayence, energetically opposed the statements of Luther and the "reformers." Under the leadership of Bernard Dappen, the Guardian of the Convent of Jueterbog near Wittenberg,—who in a letter of that year uses for the first time the term "Lutherans,"—this branch of the Franciscan Order was to furnish the most powerful opponents and anti-Reformation preachers in Germany, France, the Netherlands and England. In 1520 the Minister General, Francis Lichetto of Brescia ordered at his visitation in the German Provinces, that in each monastery special preachers be appointed to oppose the heresies of Luther; and the General Chapter of Capri (1521) enjoined on the brethren "ut divini verbi gladio usque ad sanguinem resistantur." Indeed, the long list of names of eminent preachers and writers proves, that the Friars Minor Observant fought like lions for the old ideals, and the greatest number of champions for the faith of the Roman Church must be recruited from among their family. The names of twenty Observants among a total of 2000 in German lands might be added to the list of apostates, at a time, when entire cities and districts, alas! whole monasteries both of men and women and the full secular clergy body of certain dioceses ran over to the camp of the heretics.[2]

As far as preaching in Germany, the center of the Reformation, is concerned, the recently founded Capuchins (1525) had no part in it. Due to papal restrictions they were barred from spreading across the Alps till the end of the 16th century. The Friars Minor Conventual on the other hand possessed monasteries in every large and small town of Germany, and hence lived in the very thick of the approaching struggle. They lacked the power of resistance of the Observants, which emanated from such factors as the very recent reform, the resulting enthusiasm for regular community life, the decisions of the General Chapter touching vitally the conduct to be

[66] Cf. for all above data, Ausserer, "Seraphisches Martyrologium," *o. c.*, passim. The Friars without special designation, belong to the Regular Observance, or one of its Reforms.

[1] Grisar, "Luther," vol. I, Freiburg 1911, pp. 285 f.

[2] Grisar, "Luther," *o. c.*, vol. I, pp. 432 f.; Holzapfel, *o. c.*, pp. 463-466.

maintained in the present crisis, the acquisition of new monasteries, and the powerful example of holy confrères. The consequence was that not only individual members but entire communities lost their clarity of vision and often under stress and threat from the secular power submitted to the influence of the new "pure gospel." "Still, one may not conceal that a great number of Conventual monasteries resisted bravely, and that individual Friars both in the pulpit and with the pen defended the Old Religion most resolutely."[3] Such Friars Minor Conventual as Thomas Murner of Strassburg, (d. 1530), Patroklus Boickmann of Cologne, Gervinus Haverland of Soest, John Vellini Camers (d. 1546) in Vienna, and the fearless Provincial, John Deventer, in Münster, have by their sermons and writing against the reformers left a glorious record for their community.[4]

The German Friars during the Reformation

Francis Willer, O.M.Conv. (fl. 1520), was lector of Basle and City Preacher of that place, where he has left *Sermones ad populum; Sermo de Passione Dni; Sermones de vitiis et virtutibus,* all in mss.[5]

Michael Burkhardt, O.M. (branch ?, fl. 1525), a German Friar, champion of the Immaculate Conception, is the author of *Sermones,* unpublished. We could secure no further data on this Friar.[6]

Kasper Schatzgeyr

Kasper Schatzgeyr (not Schatzger), O.M. (Observant, d. 1527). Upper and lower Bavaria owes its preservation from Lutheranism chiefly to this staunch Franciscan. He was born at Landshut 1464. From the General Chapter at Rome in 1517 he returned as Definitor General and first Provincial of the newly founded Province of the Observance of Strassburg. At the General Chapter of Burgos in Spain in 1523 he was appointed General Inquisitor against heresy in Germany, while acting at the same time up to his death as Guardian of the large monastery of Munich. For the 44 years of his religious life this splendid Friar was constantly engaged in the government of the Order, as Lector of theology at Landshut, as preacher, missionary, confessor, and inquisitor against the heretics. Still there are as many as 25 works, mainly dealing with dogma and apologetics, composed on the one hand to refute the heresies of Luther, and on the other to strengthen Catholics in their religion. His apologetic works were edited, first separately at Tuebingen, Basel, Leipzig, Ulm, etc., and then collectively through the efforts of Dr. John Eck, the famous adversary of Luther, at Ingolstadt 1543. Of all the authors it is only Guggenbichler (*o. c.*, p. 12) who credits him beside his other works with *Conciones de Salve Regina.* Perhaps these sermons are by Augustine Alfeld, a member of the Saxonia Province. The edition of all his works in Ingolstadt 1543 is in Fol. 666 ff., and while the edition is not directly inscribed as sermons, nevertheless, it represents the contents of his fruitful preaching. A critical work dealing with his life and writings is the dissertation for the doctorate written by N. Paulus, "Casper Schatzgeyr, ein Vorkaempfer der kath. Kirche gegen Luther in Süddeutschland," Freiburg 1898. Paulus also proves that the name is to be spelled "Schatzgeyr" and not in the half dozen other versions (Schazger, Sazger, Sasger, Schazgeir, Scangerus, Harger); likewise the date of his death at Munich occurred September 18, 1527 (not 1525, nor Sept. 17).[7]

[3] Holzapfel, *o. c.*, p. 464 f.
[4] Eubel, Strsbg.-Prvz., *o. c.*, pp. 172-174; 183, 186, 290; Aschbach, "Geschichte der Wiener Universität," t. 2, Vienna 1865-1877: Johann Camers, t. II, pp. 172-185.
[5] Sbaralea, n. 731; Wadding, p. 95.
[6] Sbaralea, n. mmdcccxcii.
[7] Cf. Minges, *o. c.*, pp. 88-91; Guggenbichler, *o. c.*, p. 11 f.; Hurter, *o. c.*, t. II, col. 1254; KL. vol. X, col. 1761; Wadding, *o. c.*, p. 98 s. v. Gaspar Sasgerus.

Augustin Alveldt, O.M. (Observant, d. after 1532) was the first Franciscan, in fact the first Catholic priest, who at the Academy of Leipzig, and afterward on the banks of the Rhine opposed Martin Luther in word and writing. Frequently he entered public disputations with the leaders of heresy. His first work, in which he defended the primacy of the Pope was answered by Luther with a work, in which he called the Franciscan "jackass, ape, frog, ox, etc. of Leipzig." In his sermons Luther was no more select in his epithets. The Catholic Friar never needed to resort to these methods to defend the Catholic religion. Of homiletic works, expressly so called, he has left a dogmatic sermon *De Ecclesia*, delivered to the clergy at Magdeburg, printed at Leipzig 1528; a *Sermo de confessione sacramentali*, printed s. l. et a. (probably Leipzig ca. 1520); a sermon in *Canticum Salve Regina* against the enemies and defamers of the Mother of God, printed at Leipzig 1527.[8] *Ein Sermon wyder Martinum Luther*, Leipzig 1520 in 4°, pp. 16; ibid. s. a. in 4°, pp. 22; *Ein Sermon von der Priesterche*, Leipzig 1520; *Der funffzigst psalm Miserere mei genannt, ein Sermon von christlichem begrebnus*, Leipzig 1530 in 8vo, pp. 104.[9]

Nicholas Ferber, O.M. (Observant, d. 1534), called of Herborn according to the place of his birth in Hessia. He was a zealous, learned and skillful defender of the Catholic Faith against Protestants. As Guardian of Marburg he was the only ecclesiastic who in 1525 and 1526 strenously opposed the introduction of the Reformation in Hessia. In 1529 he was for a short period Cathedral Preacher in Cologne, after that Provincial, and Vicar General of the Observants (cismontane). In the latter office he held canonical visitation in Spain, England, Germany and the Netherlands. He died April 15, 1534 in Toulouse. He wrote seven works against the Protestants. The second edition of his "Enchiridion adversus haereses," Cologne 1529 contains *Methodus Praedicandi verbi divini concionatoribus cum utilis tum accomoda*. In his work "Monas Evangelicae doctrinae" we find the *Epistola ad Minoritas*, Cologne 1529, which is nothing other than a sermon to the members of his religious family. Of his sermons we have *Ennarationes Latinae Evangeliorum quadragesimalium, quas apud Coloniam Agrippinam germanice ad populum declamarat*, printed at Antwerp 1533; Paris 1593.[10]

Anselm of Vienna, O.M. (Observant, d. 1535), several times Provincial of the Austrian Province, a learned theologian, prudent administrator and leader of his brethren against the heretical attempts. As General Definitor of the Order the Minister General, Francis Quiñones (Ultramontane), appointed him Inquisitor against heresy throughout Austria. Everywhere the people respected him as a powerful preacher. He is the author of several polemic and devotional works as also of *Concionum variarum volumina egregia*, which are preserved in manuscript in Bibl. Academica, Vienna. Anselm died at St. Poelten in 1535 in the odor of sanctity.[11]

John Heller, O.M. (Observant, d. 1536), was Cathedral preacher at Cologne. He was frequently engaged in public disputations with the heretics. His disputation with the Anabaptists *De unico baptismate* appeared at Cologne 1534; *De paedobaptismo*, Cologne 1535; another public debate at Duesseldorf with the heretic, Friedrich Myconius, an apostate Observant, before Prince John Francis of Saxony was published 1527 s. l. and Wittenberg 1537; however, since this publication was distorted by the heretics, John

[8] Panzer, X, 88.
[9] Panzer, *o. c.*, IX, 501, 926; Janssen, *o. c.*, vol. VII, p. 453; Hurter, *o. c.*, tom. II, col. 1257; Guggenbichler, *o. c.*, p. 9 f.; KL. I, col. 1682; Wadding, *o. c.*, p. 33; Kirchl. Handl. I, 409.
[10] KL. IV, col. 1348 f.; Ausserer, *o. c.*, p. 368.
[11] Guggenbichler, *o. c.*, p. 20 f.

Heller himself published his side of the debate at Cologne 1527. Wadding[12] confuses this author with John of Deventer, Cathedral preacher at Münster.[13]

Thomas Murner and Johann Pauli

Thomas Murner, O.M.Conv. (d. 1537), was born at Strassburg ca. 1475 (hence, not in Switzerland). In his early youth he had undertaken extensive travels. He studied theology at Paris, and law at Freiburg. At the age of fifteen he entered the Franciscan Order, probably at Freiburg i/Br., was ordained at the age of 19 and declared poet laureate by Emperor Maximilian I in 1505. His subsequent classical writings proved that he justly merited this distinction, for he is one of the greatest German poets and classicists. At Cracow he taught Logic, and later was Lector in the monastery at Bern, at which time also he received the degree of Doctor of Laws, despite the energetic protests of the Zwinglian, Zasius, in Basel. Because of his undeniable eloquence, beautiful diction, sharp satire, he soon rose to positions in the Order, was called to the General Chapter at Rome, was sent later to England upon the request of Henry VIII to confute the heresies of Luther, and in 1524 was present at the Diet of Nuremberg. His activity in preaching took him to Treves, Frankfort, Strassburg and other cities of Germany. Fleeing from Alsace because of the "Peasant War" he attained the position of city preacher at Lucerne, where by his sermons he fought most energetically against Protestantism in Switzerland. In 1526 he took prominent part in the "religious disputation" at Baden. When by force of arms the revolution had gained the upper hand in Switzerland, he had to flee from Lucerne and was cordially welcomed by Prince Frederic of the Palatinate. Finally a small benefice was given him at Oberehenheim (his birthplace according to some), where he died in 1537.

Vom Grossen Lutherischen Narren

Murner possessed a most astounding knowledge of the times in which he lived. He knew Greek and Hebrew perfectly, purged Catholic theology to a great extent from Latin barbarisms, was an eminent poet in these languages as well as in his mother tongue, taught philosophy and theology, composed philosophical, theological and juridical works; he was acquainted with all the extant literature of his day, and a prolific writer with an unconquerable repartee and satire; he was finally a sincerely loved preacher of the Word of God. Hence he was one of the greatest geniuses of the Order. Against Luther and his heretical teachings Murner composed 32 works, chief among which is undoubtedly the epic poem in dialogue between Murner and Luther, entitled *Vom grossen Lutherischen Narren*, Strassburg 1522. Of his sermon works, few were committed to print. He preached at the Provincial Chapters of Esslingen 1503, Strassburg 1504 and Ueberlingen 1505, once on the theme *Deum non esse ens*, published in AFH.[14] One of the printed sermons is *Invectiva contra Astrologos Serenissimo Romanorum Regi Maximiliano piissimo contra Foederatos Suitenses interitum praedicantes* (Eidgenossen) Strassburg 1499 in 4° ff. 6, closing with the words: *Summum Jovem appello.*[15] These last words betray that he had adopted the style of the humanists of his day. He wrote: *Ad Rempublicam Argentinam Germaniae nova oratio*, s. l. et a.,[16] a sermon preached at the Provincial

[12] *o. c.*, p. 136.
[13] Guggenbichler, *o. c.*, p. 18; Hurter, *o. c.*, tom. II, col. 1258 f.; Janssen, *o. c.*, vol. VII, p. 454; KL. vol. III, col. 552; Cajetan Schmitz, O.F.M., "Der Observant Johannes Heller von Korbach, mit besonderer Beruecksichtigung des Duesseldorfer Religionsgespraeches vom Jahre 1527," Muenster 1913 in 8vo, pp. viii—123.
[14] Vol. VI, 1913, pp. 119-127.
[15] Hain, n. 11649; Fabric. VI, p. 257.
[16] Panzer, *o. c.*, IX, 186. 265.

Chapter of Solothurn, for which a large audience of the laity had assembled. Another sermon is his *Arma patientiae contra omnes seculi adversitates* (patience in adversity), preached at Frankfort, printed s. l. (Frankfort ?) in 1511.[17]

Schimpf u. Ernst

Johann Pauli, O.M.Conv. (d. ca. 1530), though not as well known as his illustrious confrère, occupies a prominent place beside Thomas Murner. Hitherto biographical data concerning this Friar have been much confused, due to the fact that he was taken for Paul Pferdersheimer, a convert from Judaism, later Minorite and preacher at Mayence. Johann Pauli had acted as lector, preacher and confessor at Villingen; in 1495 he was Guardian at Berne and custos of the Province of Strassburg. It was at Strassburg that he learned to know John Geiler of Kaisersberg (d. 1510), whose intimate friend, literary disciple and editor of the latter's sermons he became. In 1530 he is still known to have been among the living, and since in 1519 he could recall a preaching activity of forty years, the date of his birth may safely be placed at ca. 1444. He is best known by his work *Schimpf und Ernst*, which places him at the head of the famous German "Wag-Literatur" ("Schwankliteratur") of Alsace.[18] The last twenty years of his life he passed as lector and preacher at Schlettstadt, Colmar, Strassburg and Thann in Alsace, in which latter city he died.

Pauli is undoubtedly one of the greatest preachers in the last years of the Middle Ages, and like Geiler and Sebastian Brant (d. 1521) exercised a lasting influence on German literature, and faith, the thought and customs of the German people. That the "Reformers" failed to allure the author of the "Narrenschiff," viz. Brant, over to the practice of their new "pure gospel," is chiefly due to the Minorite, Johannes Pauli. The satirical work *Schimpf und Ernst*, published at Thann 1519; Strassburg 1522 and 1533; Augusburg 1537; Frankfort 1538; Marburg 1865; Stuttgart 1866; Heilbronn (Simrock) 1876, became at once one of the most popular and best read works in Germany. Like the "Narrenschiff" of his contemporary, on which Geiler composed his 150 most celebrated sermons, so "Schimpf und Ernst" occupies no mean place in homiletics, as it yields stores of material for less gifted preachers. In it as in his sermons Pauli takes issue with the vices and follies of his day, and by his superb use of the language and his skill in ridiculing the efforts of the "reformers," he prevents hundreds from apostacy from the Catholic faith. The few sermons of this author, only recently found, betray a practical and mystico-ascetical tendency: they were delivered to the Poor Clares at Villingen, and written down by one of the nuns. In a course on the cardinal virtues he takes occasion to enumerate 30 classes of hypocritical nuns, specimens of each of which may be found in our own day. At the end of this series he cannot forego to aim a number of side thrusts at the reform branch of the Friars Minor, the Observants. These sermons, perhaps better "collationes spirituales," might best be termed a series on the "Conflict between Understanding and Free Will," between the flesh and the spirit, the lower and the higher man. They are twenty-three sermons, preserved in manuscript in 4° in the Imp. Libr., Berlin, nr. 1069, and published for the first time (partially) by Bartsch in "Alemannia," Berlin, Jhrg. 11 (1883), pp. 136 ff. and later (complete) by J. Bolte in "Alemannia,"

[17] Panzer, *o. c.*, IX, 111. 53; cf. Janssen, *o. c.*, vol. VI, pp. 212-228 and other vols. passim; Hurter, *o. c.*, tom. II, col. 1259; Heinrich Kurz, "Thomas Murners Vom grossen Lutherischen Narren," Einleitung, Zuerich 1848; Guggenbichler, *o. c.*, p. 10 is out of date concerning Murner's biography.

[18] Brockhaus, Konv.-Lexikon, Leipzig 1895, vol. 12, p. 964.

Jhrg. 16 (1888), pp. 34 ff. Beside these sermons Wadding[19] lists *Sermones ad populum.*

All the sermon works of Geiler of Kaisersberg were edited by others, foremost among them our Minorite Johann Pauli. His annotations, changes, additions and corrections are so manifold, that critics readily style them original works from the pen of Johann Pauli. They are: *Das Evangelibuch,* published at Strassburg 1515; the same as, *Evangelia mit Usslegung oder die Postill,* Strassburg 1517 and 1522; *Die Emeis* (ant) *von Unholden, Hexen, Gspenstern, auch mit Her der Künig ich diente gern,* Strassburg 1516 (written entirely from memory by Pauli); *Die Brösamlein,* a work of 57 sermons, Strassburg 1517; sermons (150) on the *Narrenschiff,* Strassburg 1520. No doubt a great number of the sermons of Johann Pauli lie hidden in the dust and darkness of some archives.[20]

Johannes Findling

Johannes Findling (Findeling, Finding, Funding; Gr.: Apobolymaeus, *i. e.* the foundling, the castaway), O.M. (Observant, d. 1538), born at Kreuznach on the Rhine, where he entered the monastery of the Observants. The first indication of the power of this great preacher is as lector of theology at Ingolstadt in 1512. In 1516 he became Guardian of Mayence. It was in that position that he and the archbishop Albrecht of Brandenburg had been appointed General Papal Commissaries for the famous Indulgence Bull for St. Peter's at Rome, in 1515, the announcement of which Indulgence was the signal of the revolt of Martin Luther. Findling accepted the office most reluctantly, fearing the consequences and misunderstandings that the collection for St. Peter's might give rise to. A number of secular priests and other Religious, among them the Dominican John Tetzel, were appointed by Findling to preach the Indulgence. All official acts in this affair are signed "a rev.mo D. D. Alberto archiepiscopo religiosoque patre et domino Johanne Findling guardiano ord. min. de observantia monasterii Moguntinensis." In the fall of 1517 Findling begged to be relieved of the office of guardian, chiefly because of the "distasteful office" of Indulgence Commissary, and became lector of theology at Tuebingen; at the same time he acted as preacher in various pulpits. All his sermons from 1517 on take notice of the warmly contested questions of the day, namely the "Reformation." As early as 1521 he wrote a conciliatory *Epistola exhortatoria* to Martin Luther, begging him to cease his subversive activities and return to the Mother Church. In 1526 he published the (only) German work: *Anzeigung zweier falschen Zungen Luthers,* and in 1528 his *Antilutherana.* Luther answered none of them, but neither did he resort to low epithets in regard to Findling, for he sincerely respected the Franciscan. After 1533 there are no certain records concerning this preacher. He seems to have died in the monastery of Amberg in 1538. Findling is the author of the Catalog of the Library of Ingolstadt of 1533, in which he lists under four general headings, and then alphabetically, the authors, the antilutheran writings, general matter, and the order of arrangement in the book shelves. There exist nine printed works of Findling, all of a controversial nature. Some of his sermons are extant in the nine manuscripts codices of the State Library of Munich, namely, *Sermones casuales sive de sanctis* (cod. lat. 9057), sermons delivered during the years 1519-1529; the last sermon of this collection for December

[19] *o. c.,* p. 137.

[20] A. Linsenmayer, "Die Predigten des Franziskaners Johannes Pauli" in Historisches Jahrbuch, Muenchen 1898, Bd. XIX, pp. 873-891; KL. vol. V, col. 188 ff. s. v. "Geiler"; vol. IX, col. 1771, s. v. "Pelicanus," where Pauli is made completely identical, but falsely, with Paul Pfedersheimer, O.M.Conv., the converted Jew; Kirchl. Handl. II, col. 1374; Eubel, Strsbg.-Minoritenpr. *o. c.,* pp. 64 f. 280; N. Scheid, S.J. in Cath. Encycl. vol. XI, p. 583; VI, p. 521c.

8, is in defense of the Immaculate Conception. *Tetramonon Evangelicum* (cod. lat. 9055) a series of sermons or a harmonized exposition of the four Gospels.[21]

Bonaventure Oldenceel, O.M. (Observant d. 1539), famous preacher at Maastricht and Utrecht, auxiliary *i. p. i.* to George Egmont, bishop of Utrecht. He left *Sermones multos*, preserved in mss. in the Minorite monastery of Louvain.[22]

John of Deventer, O.M. (Observant, d. 1540), Provincial of the Cologne Province, famous preacher, especially against the Lutheran heresy, Cathedral preacher in Münster. He has left several apologetical, but no homiletic works.[23]

Martin van der Keelen, O.M. (Observant d. 1540), of Turnhout, a scholar of Dietrich Coelde of Münster, lector of theology at Louvain. With his teaching activity he combined unlimited preaching, besides acting as confessor to the Poor Clares of Louvain. His most famous scholar was Francis Titelmann. He left three vols. in Fol., containing in vol. 1: *In Isaiam Prophetam:* vol. 2: *Sermones in Itinerarium mentis a S. Bonaventura; Sermones de decem praeceptis; Sermones de sacramentis; sermones in Ep. ad Ephes.;* vol 3: *Sermones de tempore; sermones pro Dominicis; sermones de feriis Quadragesimae;* all preserved in mss. in the library of Louvain.[24]

Matthias Trajecti, O.M. (Observant), (fl. 1540), a member of the Observant house of Coblenz, wrote a celebrated homiletic work in two parts, the first being entitled *Auriloquium salutis* with sermons on the seven sacraments, indulgences, and the seven refuges of the soul; the second part is composed of *Conciones* on all the epistles of Lent, the Sunday gospels throughout the year, the feasts of the Lord, the gospels of Advent. The entire work is entitled *Sermones apis et araneae* and preserved in mss. in the library of Louvain, nr. B.[25]

Anton of Koenigstein, O.M. (Observant, d. 1541). His family name was Broickwy. He was born at Nymwegen, a member of the Cologne province, an excellent theologian, exegete and preacher. He wrote homilies or *Ennarationes in quatuor Evangelia*, 4 books, printed at Cologne 1539 in 8vo; Paris 1543; Venice 1548 in 4°; *Commentarius in Epistolas S. Pauli*, Paris 1543 in 8vo; Cologne 1556 in 8vo; *Postillae in Epistolas et Evangelia Dominicalia et festivitates totius anni* in two parts for winter and summer, Paris 1540 in 8vo; ibid. 1550; Cologne 1558 in 8vo. 2 tomi; *Passio Dni nostri J. Christi sec. Quatuor Evangelistas*, Paris 1533 in 8vo; *Postillae in omn. festivitatibus B. Virginis*, unpublished. Materials for preachers or preachers' aids are: *Concordantiae breviores omn. materiarum ex sacris Bibliorum libris*, Cologne 1537; Paris 1549; Panzer [26] mentions yet the editions: Cologne 1529; ibid. 1530; ibid. 1533; Paris 1544; *Monotessaron 4 Evangeliorum concionatoribus memoriae juvandi gratia valde utile*, Cologne 1539; ibid. 1542 and 1550.[27]

Eberhard Runge, O.M. (branch ?, d. after 1542), was a fearless adversary of the Reformation. We meet him for the first time in 1521 as lector of

[21] Michael Bihl, O.F.M., "Der Katalog des P. Johannes Findling vom Jahre 1533, dessen Schriften und Leben," Ingolstadt 1921, pp. 80.
[22] Wadding, *o. c.*, p. 59; Guggenbichler, *o. c.*, p. 63.
[23] Wadding, *o. c.*, p. 136; Guggenbichler, *o. c.*, p. 13; Hurter, *o. c.*, tom. II, col. 1258 nota 3.
[24] Wadding, *o. c.*, p. 169; Guggenbichler, *o. c.*, p. 67 f.
[25] Schlager, *o. c.*, p. 181.
[26] *o. c.*, VI, 409. 423; 423. 695; IX, 432. 528b.
[27] Sbaralea, *o. c.*, n. 179 s. v. Anton Bruichi; Hurter, *o. c.*, tom. II, col. 1501 f. s. v. Broickwy; Guggenbichler *o. c.*, p. 62; KL. vol. X, col. 342.

theology at Brunswick. Since 1524 he explained the Epistle to the Romans to the people as convent-preacher of the city of Brunswick. In 1532 he preached at Hannover, the next year at Halberstadt. We hear of him for the last time in 1542 in writings of heretics, where he is called the "Dammed papistic monk." His *Sermones in Epistolam ad Romanos* seem to be lost. He has been drawn from oblivion by the historian L. Lemmens, O.F.M. in "Niedersaechsische Franziskanerkloester" 1896, p. 57 ff.[28]

Francis Regius (Leroy ?), O.M. (Observant d. ca. 1544), was a member of the Belgian Province, where through alms he had built the large convent for members of the nobility. This convent at Nivelle was used as a resort by Charles V and his sister, the Queen of Hungary. Francis Regius was the preacher both to the nuns of the convent and of the royal party. He has left a great number of *Sermones* (probably *collationes*), which remained unpublished.[29] This author is not identical with Francis Leroy, the lector of theology at Paris, as maintained by Mills, upon the authority of Sbaralea (l. c.).

Johann Link, O.M. (Observant, d. 1545), of Nuremberg. For twenty years he was preacher at Bamberg, later at Riedfeld and Moeningerberg. He was a staunch preacher against Lutheranism. There are several polemic tracts of his from the years 1526-1531, as also a collection of *Sermones*, unpublished.[30]

John Rojaerts, O.M. (Observant, fl. 1545), of Oudenaard, a famous theologian and great preacher in the Netherlands. He was sent to Scotland as Commissary of his Order. He wrote *Homiliae in epistolas dominicales et festivales* and *Homiliae in Evangelia dominicalia*, 4 vols., Cologne and Lyons 1573 in 8vo; *Homiliae in Evangelia, et Epistolas quadragesimales*, 3 vols.. Paris 1553 and 1554 in 8vo; Lyons 1573, 5 vols., in 8vo; *Enarratio dominicae Passionis*, Antwerp 1550; 1560; 1557-1567 in 8vo.[31]

Mathias Weynssen of Dortrecht, O.M. (Observant, d. 1547), Guardian of Antwerp, four times Provincial of the Lower German Province and Commissary of the Ultramontane Observant branch. He wrote beside the ascetical work *Fasciculus Myrrhae*, a volume of sermons entitled *Een scoen sermoen op die olijvenboems condicien*, preserved in mss. n. 11, 151 of the library of Brussels.[32]

Thomas of Herenthal, O.M. (Observant, fl. 1550), Guardian of Ypres, a great preacher, of whom we have the *Speculum vitae christianae, i. e.* sermons on the Ten Commandments, the Our Father, the Sacraments, published at Antwerp 1549 and Cologne 1555 (Birckmann) in 8vo.

Adam Sasbout

Adam Sasbout (Sasboldus, Sasbald, Sausbout), O.M. (Observant, d. 1553). He came from a wealthy and respected family in Delpht, Holland, studied the classics at Utrecht, and was gifted with such a remarkable memory that he knew the 12 books of Homer's Iliad by heart in Greek. Proceeding to the University of Louvain he also acquired Hebrew. was promoted to the doctorate, ordained priest, and became a canon at Maastricht. Having joined the Observants (not Conventuals, as Ausserer has *o. c.*, p. 113) he became lector of theology at Louvain as successor to the famous Francis Titelmann (Observant, later

[28] Kirchl. Handl. II, col. 1853.
[29] Wadding, *o. c.*, p. 92; Sbaralea, *o. c.*, n. 691; Mills, O.F.M. in FEC. Report, VIII, 1926, p. 281.
[30] Cf. Minges, O.F.M., "Beitraege zur Geschichte der Renaissance u. Reformation," Freising 1917, pp. 248-255; AFH. XIV, p. 347.
[31] Civezza, *o. c.*, p. 72; Serv. Dirks, "Hist. lit. e bibl. de Frères Min. de l'Observ.," pp. 70-71; Sbaralea, *o. c.*, n. 1245; Jacq. Rosenthal, Catal. XV, n. 824.
[32] Schlager, *o. c.*, p. 182; Guggenbichler, *o. c.*, p. 65 f.

Capuchin). Besides his work as lector, he frequently preached to the people in the vernacular, and in Latin to priests, professors, and students. His commentary-sermons on Isaias are a splendid refutation of contemporary heresies. He died in the odor of sanctity and is buried in the Franciscan church of Utrecht. His works comprise Commentaries on all the Epistles of St. Paul, the second Epistle of St. Peter, the Epistle of St. Jude, and the Prophet Isaias, all of which were repeatedly printed. He further wrote: *Homiliae in laudem B. V. Mariae*, Antwerp 1553; *Homiliae tres super illud Levitici: Eritis mihi sancti*, Louvain 1552; *Homiliae tres super illud: Memento homo*, Louvain 1553; *Opus homiliarium* (the feasts of the Lord, and the Sundays of Lent and Advent), Louvain 1556; *Homilia de timore Domini*, held to the philosophy students on the feast of St. Catherine and other sermons to students, seemingly unpublished in the Latin original, but translated into Flemish, entitled: *Devote Sermonen*, Louvain 1564; Leyden 1569; his *Orationes de vera Christi Ecclesia* and his *Oratio funebris in Obitum Tilmanni Geldropii* and a number of *Conciones* are printed in his *Opera omnia*, Cologne 1568 and 1578.[33]

Henry Hell (Helous), O.M. (Observant, d. ca. 1553), Provincial of Saxony, Cathedral preacher at Cologne, wrote *Homiliae in Evangelia et omnes epistolas canonicas* in 5 vols., Cologne 1550; *Quadragesimalia in Evangelia*, the latter work seemingly unpublished. *De verbo Dei*, a theoretical work on preaching in 3 books, Cologne 1560 in 4°.[34]

Johannes Wild

Johannes Wild (Ferus), O. M. (Observant, d. 1554), was born in Swabia in 1495. He entered the Order ca. 1515 during the Provincialate of Kasper Schatzgeyr. Where he made his profession and passed the first dozen years of his religious life, is unknown. At the chapter of Tuebingen in 1528 he was appointed preacher for the Franciscan church at Mayence, and held this office till 1539, when, namely June 24, 1539, he ascended the Cathedral pulpit for the first time, as he himself states in a sermon on the feast of St. John Baptist, his own nameday. Hence, it is wrong to say, that he was Cathedral Preacher at Mayence for twenty-four years, since he filled this office for only fifteen years, i. e. till his death in 1554. From 1548 he had been Guardian of the local monastery, and, therefore, the leader of the Franciscans of the then large archdiocese of Mayence.

Wild's public life was typically and exclusively that of a Franciscan preacher, for all his work tended to that office, and all his writings were of a homiletic character. "Without doubt he belongs to the best German pulpit orators of the 16th century,"[35] and "not even his Protestant enemies disputed his title of being the most learned preacher in Germany in the 16th century"[36] "As cathedral preacher his work was most fruitful and contributed not a little to the fact, that in Mayence the Lutheran innovation could gain no solid foothold"[37] yet, one would exaggerate in stating that the clergy and laity of Mayence were entirely free from the Lutheran heresy due to Wild's effective preaching, when as a matter of fact a considerable list of apostates both from the clergy and the laity of Mayence is on record.[38]

"The sermons of Wild, founded on sacred Scripture throughout, excel

[33] KL. X, col. 1726; Guggenbichler, *o. c.*, p. 68 f.; Wadding, *o. c.*, pp. 5-7; Hurter, *o. c.*, tom. II, col. 1505 f.
[34] Hurter, *o. c.*, tom. II, col. 1433 s. v. Helm.
[35] KL. vol. XII, col. 1573.
[36] Cath. Enc. vol. XV, p. 621.
[37] KL. *l. c.*
[38] Cf. Cath. Enc. XV, p. 621 and Cuneo, O.F.M., FEC. Report, VII, 1925, p. 80.

through a lucid and convincing manner of expression as fluent as it is ever dignified and simple; his truly masterful handling of the German language merits special attention. Despite his unquestioned ecclesiastical stand, he is yet animated with great mildness and love of peace. He disliked the bitter polemics so much in evidence in his day, and though he frequently took up the defense of controverted doctrines he refrained consistently from passionate outbursts against his opponents and never did he resort, as they, to invective and foul play." [39]

Wild's Love of Peace

In no sense are his writings "*exegetical* commentaries," even though "for homiletic purposes." The twofold title "commentator and preacher" is not due him: he was a preacher, and only that. Repeatedly does he call attention to this fact in his sermons, saying: "In my sermons I have chosen Scripture with the purpose of having a definite foundation on which to build;" [40] and "the high and subtle explanation of Scripture is for the professor's chair, not for the pulpit;" "what is high and intricate we will leave to the scholars to investigate." [41] Over and over again, Wild impresses on his hearers the fact, that he is preaching and not pursuing learned exegesis. Therefore, it is a misconception to speak of Wild's works as "commentaries" and "postillae," of "sermons" and "orations," as if these were the different categories of his writings. Each and all are sermons, pure and simple, and the Franciscan, Johannes Wild, is a preacher, who knows how to use the thoroughly scriptural sermon in explaining to the simple, ordinary folk all the dogmatic teachings, moral lessons, and liturgical ceremonies of Holy Church, as well as in typically Franciscan fashion preaching "the virtues and the vices, the punishment and the reward, in words, firetried and pure." Indeed, he never ascended the pulpit without conscientious preparation, well attested by the fact that he wrote down all his sermons, and had no patience with such preachers as deemed themselves able to speak extemporaneously.

Wild, a Popular Preacher

"To Wild's profound modesty was coupled a rare courage, demonstrated especially when the incendiary Albrecht [42] of Brandenburg and his hirelings devastated Mayence with fire and sword; it is owing to his intrepid stand that in those days the Cathedral of Mayence did not go up in flames." [43]

Cathedral Preacher of Mayence

As early as 1540 the desire had been expressed that the Franciscan's sermons be published "for the use and welfare of the Catholic Church and the common man." Later also, in 1550, when his friends made the same suggestions Wild was impervious to all proposals, saying that he was too old to revise his manuscripts for this purpose "me aetate jam provectum et continuis laboribus fractum et defatigatum" (words in the dedication of the "sermones super Evangelium sec. Joannem"). He claimed further that he had never written anything for publication and that the preparatory notes written for his own private use many years previous had never been read since then, even by himself.

Wild as an Author

It was in the spring of 1550 that one of his friends asked for the sermons on the Gospel of St. John; the author being unaware that the manuscript was desired for the purpose of printing. This work, then, stealthily gotten, was handed to the author several weeks later in printed book form, much to his dismay.

[39] KL. XII, col. 1573 ff.
[40] Sermon on the "Story of Job," preached at Mayence, 1552.
[41] Cf. sermon on "Genesis" and sermon on the "Psalms."
[42] Not Albert as Cath. Enc. *l. c.*
[43] KL. XII, col. 1574; "Mainz Cathedral in Danger," Mainz 1926 in 8vo, pp. 32, illustrated.

The enterprise, well meant, proved fatal, as we shall see, due to the fact that Wild had no time or opportunity to revise, what he had written in his early days in the pulpit; for a long time he was even reluctant to lend his name to this publication, since he realized its shortcomings, inaccuracies and possible direct theological mistakes. But once the start was made, Wild yielded to what amounted to a peremptory command of Archbishop Sebastian von Heusenstamm that he revise his manuscripts and prepare them for publication. At this task he labored till August 24, 1554. He died on September 8, 1554, not quite 60 years old. He was buried in the sanctuary of the Franciscan Church of Mayence (now destroyed, and the tomb of Johann Wild is obliterated). Till the beginning of the 17th century a window of the Cathedral of Mayence showed the picture of a Franciscan, who held in his hands the representation of the cathedral. The Franciscan is Johannes Wild, whom Arnold Birkmann, the printer of Cologne called in 1571 "revera unicum Germaniae ac singulare ornamentum." All these data, as also those on Wild's writings, are taken from Nik. Paulus, "Johann Wild, ein Mainzer Dompredigter des 16. Jahrhunderts," Cologne 1893 in 8vo, pp. IV-79.[44]

Sermon Works of Wild

The writings of Wild, as listed in N. Paulus (*l. c.*, pp. 68-75), comprise the following, the first editions having come off the press of Franz Behem in Mayence: *Conciones in Evang. Sec. Joannem*, preached in 1536, together with *Conciones in Epist. primam divi Joannis*, preached 1545, published at Mayence 1550 in fol. 507 ff.; between 1550 and 1578 there are 15 more editions (Paris, Lyons, Antwerp, Louvain, Alcalà, Rome). *Die erste Epistel Joannis*, Mayence 1550 in 4°, 199 ff.; *Jonas Propheta, conciones in quadragesimam*, preached 1547, printed at Mayence 1550 in 4°, 159 ff. and seven other editions before 1567; a German translation of this work by Philip Agricola (Mayer), auxiliary bishop, Mayence 1567. *Psalm 79*, and two other sermons (German), preached in 1546, printed at Mayence 1550 in 4° 124 ff. *Der Verlorene Sohn*, Lent 1547, printed at Mayence 1550 in 4° 101 ff.; ibid. 1557; Latin translation of this work, Cologne 1554 and six later editions. *Synodal sermons* (German), held at Mayence 1549, printed at Mayence 1550 in 4° ff. 30; ibid. 1557 and Latin translation, Cologne 1554 with 3 later editions. *Sermo ad Ordinandos*, printed at Mayence 1550 in 8vo, 60 ff. with 20 later editions before 1615 and a German translation, Cologne 1562. *Conciones in Ecclesiasten Salamonis*, held in 1534, printed at Mayence 1550 in 4° 184 ff. and 3 more editions, as also a German translation at Mayence 1559. *Predige über das erste Evangelion im Advent*, Mayence 1550 in 4° 36 ff. *Das erste buechlein Esdre*, preached in 1550, printed at Mayence 1551 in 4° 161 ff.; ibid. 1564. *Quadragesimal. das ist Fasten Predig*, held in 1551, published at Mayence 1551, 162 to 299 ff.; ibid. 1563; Latin translation in 5 editions. *Postill über die Evangelien durch J. Wild gepredigt vom Advent bis Ostern*, printed at Mayence 1552 in fol. 663 ff. with 3 later editions and a Latin translation, Mayence 1554 and 5 other editions, as also a Bohemian translation, Prague 1575. *Postill gepredigt von Ostern bis Advent*, printed at Mayence 1554 in fol. 780 ff. with three more editions and a Latin translation, Cologne 1558 and 5 more editions; a Bohemian translation, Prague 1575. *Postill de sanctis von Advent bis Ostern*, Mayence 1554 in fol. 148 ff. and 3 further editions; a Latin translation, Mayence 1558 and 7 other editions; a Bohemian translation, Prague 1575. *Psalmus XXXI*, Mayence 1554 in 8vo, 107 ff. and 5 further editions.

[44] "Vereinsschriften der Goerres-Gesellschaft," Heft III, Cologne 1893-1894.

All these works in their first edition were published during the lifetime of the author, and he personally inspected them on coming from the press. The subsequent first editions of his other works were supervised by the auxiliary bishop and friend of the author, Philip Agricola.

Posthumous Publications

With the latter's death in 1572, the publication of Wild's sermons on Mark and Luke, as well as other books of the Old and New Testament, ceased; no unpublished manuscripts of Wild have as yet been found in Mayence. The following works were published for the first time after the author's death: *Postill de sanctis von Ostern bis Advent*, Mayence 1555 in fol. 263 ff. and 3 following editions; in Latin translation, Cologne 1558 and 6 more editions. *Historia sacrae Passionis ex quatuor Evangelistis concinnata*, Mayence 1555 in 8vo, 517 ff. and six later editions as also a German translation, Mayence 1558 in fol. *Catholica enarratio Psalmi 66*, Mayence 1556 in 8vo, 108 ff. and 4 other editions. *Jobi Historia Predig weyss aussgelegt zu Meyntz anno 1552*, Mayence 1558 in fol. 332 ff. and a Latin translation by Tilmann Breidenbach, printed by Arnold Birkmann, Cologne 1571. *In Evangelium sec. Matthaeum*, four books, Mayence 1559 in 8vo. ff. 591 and 557 with 14 further editions. *Conciones in Threnos Hieremiae*, Mayence 1561 in fol. 44 ff. and 3 more editions. *Drittes theil der Postill* (Sundays and feastdays and all days of Lent from Advent to Easter), Mayence 1561 in fol. 320 ff.; the same with additions for Easter to Advent. Mayence 1552 in fol. 259 ff. *Winter und Sommertheyl de sanctis*, Mayence 1564 in fol. 47 ff. *Predigen* (Some sermons culled from foregoing collections, with indication of date when each sermon was held), Mayence 1568 in fol. *Gemeine Busspredigen* (i. e. casual sermons at war, tempest, processions, pilgrimages, etc.) Mayence 1564 in Fol. ff. 165; ibid. 1575. *Sermones in genesim*, Louvain 1564 in 8vo, ff. 728 and 2 later editions; German translation, Mayence 1571 in fol. *Predigen auff eltliche Psalmen*, Mayence 1565 in fol. 401 ff. *Ausslegung dreyer Koenigen gepredigt im jar 1579* (Ezechias, Nabuchodonosor, Balthasar), Mayence 1566 in fol. 138 ff; ibid. 1567. *Conciones in Acta Apostolorum*, Cologne 1567 in fol. 261 ff. and two other editions. *Zweytes buch Esre gepredigt im jar 1551*, printed at Mayence 1569 in 4° 294 ff. *Conciones in Exod. Num. Deuter. Josue, Judic.*, Cologne 1571 in 8vo, 437 and 501 pp.; ibid. 1574. The two Postillae on the Sunday Gospels (Latin) were epitomized by John a Via and published at Mayence 1561 in fol.; Cologne 1571. The four parts of the Postilla (Sunday gospels and saints for winter and summer) were epitomized by Peter Ulner of Gladbach and published under the title *Kurze Postill* (one or two sermons only, for each Sunday and feastday) at Mayence 1560 in four vols. 8vo. and 10 other editions.

The above homiletic works, a total of 194 editions consisting of 388,000 copies, represent all of Wild's writings, except that he wrote *Christlichs und sonder schöns betbuchlein*, which appeared in six German editions and five editions of a Latin translation by John a Via. His *Exegesis in Epistolam Pauli ad Romanos* in five editions is the only work we refrain from classifying under the title of homiletics. Concerning the spread of these works the frequent editions and the translation into Latin from the German or inversely, and the Bohemian translations, are the best proof how eagerly they were read and used by the clergy. The assembled bishops at the Synod of Muehldorf in 1553 recommended them most earnestly to the Bavarian clergy, while the epitome of Peter Ulner was compiled for the purpose of allowing a copy even to priests financially embarrassed. And yet, in 1551 the Sorbonne at Paris placed the *Conciones in Joannem*, the first publication, on the Index, stating that it was so full of mistakes and heretical sentences, that it was

Number of Wild's Works

not worth revising. A rigorous verdict, surely, when a few years later it was published with but few corrections in France, the Netherlands, in Spain and even in Rome, and bore in each edition full ecclesiastical approbation. In 1554 the Dominican, Dominic Soto, published a work against Wild claiming that he had found in this book 67 misleading statements. In 1558 Michael de Medina published a defense of his German confrère saying that the work contained not a single erroneous passage. Doubtless, both have exaggerated: to the author's personal opinion we have already alluded. Up till then Rome had not reprimanded the German Franciscan in the least. The Index of Paul IV (1559) and the so-called Tridentine Index (1564) does not mention the works of Wild. The Dominican Sixtus of Siena highly praised the German pulpit orator in a work dedicated to Pius V (1566), while the Latin translation of the sermons on Job is dedicated by Tilmann Breidenbach to the same Pope (1571). However, the Index of the Franciscan Pope, Sixtus V (1590), far from selecting only this or that work, placed on the Index: *J. Feri opera omnia*, until they would be corrected. While the Index of Sixtus V was never published, the Index of Clement VIII (1596) included all the works of our Franciscan with but few exceptions. The reason for this wholesale condemnation is difficult to state, especially, when the Sorbonne had formally approved a number of Wild's works. Some errors, of course, are present in the works of the Franciscan, due to the causes mentioned, as also to the negligence of the editors after his death. Still, it need not be presumed that the works "were deliberately changed by Lutherans, in order to deceive Catholics," since in almost every case the original edition was guarded by the learned and conscientious Philip Agricola, auxiliary of the Diocese of Mayence. One consolation is that the Index of Leo XIII (1900) contains no longer the name J. Ferus, nor any of his works.[45]

Wild's Works on the Index

The purged edition of Wild's first work, namely the severely censured commentary of Matthew and the gospel and epistle of John appeared under the name of his apologist Michael de Medina, at Rome 1562; Antwerp 1572; Rome 1572; Antwerp 1572; Rome 1589. This Spanish Observant died at Toledo, May 1, 1578.[46]

In the seventh Report of Franc. Educ. Conference (vol. VII, 1925, p. 138) the present writer has already called attention to the fact, that among the 250 works, that formed what might be called the nucleus of the present library of Harvard University, the founder and donor, John Harvard (1638), bequeathed also the Cologne (1571) edition of *J. Ferus, Commentarius in Exodum, Numeros, Deuteronomium, Josuen, et in Judicum librum.* We see the esteem in which Wild was held, when eighty years after his death a Protestant divine considers it proper and necessary to have this Catholic author in his private library for reference and study. Incidentally, this edition appeared after the death of the author. It was prepared by his lifelong friend Philip Agricola and printed in the office of the highly cultured Arnold Birkmann of Cologne, who in the foreword uses the words *revera unicum Germaniae et singulare ornamentum.* We know of no other editions prepared by Protestants, and hence, at least concerning this work, any deliberate changes to deceive Catholics are out of the question.[47]

John Winzler, O.M. (Observant, d. 1554), born at Kempten in Allgaü, was

[45] Cf. N. Paulus, *l. c.*; Janssen, *o. c.*, vol. II, pp. 454-457; Cath. Enc. *l. c.* and KL. *l. c.*; Cuneo, O.F.M., FEC. Report, VII, 1925, pp. 80 f.

[46] KL. VIII, col. 1166.

[47] Private letter of Earl L. W. Heck, Harvard College Library, of May 27, 1927: "The work *Annotationes* in Exodum, Numeros, Deuteronomium, Iosuen et Iudicum librum by Johann Wild was published at Coloniae, Agrippinae, 1571."

a member of the Strassburg Province, and the companion of Kaspar Schatzgeyr. Early in his career he opposed the heresies of Luther in Nuremberg by his powerful orthodox sermons, and he did so with such success that the week-kneed city council asked for his removal. As Guardian of Lenzfried he opposed heresy with equal vigor in the towns of Kempten and Memmingen; in Ulm the Lutheran preachers again effected his removal in 1526. In 1529 he attended the General Chapter of Parma, and was elected General Definitor. In 1540 he became Provincial of his Province, and in 1541 again General Definitor at the Chapter of Mantua. He died as Guardian of Munich in 1554.[48]

Francis Veervoort, O.M. (Observant) (d. 1555), was Provincial of Lower Germany and councillor to the Elector Archbishop of Treves. He died at Malines, Nov. 24, 1555. According to Victor Mills, O.F.M. (FEC. Report VII, 1926, p. 280) he has left *Sermons on the Gospels:* a translation (Flemish?) of the Sermons of St. Bernard on the Canticle of Canticles. Wadding[49] states that these works were edited by Henry Pipin, Provincial of Lower Germany.

Conrad Kling (Clinge, Clingius), O.M. (Observant, d. 1556), was Guardian at Erfurt, the hotbed of Lutheranism and preached there at the cathedral for 36 years, frequently entering into discussions with the heretical leaders. In 1554 he fell seriously ill, and at once his enemies spread the report that he had died after formally renouncing the Catholic religion and turning to them. He recovered, however, and wrote his apologia as an introduction to his splendid Roman Catechism. If he has left any sermons, strictly so called, they are lost. His *Silva locorum communium*, printed at Cologne 1552 and 1562 and Paris 1563, contains splendid material on every conceivable Catholic doctrine or practice, of which Antony of Salamanca says: "divini verbi ministris, in iis praesertim regionibus, quae haeresum contagione infectae sunt, apprime opportunum."[50]

Peter Gottfried, O.M. (Observant, d. 1558), of Zepperen, was Provincial of the Cologne Province. He refused the archbishopric of Cambrai. Several times he served as the representative of his province on missions to Rome. His *Concio de Resurrectione Salvatoris* appeared at Antwerp 1551; *Desertum Domini* (Flemish), a spiritual retreat, published at Antwerp 1563; *Panis Angelorum* sive *Conciones de SS. Sacramento Altaris*, printed at Louvain 1552 in 8vo. He is buried in the Franciscan church of Antwerp.

Francis of Zichem (Zichenus), O.M. (Observant, d. 1559), in Brabant, guardian of Malines and Utrecht, wrote, in addition to a number of ascetical works, *Concio de Eleemosynae efficacia*, Antwerp 1556; *Exhortatio laconica ad mortem*, Utrecht 1554 in 8vo.[51]

Francis Polygranus, O.M. (Observant d. ca. 1560), member of the Cologne Province, was a powerful preacher and the terror of heretics. He wrote *Postillae in Evangelia ab Adv. usque Pent.* printed at Cologne 1557; ibid. 1580; *Postillae in Evangelia a Pent. usque Adv.*, Cologne 1557; ibid. 1560; *Postillae in Evangelia Sanctorum*, Cologne 1559; ibid. 1560; *Postillae Epistolarum in Dominicis per annum*, Cologne 1560; ibid. 1562; a German translation of the latter by C. Gennep, Cologne 1564. All first editions of these works were prepared by his confrère Henry Helm.[52] Wadding[53] quotes an

[48] Minges, *o. c.*, p. 94; N. Paulus in "Katholik," Mainz 1892, p. 545 f., where we find a list of Winzler's apologetic works; and N. Paulus in "Katholik" 1894, pp. 40-57; M. Demuth, O.F.M. in "Franziskanische Studien," *l. c.*, vol. IV, 1917, pp. 254-294.

[49] *o. c.*, p. 94.

[50] Sbaralea, *o. c.*, n. 469; Guggenbichler, *o. c.*, pp. 15 f.; KL. III, col. 552 f.; Kirchl. Handl. I, col. 953; "Franziskanische Studien," vol. X, 1923, pp. 177-198.

[51] Wadding, *o. c.*, p. 97; Hurter, *o. c.*, t. II, col. 1498.

[52] Guggenbichler, *o. c.*, p. 63; Hurter, *o. c.*, t. II, col. 1424.

[53] *o. c.*, p. 91.

edition of the *Postillae in Evangelia in quatuor partes*, Lyons 1561 in 8vo.

Henry Helms (Helmesius) of Halberstadt, O.M. (Observant, d. 1560), acted as Cathedral preacher of Cologne for a long time. In 1546 and 1547 he labored in Saxony to preserve the Catholic Faith. In 1548 he saved the Observant monastery of his native town from dissolution. Due to his efforts Catholicism was re-introduced in the districts of Brunswick. He wrote *Homiliae in Evangelium et omnes epistolas canonicas*, 5 tomi, printed at Cologne 1550; ibid. 1553; Paris 1557. Also *In Evangelia quadragesimalia*, Paris 1556 and *Passio J. Christi secundum IV Evangelistas in montessaron comportata*, Cologne 1557, as also three works in refutation of Luther.[54]

Francis of Nieuvvenhove (Nova Curia), O.M. (Observant, d. 1562), Guardian at Ghent, Bruges, and Dunkirk, preached in all the larger cities of Belgium. He is buried in the church of the Friars Minor at Ghent. He has left three vols. of sermons, the first containing *Conciones in Evangelia Sanctorum per annum;* the second, *Sermones in totius anni Dominicas;* the third, *Conciones in Evangelia Quadragesimalia* and *in Passionem Domini.* He further wrote *Collationes ad Sacerdotes in primitiis*, four in number; and *Sermones in professione Monachorum et Religiosorum.* None of his sermons are published.[55]

Bartholomew of Middleburg in Holland, O.M. (Observant, d. 1564), had previously been a merchant, studied at Louvain, and entered the Order at Amsterdam in his 34th year. For forty years he preached with great success, especially against the heretics, in Brussels, Louvain, Amsterdam, Utrecht, etc., although during his entire life he suffered from double hernia. At his last sermon in Utrecht on Tuesday after Easter 1564, where he exhorted the hearers to steadfastness in the Catholic religion, he predicted his death, which occurred on April 11, 1564, in his 79th year. He died in the odor of sanctity. He has left *Sermones de tempore* and *de sanctis* in 3 vols. unpublished.[56]

Johann Nicasius, St. (Nicholas Hesius), O.M. (Observant, d. 1572), one of the twelve holy Franciscan Martyrs of Gorkum. He was a native of Heeze, diocese of Liège, bachelor of theology of Louvain, deeply versed in mystical theology and author of several mystical treatises. His *Sermones sublimes et subtiles ad populum* are preserved in mss. and were used among the documents of the Martyrs' beatification in 1675.[57]

Balthasar van der Heyden (Myriaca, de Merica), O.M. (Observant, d. 1573), was called "Praedicator angelicus" because of his deep religiousness and purity. For fourteen years he was confessor and preacher at the large convent of the Poor Clares in Louvain. His sermons, 181 in number, all delivered to the Poor Clares, are of such piety and unction, that like the sermons of St. Bernard on the Canticle of Canticles, they were read at table in many convents for a long time after his death. The nuns and laypeople diligently copied these sermons and numerous mss. are preserved in the library of Louvain. The following are said to be extant in print, but nowhere are any data on them to be found. *Sermones 85 in Cant. Canticorum; Sermones 8 in Ps. 85: Inclina; Conciones 60 in Dominicam Passionem*, distributed in seven parts to conform to the canonical Hours; *Sermones 2 in Ps. 45: Deus noster; Conciones 10 in Ps. 102: Benedic anima; Conciones 7 in Ps. 90: Qui habitat; Conciones 8 in Ps. 83: Quam dilecta.*[58]

[54] Cuneo, O.F.M., FEC. Report, VII, 1925, p. 86 makes him identical with Henry Hell (Helous, d. 1553), but falsely; KL. V, col. 1752 ff.; Wadding, *o. c.*, p. 112 cites editions of *Sermones*, Lyons 1574 and 1589; Hurter, *o. c.*, tom. II, col. 1433 f.; Kirchl. Handl. I, col. 1910; see also under Francis Polygranus.

[55] Wadding, *o. c.*, p. 86 f.

[56] Guggenbichler, *o. c.*, p. 64 f.

[57] Guggenbichler, *o. c.*, p. 211; Serv. Dirks, *o. c.*, p. 197.

[58] Wadding, *o. c.*, p. 35; Guggenbichler, *o. c.*, p. 78.

Petrus Regis (Coninck), O. M. (Observant, d. 1573), Guardian of St-Omer, Provincial of the Netherlands. He was the preacher and confessor to Queen Leonora of France and to Mary of Hungary, when they sojourned at Brussels for three years. For fifteen years he preached fervently against the Calvinists. His *Conciones aureæ* remained unpublished. He is buried at Nivelle, Belgium, where an epitaph marks his grave.[59]

Johannes Craendonch (Cranendonk, Crucendonk), O.M. (Observant, d. 1567), was Guardian of the Monastery at Mayence and, as Sbaralea states (*o. c.*, n. 640), successor to John Wild in the cathedral pulpit. He is not to be confounded with another of the same name, who in the next century was Provincial of Strassburg (1629-1634). This preacher of Mayence is the author of a *Postilla in Evangelia*, printed at Mayence 1567, 1570. This work was really composed previously by the Lutheran preacher Johann Spangenberg, after whom Craendonk, as he says in the preface, "revised it anew with great care, amended and corrected it in a Catholic manner." The book, both for Catholic and Protestant preachers, was so useful and practical, that the heretics re-edited it with the former heretical statements, but under the name of Craendonch, and thus gave the impression that the Franciscan was one of their men. As Craendonch was the successor of John Wild in the pulpit of Mayence, this fact may be the solution of accusing the Lutherans of falsifying Wild's *Postillae*. A later work of Craendonck is *Postill oder ausslegung Sonntaegischer Episteln und Evangelien, auch der fuehrnehmsten Festen. Sommerteil*, Mayence 1570 with woodcuts.[60]

John Mahuse of Oudenaarde (Mahusius Aldenardensis), O.M. (Observant, d. 1572; latest data 1577), was teacher of theology at Louvain, theologian at the Council of Trent. He was famous for his learning, his zeal against heresy, and above all his eloquence. He refused the bishopric of Deventer and retired to the monastery of Oudenaarde. At the conquest of this city by the Geux he was tortured and wounded, and left lying on the public street as dead; this happened October 4, 1572. Late researches claim that he lived till 1577. Beside re-editing the Commentary on the Psalms of Francis Titelman and the Homilies of St. John Chrysostom, he wrote *Sermones VII super "Veni Creator"* (Flemish), unpublished, and *Sermoneen XXVI* on oral and especially mental prayer, mss. in the library of the museum of Namur, cod. n. 32. They are 26 sermons (collationes) given to the religious of Cambrai in 1563, covering ff. 315-331 of this codex. During the 18th century this same codex belonged to the Capuchins of Dinant.[61]

Arnold Mermann of Alost (Alostanus) in Flanders, O.M. (Observant, d. 1578), public professor of theology at Louvain, was a powerful preacher, intrepid in battle against heresy. In 1566 he traversed entire Belgium, preaching against the iconoclastic Calvinists. Beside a dozen famous controversial works and tracts, he composed *De fugienda consuetudine Haereticorum*, a sermon to Catholics, published at Louvain 1564; a sermon in Flemish *De Eucharistiae Sacramento* against the sacramentarians, printed at Antwerp 1567; another sermon *De haereticis deferendis et accusandis*, printed at Antwerp 1567.[62]

Johann Dublinlus, O.M. (Observant, d. after 1579), Provincial of Cologne. In his *Oratio Philippica*, he shows where truth alone is to be found midst all the darkness of the present day. It was published at Liège s. a. in 8vo.

[59] Serv. Dircks, *o. c.*, pp. 72-78.
[60] Jacq. Rosenthal, Catal. XV, n. 165; Minges, *o. c.*, pp. 97, 292.
[61] AFH. VI, 1913, p. 554; cf. G. Guggenbichler, *o. c.*, p. 69 f.; Sbaralea, *o. c.*, n. 1180; Cuneo in FEC. Report, VII, 1925, p. 83; Serv. Dircks, *o. c.*, p. 58 f.
[62] Guggenbichler, *o. c.*, p. 70 f.; Hurter, *o. c.*, t. III, col. 41.

Petrus Montanus (Bergen), O.M. (Observant, d. 1579), was first doctor of theology, then "Rector Magnificus" of the University of Louvain. But this position he resigned to join the Observants of the university city as Adam Bogaert (d. 1550) and Francis Domelan (d. 1558) had done before him. He was an efficient preacher and a fearless opponent of heresy. Among his works we mention *Commentaria in septem Psalmos Poenitentiales*, printed at Antwerp 1569 in 12mo; under the title *Elucidationes*, this same work had appeared at Antwerp in 1567;[64] *Dominica Passio sec. quatuor Evangelistas*, Antwerp 1555, 1556, 1563; edition of the same work, revised and augmented by the author and made still more useful for preachers, Antwerp 1571 in 8vo.[65]

Henry Pipin (d. 1575 or 1580), Guardian of Antwerp, Provincial of the Observant Province of Lower Germany, was a Friar of marked eloquence, It is said of him that "in the memory of man never was the large and famous church of the Franciscans in Antwerp known to have had such a vast audience, as when he preached." His apostolic labors took him also to England, there to strengthen the faith of his compatriots under the King Henry VIII. He was greatly feared by the heretical Geux. He left *Sermones per totius anni circulum*. We do not know if these were published.[66]

Brother Cornelius

Cornelius Adriaensz (Cornelius Adriani, Bruder Cornelis, Cornelius Brauver), O.M. (Observant? Conventual?, d. 1581), of Dortrecht. He had studied at Louvain, and was thoroughly familiar with Latin, Greek and Hebrew. A learned theologian, he was above all a most powerful preacher, sorely feared by the heretics. For more than thirty years he occupied the chief pulpit of the city of Bruges, during which time his word commanded the policies and opinions of the entire district. He died July 14, 1581 and when the heretical Geux wished to interfere with his funeral, the Catholics at sight of his corpse picked up such courage that they carried the coffin unmolested through the streets of the city and buried it in the chapel of the city hospital of St. John. In 1615 the remains were transferred to the newly rebuilt Franciscan church. His Flemish works were edited under the title *Sermoonen*, 2 voll., the first part printed at Bruges 1566 by the unfriendly printer de Neuter; the second part was edited by Hub. Goltzius under assistance of John Castelius, an heretical preacher. These "Sermoonen" were published from notes of Goltzius and contained all manner of foul aspersions and deprecatory remarks, to prove how vulgar this so-called popular preacher actually was in his sermons. Hence it is difficult to decide what is from the pen of Cornelius and what from his enemies. The publisher has even added data on "Tempore quo caninam suam eloquentiam celebratissimi nominis Cornelius Adriani Minor Conventualis exercebat." Despite all, his epitaphs and the memory of him among Catholics are proof of his unusual eloquence, his zeal against heretics and his holy life. The "Sermoonen," as we have them, are, indeed, full of vulgar invective and bitter attacks against bishops and secular authorities. Wadding[67] reprints the poetic epitaph, at the corner of the High Altar of the Hospital of St. John.[68]

Francis Everaerts, O.M. (Observant, d. ca. 1587), first Guardian of the

[64] Serv. Dirks, "Histoire liter. et bibliogr. des Frères Mineurs de l'Observ. en Belgique et dans les Pays-Bas, Antwerp 1885, p. 100 f.

[65] Wadding, *o. c.*, p. 191; Sbaralea, *o. c.*, n. 1663; Guggenbichler, *o. c.*, p. 77.

[66] Guggenbichler, *o. c.*, p. 66.

[67] *o. c.*, p. 66.

[68] KL. I, col. 248 f.; Kirchl. Handl. I, col. 64 f.; Sbaralea, *o. c.*, n. 477; Guggenbichler, *o. c.*, p. 225; A. C. de Shrevel, "Broeder Cornelis Adriaenszen von Dordrecht. Zijn leven, zijn preeken" in Historisch Tijdschrift, vol. IV, Tilburg 1925, pp. 217-259 with portrait.

monastery at Bruges, was a strenuous preacher against heresy. He wrote: *Historiam VII fratrum machabaeorum concionibus illustratae,* preserved in mss.[69]

Michael Anisius, O.M.Conv. (fl. 1588), is the author of *Eine Prozession-Predigt bey gemeyner Fuerbitt zu Gott um ein fruchtbarn Regen,* delivered at Bamberg and printed at Ingolstadt 1588 in 4°; *Prozession-Predig ueber Bapst Sixtus V. Jubel jahr,* delivered at the church of Our Lady, Bamberg, printed at Ingolstadt 1594 in 4° pp. 100.[69a]

Johann Nas

Johannes Nas (Nasus, Nasius), O.M. (Observant, d. 1590), studied at the University of Ingolstadt, was a most celebrated preacher and controversial writer. He was Court Preacher, theologian and confessor to Archduke Ferdinand of Austria. He joined the Order (1552) as a laybrother at Munich. He had renounced Lutheranism after reading the "Imitation of Christ" by Thomas a Kempis; his evident gifts induced his superiors to promote him to the clericate. After his ordination in 1557 he acted as lector at Ingolstadt, and then as convent-preacher (1560). Through his sermons (1566) the city of Straubing was saved for the Catholic Faith. In 1568 he conducted the Lent at Munich, in 1569 at Wuerzburg. In 1571 he attended the General Chapter at Rome as Custos of the Strassburg Province, where Pius V decorated him with the title of "Praedicator Generalis." Upon his return he became Visitator for the Provinces of Strassburg, Austria and Bohemia and Court Preacher at Innsbruck. In 1577 and 1578 he preached the Lenten Sermons at Augsburg. He died as auxiliary bishop of Brixen, to which office he had been appointed in 1580, at the Convent of Innsbruck on May 16, 1590. His episcopal escutcheon bears a pair of scissors in allusion to his occupation as laybrother in the tailorshop. The Lutheran leaders dreaded him most heartily because of his polemics and repartee, and they referred to his lowly occupation as a tailor in the many opprobrious names, with which they sought to blacken his name.

His most famous work is his *Centuria quarta Evangelicarum veritatum,* six volumes containing one hundred truths in refutation of the Lutheran heresies, a German classic, yielding stores of material for preachers besides giving a precise description of the conditions of his day; the work appeared at Ingolstadt 1565 and was frequently reprinted. His remaining 38 works are mostly *Sermones, Postillae,* and polemic tracts, all published in numerous editions. The sermons under the general title *Wolgegründter Predig,* namely *Conciones de proprietatibus et fructibus veteris et novae fidei; Conciones de Sacramento Altaris; De temperantia; De aeterna morte; Conciones 65 dictae Catholicae; De veste nuptiali; Initio novi anni;*—all these sermons, written in German as also the six volumes of *Centuria,* appeared at Ingolstadt between 1565 and 1572; *Klein Postil von Ostern bis Advent,* Ingolstadt 1561; *Kleine Postil von Advent Bis Ostern,* Ingolstadt 1572; *Sechs Familienpredig und sechs Hauspredig,* Ingolstadt 1571. Johann Nas also compiled a catalog of the books in the Franciscan Library of Ingolstadt in the year 1564.[70] On the floor before the left altar of the Court Church in Innsbruck one may read to-day yet: "Revdm in Christo Praesul ac Dominus, fr. Ioannes Nasus, ord. min. de Observantia, Brixinensis Suffraganeus, Concionator Apostolicus, et Sereniss. Principis Ferdinandi, Austriae Archiducis Aulicus, Religionis Catholicae Propugnator constantissimus et haereticorum hostis acerrimus,

[69] Sbaralea, *o. c.*, n. mcccxix.

[69a] Jacq. Rosenthal, Catal. XV, nn. 18 and 19; Guggenbichler, *o. c.*, p. 305.

[70] Cf. Michael Bihl, O.F.M., "Der Katalog des P. Johannes Nasus," Ingolstadt 1921 in 8vo, pp. 94.

sub hoc saxo in Domino quiescit, mortuus die 16. Maii ão salutis humanae 1591, aetatis vero 57." [71]

Adrian Hofstad of Louvain, O.M. (Observant, d. 1598), was an excellent theologian and preacher. His memory served him so well, that he could in his sermons cite long passages from the Fathers at will. He was the successor of Bartholomew of Middleburg as preacher in Utrecht, Amsterdam, Louvain, Cologne, Antwerp, Brussels, drawing immense crowds everywhere. The faculty and students of Louvain considered it a privilege to attend his lectures in the Franciscan house of studies. He lies buried in the Bl. Virgin chapel of the monastery of Utrecht, an epitaph in Latin verse paying homage to his memory. His works were edited by his scholar Henry Sedulius, a member of the same Province. They are: *Sermones Eucharistici LXIX*, Antwerp 1608 and Cologne s. a. An explanation of the *Creed*, the *Decalogue* and the *Roman Catechism* is preserved in mss. in the provincial archives of Lower Germany.[72]

Peter Hautoy, O.M. (Observant, fl. 1598), of Namur, Province of the Netherlands. He is the author of several works, among them: *Mensa Apostolica seu Homiliae in Epist. Adventus*, published at Luxemburg 1603 in 8vo. He has also *Conciones* in six voll. namely, on the Epistles from Adv. to Septuag., Septuag. to Easter, Low Sunday to third after Pent., Pent. to Advent, the feasts of summer, the feasts of winter. They appeared at Mayence 1604.

Johann Merdigius, O.M. (branch ?, fl. 16th cent.), member of the German Province (Cologne? Strassburg?), is the author of *Sermones quadragesimales*, lib. 1; *Sermones de tempore, lib.* 1; *Sermones de sanctis*, lib. 1.

Lawrence (unknown to bibliographers), O.M. (branch?, fl. 16th cent.). His *Postillae pro concionibus aestivis; Postillae pro concionibus hyemalibus* are preserved in manuscript in the Franciscan Library of Westphalia (Paderborn?).

The following Friars, preachers of renown and men of most saintly life, were for the greater part engaged in combatting heresy. They were members of the Northern Provinces of the Minorites or Observants of Germany and the Netherlands, of the Provinces of Strassburg or Austria; Johann Kannegieser, Observant, called "the Trumpet of Truth," cathedral preacher of Hildesheim (d. ca. 1517); John B. Vitriere of Cracow, Conventual (d. ca. 1517); Christopher of Munich, professor at University of Vienna (d. 1519); Michael of Bruneck, Conventual, professor at Vienna (d. 1525); Victorine of Neustadt, Conventual (d. at Graz 1527); Alexander Svenichen, Conventual of Cologne Province (d. 1529); Anton of Kirchberg, Conventual of Cologne Province (d. 1529); Anton of Kirchberg, Conventual (d. in Austria 1532); Medard of Kirchen (d. 1533); Jakob Schwederich (d. 1535); Prokop of Iglau, Conventual (d. at Graz 1536); Amadeus of Austria, Conventual (d. 1540); Simon Croex of Dueren, Conventual (d. 1545); Matthias Becher, of Holland (d. 1547); Johann Dator of Halberstadt (d. 1548); Johann von Ungarn (mart. in Carinthia 1548); Johann Baum, Conventual (mart. at Heidelberg 1556); Livinus de Brecht of Belgium (d. 1558); Thomas of Salzburg, Conventual (d. 1558); Kilián Heilmann of Oppenheim, Conventual (d. 1559), Sebastian of Coblenz, Conventual (d. 1561); Jakob von Altena, Conventual, guardian at Marburg (d. 1564); Servaz von Noetberg, Conventual, cathedral preacher of Cologne (d. 1567); Johann Freund, Conventual (mart. near Louvain, 1569); Antony Benault, Conventual of Belgium (d. 1570); Peter Pruss of Ghent (mart. 1571); Rainer of Limtris, Conventual (mart. at Roermund, 1572);

[71] J. B. Shoepf, O.S.Fr., "Johannes Nasus, Franziskaner und Weihbishof von Brixen," Bozen 1860, p. 72; Raess, "Die Convertiten," 13 vols. Frbg. 1866-1880, vol. I, pp. 298 f.; KL. vol. IX, col. 32 f.; Hurter, *o. c.*, t. III, col. 207-210; Minges, *o. c.*, pp. 91-94.

[72] Guggenbichler, *o. c.*, pp. 71-73; Wadding, *o. c.*, p. 7.

Jakob Schonermann of Limburg in Holland, Conv. (d. 1572); Dietrich Loeth of Holland (d. 1572); Louis Boetz, Conv. (mart. in Holland, 1572); Franz Meerbeck of Dordrecht (d. 1573); John Pennemans (mart. at Sluis, Holland, 1575); Johann of Putten (mart. at Louvain, 1579); Hadrian Beverlo (mart. at Maastricht, 1576); Martin Sunters of Belgium (d. 1580); Severus Spey of Boppard, Conventual (d. 1580); Constantin Thyras of Louvain (d. 1582); Anton of Strahlen, cathedral preacher of Cologne, Conventual (d. 1584); Wolfgang Schmilkhofer, Conventual of Munich (d. 1586); Johann Haydon, a Scotchman, member of Cologne Province (mart. 1590); Peter of Utrecht (d. 1596). The above Friars were members of the Observance (Ultramontane), unless otherwise designated; the Capuchin Reform was not yet established in the German countries.[73]

THE COUNCIL OF TRENT AND THE CATHOLIC RESTORATION

The Council of Trent (1545-1563) marks the beginning of the period of reconstruction, of healing the wounds that had been struck the old religion by the Reformation in Germany and England. In the preparation for this Council, and also at every session, the Franciscans had a very prominent part as members, consultors, theologians and preachers. Beside the Ministers General of the Friars Minor, namely, John Calvi (d. 1547), Francis Zamorra (d. 1571), and Vincent Lunelli (d. 1547), and the Masters General of the Conventuals, Giulio Magnani (d. 1566), Bonaventure Pio (d. 1555) and Anthony Sapienti (d. 1566), 43 Friars Minor Observant and 48 Friars Minor Conventual were invited to the Council as theologians of the Pope, the Emperor, or of Bishops. Of the Capuchins the Vicar General Bernardine of Asti and Thomas of Tiferno attended, though it seems that they had no vote in the deliberations of the Council, as did the acting Generals of the five other Religious Orders.[1]

The first session took place on December 13, 1545, the third Sunday of Advent. It opened with a magnificent *Oratio*, that at once outlined the program and the purpose of the Council, by the Friar Minor Conventual, Cornelio Musso, bishop of Bitonto (d. 1574). He attended the Council throughout its entire duration, frequently addressing the same and being asked for his opinion on all important questions. No greater orator than he appeared at the Council, and John de Lucca, who continued the *Annales Minorum* of Wadding, says: "In that vast assembly of the highest personages Cornelius Musso excelled so much, that even if the Franciscan Family had sent no other, this man alone by his power and his illustrious deeds would have shed glory and merit on the Order."[2] Others of the Conventuals who spoke at the Council before the assembled Fathers are Jacobinus Malafossa (d. 1564), Francesco Vicedomino (d. 1573), Maximilian Begnani (d. 1601). At the first session under Pope Julius III, May 1, 1557, it was again a Conventual Friar, Sigismund Fedrio of Diruto, who was invited to deliver the opening oration.[3] Of the Friars Minor Observant, who preached at the Council, we have the names of Francis Salazar (14th session, November 1551), Louis Carvajal (2nd Sund. of Lent 1547), John Consilius (4th session in 1546), Alfons Contreras (in 1551). Bartholomew Baffi (d. 1577), who transferred from the Conventuals to the Capuchins, attracted by the example of the Capuchin Vicar General, spoke a masterful oration on the 2nd Sunday of Advent 1562.[4]

[73] Cf. Ausserer, Martyrologium, passim; Schlager, Koeln-Franziskaner, *o. c.*; Minges, Bayerische Franziskaner, *o. c.*, passim; Eubel, Koeln und Strassburg Minoriten, *o. c.*, passim; Guggenbichler, *o. c.*, passim.

[1] Pallavicino, S. F.-Klitsche, "Das Konzil von Trient," Augsburg 1835, 4 volumes, passim.

[2] Tom. XVIII, p. 84.

[3] Pastor, *o. c.*, vol. VI, p. 76.

[4] Pallavicino, *l. c.*, bk. 5, ch. 17; bk. 7, ch. 8; bk. 9, ch. 12; bk. 12, ch. 14.

After the fourth session the intermediary congregations dealt with the subject of homiletics and preaching activity during May, 1546. It was then, that the spokesman of the Mendicant Orders, Jerome Seripando (d. 1563), the General of the Augustinians, vindicated for the Religious of the Orders in question those rights and privileges in the matter of preaching which were to be such an influential factor in the work of the counter-reformation.[5]

During the persecutions in the first half of the 6th century the Franciscan Order in Germany, i. e. the Conventuals and Observants, had lost 300 monasteries by suppression, and destruction, or by exile of the Friars; the membership had dwindled, especially among the Conventuals, and new vocations were extremely rare.[6] In England the case was perhaps worse, since all the Friaries had been suppressed, and a great number of the members were languishing in prison. More than 200 had been banished from the land, and 42 had died as martyrs.[7] It will be seen, that much work in the pulpit and in the general ministration of souls was awaiting the priests and friars in the days of rebuilding and renovating. "For the greater part the old champions had been bled to death, and now the auxiliary troops of the Church appeared, especially in the person of the Jesuits and the Capuchins. The old Orders, too, particularly the Observants, co-operated wholeheartedly. The work of these men after the Council of Trent was far more easy than before. First of all, indecision in dogmatic questions was at an end, and—the most important factor—there stood behind the Catholic champions the secular power, protecting them everywhere and assuring success to their labors, if need be by force of arms." It had been different before. Everywhere the Catholic priests had been impeded, molested, and persecuted in their defense of the Old Church. Had they given way under the stress, there would have been little room for reconstruction. "That Germany and Austria did not turn Protestant entirely, is not due to the counter-reformers alone, but in greater measure to the valiant though forgotten heroes, who in the first decades of the 16th century had dared to face the storm of the religious renovation.[8]

The following Friars labored most zealously by the pen or in the pulpit to combat heresy or to execute the various schemes of restoration as outlined by the Council of Trent:

James of Lens, O.M. (branch ?, fl. 1520), of Arras, wrote *Sermones quadragesimales*, published at Paris 1500 and 1501 in 4o; *Sermones adventuales*, at Paris 1501 in 4o.[9]

Christopher Longol of Malines, O.M.Conv. (d. 1522), was a man who had seen every country of Europe and Asia; he had fought in many wars, accompanied crusades, was the friend of princes, kings and emperors, was honored with titles and degrees from almost every university and academy of art, so that his life was in truth a most adventurous one. When he was the guest of Cardinal Reginald Pole at Padua he conversed with him also on the frailty of human life, and after the conversation drew up his last will leaving all his many possessions to the poor. On the day of his departure he was seized with a violent fever. During his sickness he asked to be admitted into the Order of St. Francis. He was clothed with the habit and made his profession, dying a few days later in September, 1522, at the age of 34 years. His works are noteworthy because of their elegant style. *Orationes duae stylo Ciceroniano*, Rome s. a.; *Orationes ad Lutheranos jam damnatos*, which he wrote at the behest of Leo X and in which he urged a return to the Catholic faith; other sermons and tracts against the Lutheran seem never to have been pub-

[5] Pallavicino, bk. 7, ch. 3-12.
[6] Holzapfel, *o. c.*, p. 466.
[7] F. B. Steck, O.F.M., "Franciscans and Protestant Revolution," *l. c.*, ch. X.
[8] Holzapfel, *o. c.*, pp. 467 f.
[9] Sbaralea, *o. c.*, n. 978.

lished: *Oratio de laudibus D. Ludovici Francorum Regis*, delivered in the monastery of the Friars Minor at Poitiers in 1510, printed at Paris 1510 in 4o; *Panegyris de laudibus jurisprudentiae*, held at Valencia when receiving the doctor's degree, printed at Valencia 1514 in 4o. He lies buried in the basilica of St. Antony at Padua.[10]

John Glabion (Glapyon), O.M. (Observant, d. 1522), Provincial of Tours, died at Valladolid. His *Conciones* were published s. l. 1523 (Sbar.).

John of Mont, O.M.Conv. (fl. ca. 1530), was a doctor of Paris. Among a number of other works, he re-edited in a revised form the *Pharetra*, wrongly attributed to St. Bonaventure; it was published at Paris 1518 in 8vo. A copy of this extremely rare edition is in the Convent XII Apostolorum, Rome.

John Lagrene, O.M.Conv. (fl. 1540), was lector of theology at Lyons. His *Sermones S. Augustini castigati* were edited at Lyons 1520, tomi 3 in 4o; *Sermones Petri ad Boves*, Lyons 1520 in 4o.

Petrus de Cornibus, O.M.Conv. (d. 1542), doctor of Paris, was surnamed "Doctor famosus", because of his great learning and zealous preaching. He lived at the Great Convent of Paris at the time of the introduction of the Reform of the Observance. He is the author of *Sermones: Concionesque variae*.[11]

Francis Picardus, O.M. (Conv. or Obs. ? fl. 1545), was a doctor of Paris, a great preacher in France, and a staunch adversary of the heretics. He wrote *Sermones Adventuales*, printed at Paris 1561; ibid. 1568 in 8vo; also *Homiliae in Evangelia totius anni* (Sbar.).

Henry Mauroy, O.Min. (branch?) (fl. ca. 1552), member of the Custody of the Champagne, France, a celebrated preacher, wrote beside his famous *Apologia pro Judaeis*, *Conciones doctissimas* from Septuagesima to Ascension; *Conciones Dominicales*; *Conciones pro festis Adventus*, a mss. in the monastery of Troyes. In one of his sermons he advanced the opinion, that in case of necessity the faith of the parents supplies the child's baptism, which was condemned by the theologians of the Sorbonne and the author commanded to retract. Still, this same opinion had been advanced before by Thomas de Vio Cajetanus, the Dominican Cardinal.[12]

Simon of Fontenay, O.M. (Observant or Conventual ? d. 1557), of the diocese of Sens, doctor of Paris and member of the Great Convent, wrote a history of his times, beginning from 1547. He is also the author of *Aparatus ad Rhetoricam*, an introduction to preaching, printed at Paris 1578 in 4o; he likewise wrote a Commentary on the book of Ruth.[13].

Louis Colomb, O.M. (Observant, d. 1567), Provincial of the Province of Narbonne, was a powerful preacher and respected adversary of the Calvinists in France. At Toulouse he victoriously conducted a public disputation with Bart. Montblanc, leader of the Calvinists. Having preached in all large cities of France he died at Avignon in 1567 and is buried in the Monastery of the Holy Cross. He wrote *Disputationes contra haereticos; Sermones per annum; Quadragesimale*, all unpublished.[14]

John Consil (Concilius), O.M. (Observant, d. 1577), of Chartres. He was Provincial of Burgundy, Superior of the Major Convent and doctor of Paris, and General Definitor of the Order. As a member of the Council of Trent he left *Varia opuscula ex disputationibus* and *Oratio de triumpho Christi*, unpublished.[15]

Melchior Flavius, O.M. (Conventual ? fl. 1570), Guardian of Toulouse, was

[10] Sbaralea, *o. c.*, n. cmlix.
[11] Guggenbichler, *o. c.*, p. 100.
[12] KL. vol. II, col. 1679; Hurter, *o. c.*, t. II, col. 1522; Wadding, *o. c.*, p. 113.
[13] Guggenbichler, *o. c.*, p. 100.
[14] Sbaralea, *o. c.*, n. mmdcxlv. [15] Guggenbichler, *o. c.*, p. 42 f.; Sbaralea, *o. c.*, n. 1107.

Penitentiary under Pius V, and court preacher to Henry II of France. His work *De Christo Rege* appeared at Paris 1566 in 4o maj. He has left also *Oratio de vera religione* (Latin and French), delivered at the Royal Court of France.

John Patrick, the Scotchman, O.Min. (branch ?, d. 1572), entered the Order at Aberdeen. He was Provincial of Scotland and confessor to King James V. At the outbreak of the Reformation he was exiled, going to Louvain, where he died at an advanced age in 1572. His *Sermones ad fratres, lib.* 1 remained unpublished.[16]

John Combes, O.M. (Observant ?, fl. 1575), was lector of theology at Lyons. A number of his theological works were published at Lyons and Venice. He is also the author of *Sermones multi*, in manuscript at St. Bonaventure Monastery, Lyons.

Freminus Capitis (Francis Firminus, Firmin, Firmain), O.Min. (branch ?, fl. ca. 1579), a French Friar, doctor of Paris, was famed for his eloquence, especially in his sermons against heresy. He wrote *Epositio Genesis homiliis partita et concionibus tempore Adventus accomodata*, printed at Paris 1567 in 8vo; ibid. 1570 in 8vo; *Homiliae* (27) *in Exodum* (ch. 1-12), Paris 1579 in 8vo; *Homiliae de ss. Eucharistiae sacramento*, Rome 1567; *Homiliae de Immaculata Conc. Virg. Mariae*, Paris 1579.[17]

Louis Benoit, O.M. (branch ?, fl. 1580), translated from the Italian into French the work of Gabriel Fiamma, bishop of Chioggia: *Sermo super Missus est*, Paris 1587.

Thomas Bourchier, O.M. (Observant, fl. 1580), a doctor of the Sorbonne, was a member of the English Friars Minor. For many years he lived in exile in France. Later he was called to Rome, where he became Penitentiary of the Lateran Basilica. He wrote the history of the Martyrs of the English Reformation (1536-1582), Ingolstadt 1583. His *Oratio ad Fr. Gonzagam Ministrum Generalem pro pace et disciplina Regulari magni Conventus Parisienis instituenda* appeared in print at Paris 1582 in 8vo.[18]

John Porthesius, O.M. (Observant, fl. 1584), Custos of Poitiers, was an opponent of the Calvinists at Antwerp, with whom he frequently engaged in public disputations. His *De verbis dni: Hoc facite in meam commemorationem sermo* appeared at Antwerp 1567 and 1586.

Angelus Bresson of Rodez, O.M.Cap. (d. 1591), a Frenchman, published two *Sermones de BMV.* in French s. l et a.[19]

Maurice Hylaret, O.M. (Conv. or Obs.) (d. 1591), doctor of the Sorbonne, was a great opponent of the Calvinists of France. At his death the citizens of Orleans erected a monument in his honor because of his work for the preservation of the Catholic Religion. His works are: *Sacrae Decades* or 50 Lenten and Easter sermons, published at Paris 1587 and 1589 voll. 2 in 8vo; *Sacrae Enneades* or 36 sermons for Advent, Paris 1587 in 8vo; Lyons 1591 in 8vo; *Homiliae in Dominicas totius anni*, Paris 1604 voll. 2 in 8vo; he also wrote a work opposing marriage of Catholics with heretics, published at Orleans 1587 in 8vo; this work is noteworthy for the reason that it is the first work known, to treat from a dogmatic and moral standpoint the subject of mixed marriages.[20]

Maurice Hylaret

Christopher Cheffontaines (a Capite Fontium), O.M. (Observant, d. 1595), was Minister General of the Order 1571 to 1579, then coadjutor archbishop of Sens. He preached with great success in Belgium, especially in the

[16] Civezza, *o. c.*, p. 65.
[17] Wadding, *o. c.*, p. 97; Hurter, *o. c.*, tom. III, col. 72; Sbaralea, *o. c.*, n. 738.
[18] Cf. for history and introduction of the Regular Observance in the Great Convent, Guggenbichler, *o. c.*, pp. 95-104; F. B. Steck, O.F.M., "Franciscans . . .", *o. c.*, Bibliography, p. 335 et al.
[19] Eduard Alencon in "Bibl. Mariana," p. 5.
[20] Sbaralea, *o. c.*, n. 1488.

years 1585-1590. He was a strenuous apologetic writer. Among his works are *Sermones de B. Virgine*, printed at Paris 1586; *Conciones duae de B. Virgine*, printed at the end of his large work *Novae illustrationes christianae fidei*, Paris 1585 and 1586 in 8vo.[21]

Peter Saumier (Salmerius), O.Min. (branch ? fl. 16th cent.), a Frenchman, wrote *Postilla super epistolas et evangelia dominicalia*. The author begins the preface with the explanation, that frequently the Friars are called upon to preach, and have no books from which to gather their material; hence his work furnishes sermon materials; unpublished, but preserved in mss. in the monastery of Toulouse.[22]

Victorin Poulchet, O.M. (Observant, d. latter half of 16th cent.), was a member of the Province of Aquitaine and a great controversial writer and preacher against the Calvinists. Of him we have *Conciones variae variis de rebus, praesertim contra haereticos*, unpublished.[23]

Peter de Blansaco, O.M. (branch ?, 16th cent.), of Angoulême, has left *Sermones Dominicales*, preserved in mss. at the Franciscan Convent of Bordeaux.

Martyrs of France

The preaching in France was in great measure directed against the Huguenots and Calvinists. The following Friars were largely engaged in controversial preaching, a great number sealing their ministry of the word with martyrdom: Julian Formont, Conv. (d. 1533); Bonaventure Brochard, Conv. (d. 1536); John of Lusia and John of Givedri, Conventuals (martyred at Fougères, 1560); Jean Guilot and Antony Brunel, Conv. (mart. 1561); Rudolph Giamet, Obs. (mart. 1562); William Servaser and Jean Vangle, Conv. (mart. at Nougaroulet, 1562); Bernard Dalence and Jean Trenquer, Conv. (mart. 1562); Denis du Pont and Louis Le Grippe, Conv. (mart. at Evreux 1563); Peter Beaumont and Peter of Molieres, Conv. (d. 1565); Michael Grelet, Peter Bonnau, Stephen Mauguis, Peter Gosset and Balthaser of Prat, Conv. (mart. 1568); Matthew Montfaion, Conv. (mart. 1569); Claude Reignat, Philip Picart, Peter Blanchard and Peter Toulat, Conv. (mart. 1570); Francis Mirambeau and Peter Borgelar, Conv. (mart. at Rodez, 1571); Francis Dahyi, Conv. (d. 1572); Julian Gubier, Observant, and William of Gouda, Conv. (mart. 1573); Claude Gabriel Fabre, Conv. (mart. 1575); Fortis Vivat and Gaillard Vive, Observants (mart. 1582); Pierre Deschamps of Amiens, Capuchin (d. 1589); Robert Prevost, Recollect (d. 1597); Francis of Arles, Capuchin (d. 1597).[24]

Preachers in England

Stephen Baron, O.M. (Observant, d. ca. 1520), Provincial of England, and predecessor in this office of Blessed John Forest, was confessor of Henry VIII, before the king's apostacy. He was an excellent preacher, especially at Cambridge. *De regimine Principum* he wrote for Henry VIII, and dedicated it to him. His *Sermones*, held at Cambridge, are preserved in manuscript at London.

Henry Standish, O.M.Conv. (d. 1534 at London), was lector of theology and doctor of Oxford University. In 1508 by appointment from the King, he became Provincial of England; in 1518 he was made bishop of Asaph by pontifical and royal appointment. The year of his death coincided with the beginning of the Reformation in England. From his several works we single out his *Sermones ad populum*, which was perhaps among the selections from his works, printed by Robt. Keibrey, London 1602.[1]

[21] Sbaralea, *o. c.*, n. 445; Kirchl. Handl. I, col. 891.
[22] Wadding, *o. c.*, p. 193.
[23] Civezza, *o. c.*, p. 69.
[24] Ausserer, *o. c.*, passim.
[1] Wadding, *o. c.*, p. 114; Sbaralea, *o. c.*, n. 874; Mills, FEC. vol. VIII, 1926, p. 288, writes erroneously O.F.M. and d. 1535.

John Forest, Blessed, O.M. (Observant, d. 1538), of Oxford, a man of great learning and holiness of life, Provincial of England, was confessor and adviser of Catherine of Aragon, the unhappy wife of Henry VIII. He was a doctor of Oxford, a powerful preacher and staunch defender of the rights of the Apostolic See against any and all royal usurpation. For a time he held the office as preacher at St. Paul's Cross, "at the time the most popular pulpit in England" and "hence gave the zealous friar an opportunity to exert a vast influence on the public mind." History has never learned, what passed between Forest and Henry VIII in the half hours' secret session they had on the matter of his marriage with Catherine of Aragon. He was cast into prison in 1534, and, after a temporary release which amounted to virtual imprisonment, he was suspended from a gibbet, and slowly roasted by a fire under his feet, till after several hours he was cut down and burnt to death. This was May 22, 1538. He was beatified by Leo XIII in 1886. He is the author of a book on the authority of the Church and the Supreme Pontiff, of several letters written in prison, and of *Conciones*, entirely lost or destroyed.[2]

Bl. John Forest

John Gray, O.M. (Observant, d. 1579), a Scotchman of Haddington. For a time he lived in exile in the monastery of his Order at Brussels, where at the age of 72 years he died as a martyr for his Faith, killed by the Geux. There exists of him a manuscript of *Conciones variae*.[3]

The following Friars, powerful and fearless preachers, belong to the early Franciscans of the English Isles: Thaddeus Daly (mart. at Limerick, 1579); John Hanley and Thaddeus Donald (mart. by being drowned at Bantry, county Cork, Ireland, 1580); Thaddeus Sullivan (d. at Killereen 1597)[4]

Antony of the Nativity (fl. ca. 1530), member of the Discalced Province of St. Antony, Portugal, lector and famous preacher, wrote commentaries on the feastday Gospels of the first six months of the year, preserved in mss. in the monastery of Lisbon.[1]

Francis of Castillo, O.M. (Observant, fl. 1536), Procurator General of the Order for Spain, was a great preacher, who has written *Conciones* and *Orationes*, unpublished (Sbar.).

Spanish Preachers

Francis of Ossuna, O.M. (Observant) (d. ca. 1540), a Spaniard, was commonly called the "Commissarius Indiarum," highly recommended by St. Teresa. His *Quadragesimale* was looked upon as a standard work by Matthias Weynssen, Vicar General of the Observance (transmontana), who said that it deserved the same praise as his other six *Quadragesimalia* in Spanish; it appeared in print at Lyons 1560 in 8vo, but is probably the same as the other work, entitled *Pars Occidentalis in accomodas hisce temporibus Evangeliorum quadragesimalium expositiones*, Paris 1546; Saragozza 1546 in 8vo; Paris 1548; Medina 1554; Venice 1572; Lyons 1580; Venice 1583 and later.[2] Another work is *Pars Meridionalis Evangeliorum expositiones*, Saragozza 1546 and 1549 in 8vo; Medina 1554; Rome 1590 in 8vo.[3] He also wrote *Sanctuarium Biblicum*, which consists of eight sermons on the text *Ipsa conteret caput tuum*, Toulouse 1533. Another work is *Trilogium evangelicum*, in which he treats the Passion, Resurrection and Ascension of Christ, Antwerp 1536; Paris 1537, both in 8vo.[4] Finally, we have his *Expositio super Missus est*, sermons on the Incarnation and Redemption, Antwerp 1545. His *Allegoriae*

Francis of Ossuna

[2] Fr. B. Steck, O.F.M., *o. c.*, pp. 138-168; Wadding, *o. c.*, p. 140.
[3] Guggenbichler, *o. c.*, p. 220 f.; Fr. B. Steck, O.F.M., "Franciscans and the Protestant Revolution," p. 198 f.
[4] Cf. Ausserer, Martyrologium, *o. c.*, passim; Cath. Encycl. vol. VIII, p. 165.
[1] Sbaralea, *o. c.*, n. dvi.
[2] Kirchl. Handl. vol. I, col. 1522; Bocca, *o. c.*, 309. 3 and 235. 2.
[3] Sbaralea, *o. c.*, n. 673; Cuneo in FEC. Report, VII, 1925, p. 85.
[4] Sbaralea, *l. o.*; Kirchl. Handl. I, col. 533.

Evangeliorum totius anni and *Evangeliorum quadragesimalium* [5] are the same as the sermons entitled *Pars Meridionalis* and resp. *Occidentalis*, already mentioned. Beside the sermons he wrote a number of exegetical and ascetical works.[6]

Antony of Guevara, O.Min. (Observant, d. 1545), Inquisitor of Valencia, bishop of Guadix in 1528, and of Mondanedo in 1537 wrote *Oratorio dei Religiosi*, conferences for Religious, published at Valladolid 1542; Venice 1558, 1560, 1565 in 8vo, and two other editions before 1570; Salamanca 1570 and later. This work, which is also preserved in mss. in the Bibl. Riccardina, Florence, is an Italian translation from the original Spanish *Oratorio de Religiosos y Exercicio de Virtuosos*, edited with notes by the Spanish confrère Francis Ortiz; later it was translated into Flemish by Armandus of Ghent, O.M.Cap., printed at Antwerp 1626. All the works of this Friar were translated into German by Aegid Albertinus, printed at Munich 1598-1603, which, therefore contains this "Oratorio de Religiosos." [7] Guevara is also the author of *Sermones duo*, in which he defends the presence and preaching of St. James the Apostle in Spain, published at Antwerp 1608 in 8vo. There are further *Orationes et Conciones*, held before Charles V, of which we know only the German edition by Aegid Albertinus, entitled: *Passions Concept und Predigen aus dem Hispanischen übersetzt*, Cologne 1686 in 4o.[8]

Francis Ortiz, O.M. (Observant) (d. 1547), surnamed Pincianus, of Valladolid, member of the Castille Province, was called "concionatorum sui temporis monarcha." He wrote many ascetical and homiletic works, and chief among the latter is a *Quadragesimale* on the Ps. *Miserere*. His works were published by his brother, member of the same monastery, viz. the "Quadragesimale" in 2 voll. at Alcalà 1549 in 4o. *Oratio Latina* at the opening of the chapter, printed together with other tracts, Alcalà 1552 in 4o; ibid. 1555.[9]

John Zumarraga, O.M. (Observant, d. 1548), Inquisitor of Spain, was the first bishop of Mexico in 1528. In 1532 he was recalled to Spain to be solemnly consecrated bishop. In 1548 he was acclaimed the first archbishop. He is buried in the Cathedral of Mexico, a laudatory epitaph marking his tomb. He is the author of many works, among them *Conciones* (Spanish). (Sbar.).

Antony of Portalegre, O.M. (Observant, fl. 1550), confessor of Princess Mary of Portugal, published in Portuguese and Spanish the *Passio Dni Jesu Christi*, s. l. 1548; Coimbra 1581 (Sbar.).

Francis Soto, O.M. (Observant, d. 1551), was a missionary in the West Indies and Mexico. He steadfastly refused the bishopric of Zumarroga. He is the author of *Conciones* (Spanish), delivered in Mexico. He lies buried in the Franciscan church of Mexico City.[10]

Francis Salazar, O.M. (Observant, d. after 1552), bishop of Majorca, in which capacity he was present at the Council of Trent. He preached before the Fathers of the Council on the feast of Pentecost 1547 his *Oratio de Spiritus Sancti illapsu*, printed at Bologna 1547 in 4o. His *Oratio in exequiis Card. Crescentii* is preserved in mss.[11]

Bernardine Arevales, O.M. (Observant, d. 1553), Provincial of Avila. His zeal for souls made him twice ascend the Astorgian Mountains, whither no

[5] Cuneo, *l. c.*, p. 85.
[6] Cuneo, *l. c.*, and Mills, .FEC. Report, VIII, 1926, p. 284.
[7] KL. I, col. 429.
[8] Sbaralea, *o. c.*, n. 197; AFH. vol. VI, p. 758; Cath. Enc. vol. X, p. 477 and vol. XIV, p. 199; Hans Matt, Katal. 86 n. 182.
[9] Sbaralea, *o. c.*, n. mcdxli; Hurter, *o. c.*, t. II, col. 1572.
[10] Sbaralea, *o. c.*, n. 709.
[11] Sbaralea, n. 699; Guggenbichler, *o. c.*, p. 36, claims that Salazar was appointed bishop by Paul III in 1548, and consequently preached later; still Guggenbichler may refer to a second occasion.

preacher had ventured before, to preach to the neglected Catholics. His *Sermones pii et docti* and a large *Sermonarium* are preserved in mss. in the library of the Monastery of Abroja (Sbar.).

Alphonse de Castro

Alphonse de Castro, O.M. (Observant) (d. 1558), was a Spaniard, born at Zamorra. At the age of 30 years he became "Custos custodum" of his Province of Compostella. For 30 years he was Lector, and for 43 years preacher at Salamanca. He was one of the most famous preachers of his day. Because of his learning, scientific works and deep spirituality Emperor Charles V selected him as his confessor and adviser and sent him as his theologian to the Council of Trent. He was also the confidant of King Philip II, who had him appointed to the see of Compostella. But before the Apostolic Bull of confirmation to this archdiocese reached him, he died at Brussels, Feb. 11, 1558. He was an indefatigable adversary of heresy, as his *Libri* 14 *adversus haereses* prove. All contemporary writers agree in styling him the most powerful adversary of heretics, while Peter Annatus calls him "Concionator totius Hispaniae celeberrimus." Pallavicini, the historian of the Council of Trent, says of him and of his conferère, Andrew de Vega, that "these two are worthy that the fame achieved by their literary monuments be handed down to all posterity." Beside his works of an apologetic nature, he wrote: *Homiliae in Ps. L: Miserere*, comprising 25 sermons, and *Homiliae in Ps. XXXI: Beati quorum remissae*, printed in Alph. de Castro Opp. omn., Paris 1571-1578, 4 voll. in Fol. These *Homiliae* were published separately s. l. 1568 in 8vo,[12] while the homilies on the *Miserere* were printed at Salamanca 1537 and the homilies on *Beati quorum remissae*, ibid. 1540, 1568 in 8vo.[13]

Andrew de Vega

Andrew de Vega, O.M. (Observant) (d. 1560), a Spaniard and companion of Alphonse de Castro, was, according to Dyon. Petavius, S.J., one of the greatest theologians of the 16th century, and surely the greatest at the Tridentine Council. His famous work *De Justificatione*, in 15 books, was repeatedly printed, and the Cologne 1572 edition was prepared by St. Peter Canisius. Of his sermons we have *Concio ad Patres Conc. Trid. die Cinerum*, usually printed with the aforementioned work, and also separately s. l. et a. Also *Homiliae in Psalmos*, Alcalà 1590.[14]

John de Gaona, O.M. (Observant ?, d. 1560), of Burgos in Spain, beside composing *Sermones Dominicales* in Aztec, is likewise the author of *Colloquios de la paz y tranquilidad Christiana*, published with many corrections and annotations by Michael de Zarate, a Friar Minor (d. 1583), at Mexico City 1582 in 8vo.[15]

Louis Carvajal, O.M. (Observant) (d. ca. 1560), a Spaniard of the Franciscan Province of Castille, Lector at Alcalà. For several years he was a member of the theological faculty of Paris, famous as a teacher, speaker and powerful preacher, "Nec ulli theologorum sui saeculi secundus." He was one of the Order's theologians at the Council of Trent, where on the second Sunday of Lent, 1547, he had an oration to the assembled Fathers of the Council. Beside dogmatic works he wrote *Declamatio pro Immaculata Conceptione*, Sevilla 1533; Paris 1541. *Oratio habita in Concilio Tridentino*, Antwerp 1547.[16]

Martin de la Cueva, O.M. (Observant, fl. 1560), of the Province of Castille,

[12] Sbaralea, *o. c.*, n. 52.
[13] G. Guggenbichler, *o. c.*, p. 38-39; KL. II, col. 2034; Kirchl. Handl. I, col. 137; Hurter, *o. c.*, t. II, col. 1395 f.; Cath. Enc. VI, p. 293.
[14] G. Guggenbichler, *o. c.*, pp. 39-42; Hurter, *o. c.*, II, col. 1390-1392.
[15] Lenhart, "Language Studies," p. 79.
[16] G. Guggenbichler, *o. c.*, p. 42; Sbaralea, *o. c.*, n. 1371; Hurter, *o. c.*, t. II, col. 1388; Lauchert, *o. c.*, p. 690.

was secretary to the Minister General (Ultramontane) Andrew Alvarez. He wrote *Sermonario para todo el ano,* unpublished.

Didacus Valades, O.M. (Observant, fl. ca. 1570), is said to have labored among the American Indians for several years. He later returned to Rome, where he acted as Procurator General of the Order. An important, and at the same time most rare and valuable work is his *Rhetorica christiana,* a large collection of sermons for the use of Missionaries in America.[17] It was published for the first time at Perugia 1579 in 4o 10 ff. 378 pp. 8 ff. The title page contains the coat-of-arms of Gregory XIII in colors, and 26 other figures, while 12 full-page illustrations are in the text; there is an abundance of most interesting illustrations about the life, customs, etc., of the Mexican Indians and between pages 168-169 is a triple folder representing the human sacrifice of the early Mexicans.[18]

Rhetorica Christiana

Later editions of this work are Perugia 1583; Rome 1587 in 4°.[19]

John de la Fuente, O.M. (Observant, fl. 1570), lector of theology in the Province of Castille, is the author of *Oratio paraenetica pro pura et sincera Evangelii praedicatione,* published at Lyons 1585 in 4o; *Homiliae* 15 *in S. Marci Evangelium,* Alcalà 1582.

Francis Zamorra, O.M. (Observant, d. 1571), a Spaniard of Cuenca, Minister General (1559-1565). He wrote: *Homiliae* 25 *in singulos versus Ps.* 50: *Miserere,* published at Venice 1674; *Orationes Romae habitae coram Paulo IV. Pont. Max.,* which Dom. de Gubernatis (Orb. Seraph. tom. 3. No. 3, p. 233) says appeared in print; *Oratio habita in Trident. Synodo* on the 2nd Sunday of Lent 1562, published at Louvain 1567 in Fol. together with some of his other works.[20]

Didacus Estella, O.M. (Observant, d. 1575), was born of noble parents in Navarra. He is numbered among the celebrated preachers of the Order. Some say that toward the end of his life he was made bishop, but the see is not mentioned, perhaps because his inauguration was prevented by death. While no sermons proper seem to have been preserved, we have of this Friar several works containing valuable preaching material. His *Commentarius in Lucam* (Spanish), printed at Salamanca 1575; Alcalà 1578 in Fol. 2 voll. and his *Commentarius in Ps.* 136, were severely censured by Spanish theologians, especially the first work on Luke. Accordingly all editions before 1581 were placed on the Roman Index. "In his vast commentary on the Gospel of Luke, Diego de Estella seeks the literal meaning first, but then deduces therefrom an infinite number of moral applications. The theologians of Spain considered many things, which were written merely for the sake of piety and for *preachers,* exaggerated and accordingly expunged them from the work. In its corrected form it was often reprinted, as many as fifteen editions appearing within one century"[21] The purged editions are Antwerp 1584; Lyons 1592 and later editions.[22] The fifteen editions (1584-1684) and the fact that the work consists of 2 voll. in Fol. attests the popularity of this commentary as a homiletic aid. There is further his *De modo concionandi* or *Rhetorica Ecclesiastica,* printed at Salamanca 1576 and 1596; Venice 1584; the Rhetorica is also printed together with the commentary on Ps. 136, Cologne 1586 and 1587; Venice 1598. His ascetical writings, more popular

Didacus Estella

[17] AFH. VII, 1914, p. 171.
[18] Jacq. Rosenthal, Catalog. 100, 1688a.
[19] Wadding, *o. c.,* p. 71; Sbaralea, *o. c.,* n. 519.
[20] Wadding, *o. c.,* p. 97; Sbaralea, *o. c.,* n. 735; Guggenbichler, *o. c.,* p. 36 f.
[21] Cuneo, O.F.M., FEC. Report, VII, 1925, p. 99.
[22] KL. vol. IV, col. 916.

than his homiletic works, were translated into English and are still on the market [23]

Alphonse de Orosio (Osorio), O.M. (Observant, fl. 1575), was a member of the Spanish Friars of the Regular Observance. He is the author of a *Historia Reginae Sabae doctis intermixtis considerationibus*, hence an exegetico-ascetical work, published at Salamanca 1575; *Sermones de sanctis*, Salamanca 1573; *Quadragesimale*, Madrid 1570; *Sermones a Dom. in Albis usque Fer. III Pentecostes*, Alcalà 1571.[24]

Bernard de Fresned, O.M. (Observant, d. 1577), confessor of Philip II; bishop of Cordoba 1565; archbishop of Saragozza. He was present at the Council of Trent. His *Conciones variae, tom.* 1, are preserved in mss.

Casper de Uzeda, O.M. (Observant, fl. 1580), was lector of theology at Salamanca. The library of the Convent of Salamanca contains in manuscript from his pen: *Conciones quadragesimales; Sermones Mariales; Sermones de defunctis*, all in Spanish (Sbar. 765.).

Peter Cascales, O.M. (Observant, fl. 1580), a great preacher in the Province of Castille, was frequently employed on diplomatic missions by Philip II. Four large volumes of *Sermones varii* are preserved in the Convent of the Friars Minor of Saelices near Cuenca.

Francis Bonardus of Monreale, O.Min. (branch? d. after 1581), a famous preacher, became bishop of Conserans in France in 1581. He has left *Sermones in Ps. L: Miserere*, unpublished.[25]

Bl. Nicholas Factor

(Peter) Nicholas Factor, Blessed, O.M. (Observant, d. 1583), of Valencia, was born 1520 and joined the Order in 1537. In 1581 he transferred to the Capuchins, but after two years he returned to the Friars of the Observance, "to return to his mother and there to die." Blessed Nicholas never entirely explained this strange action of his transfer and return. He was a great friend of the Dominican, Saint Louis Bertrand. He died at Valencia in 1583 and was beatified by Pius VI in 1786, with feast on Dec. 23. He was a celebrated preacher and has left *Sermones de Sanctis*, which are preserved in manuscript in the Convent of Valencia. His life is well worth reading, for it imparts the best notion of the status of equality between the Friars Minor (then of the Observance), the Conventuals and the Capuchins.[26]

Alonso Molina, O.M. (Observant, d. 1584), the most learned linguist among the Franciscans of Mexico, published a number of ascetical works and also *Sermones* in the Aztec dialect.[27]

Francis Orantes, O.M. (Observant, d. 1584), a Spaniard, scholar of Alphons de Castro, was lector of theology at Valladolid, and highly esteemed by King Philip II. At the Council of Trent (1561) he acted as the theologion representing the bishop of Palentia. On his return from the Council he was elected Provincial, became the confessor and adviser of Don Juan d'Austria, the Governor of the Netherlands, and was chaplain general of the royal army in Belgium. In 1581 he became bishop of Oviedo. Besides a number of works composed against the heretics and in preparation for the Tridentine Council he wrote *Concio ad Patres Concilii*, held on All Saints 1562, printed

[23] Wadding, *o. c.*, p. 71; Sbaralea, *o. c.*, n. 517; Hurter, *o. c.*, tom. III, col. 77.
[24] Wadding, *o. c.*, p. 13.
[25] Civezza, *o. c.*, p. 12 f.
[26] Cf. Luigi Maria di Vicenza dell' Osservanza Riformata "Saggio storico del B. Nicolo Fattor della Regolare Osservanza di San Francesco," Vicenza 1787.
[27] For very many volumes of Sermones, in various American-Indian and Mexican dialects, we refer the reader to John M. Lenhart, O.M.Cap., "Language Studies in the Franciscan Order," in the periodical "Franciscan Studies," No. 5, Dec. 1926, New York or Capuchin College, Washington, pp. 76-99.

at Louvain 1567 in Fol.; his *Commentarius in Job* and *in Danielem*, unpublished, is useful for preachers.[28]

Joseph Rocaberto of Barcelona, O.M.Cap. (d. 1584), a very powerful preacher, and the first Capuchin in Spain to introduce sermons at the occasion of Forty Hours' Devotion. He died in the odor of sanctity. His volume of *Sermoes* for the gospels of the Sundays and feasts is preserved in manuscript in the Capuchin monastery of Barcelona.[28a]

John Pineda of Medina (fl. 1588), a Spanish Friar, well versed in the literature of every country, composed a great number of belletristic and linguistic works, as also the *Pentalogum juniorum praedicatorum*, probably a theory of homiletics, unpublished.

Bernardine Sahaguntinus, O.M. (Observant, d. 1590), of the Province of Cantaber, was a very successful pioneer missionary in Mexico, where he built a great number of schools and wrote catechetical works in various Indian dialects. His homiletic productions are *Sermones permulti per totum annum* (Mexican); *Sermones in Evangelia Dominicalia* (Mexican); *Sermones pro Immaculata Conceptione; Collationes VII morales.* His *Sermones in Epistolas et Evangelia* in the Aztec dialect, were published at Milan for the first time in 1858 in 4o.[29]

John de Pineda, O.M. (Observant, d. 1590), a Spanish Friar of the Province of St. James, and prolific writer of an elegant style. He wrote a work of 2 vols. entitled *Hecatompaea* in Latin, containing in its first part sermons from Advent to Easter, in the second part from Easter to Advent, as also *de tempore* and *de sanctis*, Salamanca 1689.[30]

Francis Sanzoles, O.M. (Observant, fl. 1590), of Campos, is the author of a *Passio duorum.* (i. e. of Christ and Mary), published at Alcalà 1597.[31]

Paschal Baylon, St., O.M. (Observant, d. 1592), is the author of a number of tracts on the Holy Eucharist (?) and of *Orationes et Fragmenta*, which are printed in part 4 of the Chronica S. Francisci, Venice 1608; they are also extant in mss. in the monastery of Elche in the diocese of Orihuela.

Ildephonse de Sanzoles (the same as Francis de Sanzoles, Ildephonse being his secular name), O.M. (Observant, d. ca. 1592), was a Spanish Friar. He wrote a *Funerale*, based on the epistles and gospels of the Office for the Dead, published at Salamanca 1585 in 8vo.[32] Wadding credits him [33] with *Discursus in Symbolum Apostolorum*, Medina 1593 and a *Compendium Commentariorum Evangeliorum*, i. e. those gospels contained in the Roman Missal, published at Medina 1592.

Alonso Lobo (Lupus)

Alonso Lobo (Lupus) of Medina-Sidonia, O.M. (Discalced and Cap. d. 1593), was the most celebrated preacher of Spain during the 16th century. When he defended the cause of the archbishop of Toledo against the King concerning ecclesiastical affairs, he was banished from the country, after 1570. Finding the Capuchins of Italy in best conformity with the Discalced Friars in Spain he joined them in 1572. At once his preaching ability astounded the Italians, so that he was invited to every large city of Italy. Cardinal Federigo Borromeo, who often heard him, writes that "as far as men remember no preacher could be compared to him, and that hundreds upon hundreds, once they have heard him, seek the perfect life in the cloister; nor was this the effect of his preaching for one or two years, but it lasted

[28] Sbaralea, *o. c.*, n. 637; Guggenbichler, *o. c.*, p. 46 f.; Kirchl. Handl. II, col. 1224; Hurter, *o. c.*, t. III, col. 162.
[28a] Script. Capp., pp. 151 f.; Ausserer, *o. c.*, p. 760.
[29] Lenhart, "Language Studies," New York, 1926, pp. 77 f.
[30] Wadding, *o. c.*, p. 148; Sbaralea, *o. c.*, n. 1223.
[31] Sbaralea, *o. c.*, n. 701.
[32] Sbaralea, *o. c.*, n. 704.
[33] *o. c.*, p. 127.

during the Friar's entire lifetime;" finally he comes to the conclusion that "he was the greatest preacher of his age, in fact so great that no age has ever had his equal." Pope Gregory XIII coined the well-known phrase: *Toletus* (S.J.) *docet; Panigarola* (Observant) *delectat; Lupus* (Capuchin) *movet.*" Lupus was the child of converted Jewish parents, and the defense of the Judaic Christians had brought him into conflict with the Spanish Inquisition and the Government, which caused his exile. He returned to Spain at the end of 1591 and died at Barcelona October 15, 1593. St. Charles Borromeo had been his friend as also Pope Gregory XIII, who made him Apostolic Preacher. He has left a great number of *Sermones Quadragesimales* and *Sermones de tempore;* yet all historians express surprise that they were never printed. His *commentaria moralia in Isaiam Prophetam,* Cardinal Federigo placed in the Bibl. Ambrosiana of Milan (founded in 1602) with the instruction "aliquando evulganda in gratiam illorum qui hisce studiis delectantur"; here, too, the very autograph mss. of Lupus still reposes in the Ambrosiana of Milan marked H 143. *Spanish Sermons,* eight in number for Easter week are preserved in mss. in the Bibl. National Madrid, ms. 6078.[34]

Angelus de la Paz, O.M. (Observant, d. 1596), of the Catalonian Province, into which he introduced the Reform. It was upon the command of Sixtus V that he wrote his profuse commentaries on the Gospels. His *Discursus spirituales super Regulam S. Francisci* (Spanish), were published at Barcelona 1579 in 8vo.[35]

Francis de Plata, O.M. (Observant, d. ca. 1599), a Spaniard who left *Sermones de sanctis,* published at Sevilla 1609 in 4o; *Conciones panegyricae de Ss. Joan. Evangel. et Clara Virgine,* Sevilla 1609 in 4o (Sbar.).

John de Oliver, O.M. (Discalced, d. 1599), of Valenzia, missionary on the Philippine Islands, was a great preacher and holy man, who wrote a number of Catechisms and *Sermocinationes multae,* printed at Manila s. a. in 8vo (Sbar.).

John Bapt. de Madrigal, O.M. (Observant, d. ca. 1600). All we know of this Friar is that he lies buried in the church of St. Bernardine, Madrid. He is the author of *Discursus praedicabiles* (Spanish), published at Madrid 1606 in 4o; *Homiliarium Evangelicum,* Madrid 1602 in 4o.[36]

Lawrence of Cuenca, O.M. (Observant, d. ca. 1600), of the Province of Castille, is the author of *Homiliae variae in Evangelia,* published at Madrid 1602 in 4o.

Marc of Avila, O.M. (Observant ?, fl. 16th cent.), was a doctor of theology, of whom a manuscript in 4o, entitled *Quadragesimale,* exists in Bibl. Sevilla, beginning with the words: *Tu autem cum jejunas.*

John a S. Martha, O.M. (Discalced, fl. 16th cent.), was a missionary on the Philippine Islands, where he died as a martyr. He wrote *Super sermones et Homilias Breviarii,* unpublished (Sbar.).

A great number of Spanish Friars, mostly of the Observance, who acted as missionaries in the West and East Indies, in Mexico and the Philippines, and who have left sermons and ascetical works, in the respective dialects, are: John Abren (fl. 1528), missionary in Mexico; Garzias de Cisneros (d. 1537), first Provincial of Mexico; Gaspar of St. Michael (fl. 1550), missionary in the East Indies; John de Ribas (d. 1562), Guardian at Mexico City; Louis Rodriguez (d. after 1571), who translated Thomas a Kempis and a number of religious and educational works; Arnold of Bazas (d. ca. 1570), a French Friar among the Spanish missionaries of 1530, whose works in Aztec, "were written with such eloquence and elegance that the Indians

[34] Anal. Cap. vol. XLI, p. 32; cf. Wadding, *o. c.*, p. 12 f.; Pastor, *o. c.*, IX, p. 152; Script. Capp, *o. c.*, p. 6.
[35] Sbaralea, 121; Wadding, p. 202. [36] Wadding, *o. c.*, p. 130.

confess themselves unable to speak so well and with such perfction"; John of S. Francesco of Veas de Segura (d. 1556), who came to Mexico in 1529; Ildephonse de Herrera, author of sermons and a series of conferences in Aztec; Alonso de Escalona (d. 1584), who arrived in Mexico in 1531,—his Aztec sermons were used by all preachers as late as 1570—; John di Romanones (d. after 1571), who wrote sermons and translated a number of books of the Bible into Aztec; Alonso de Rengel (d. ca. 1580), who wrote a book of sermons in the Otomi dialect; Pedro Oraz (d. after 1570), the author of a large sermon book in Otomi, manuscripts of which were circulated throughout Mexico; Fra Bautista Hieronymo (fl. 1562), the author of sermons in the Mexican-Matlaltzinca dialect; Juan de Plasencia of Portocarreros (d. 1590), a missionary on the Philipine Islands, who wrote sermons in the Tagala language.[37]

A number of Franciscans of Spain, whose eloquence was only equalled by their holiness of life, are: John of Navarra (d. 1528); Didacus Fernandez (d. 1550); Bernardine of Arevalo (d. 1553); Antony Lopez (d. 1559); St. Peter of Alcantara (d. 1562); James of Hita (d. ca. 1565); Peter a S. Maria (d. 1570); Antony Pinto (d. 1575); Jerome of Ariza (d. 1575); Christopher Plateanus (d. 1581); Antony of S. Michael (d. 1596); Francis Ximenes (d. 1597); Thomas of St. Francis (d. ca. 1600); St. Francis of Solano (fl. 1600, d. 1610).

THE APOSTOLIC PREACHER

From the beginning of the Order, yes in the very first Rule of 1221 the greatest caution was demanded in the approval of competent preachers. In 1553 the General Chapter of Salamanca ruled that in all Provinces the preachers must be examined on their ability to hold this important office and in case of failure be peremptorily deposed. Later regulations vested this right not in the hands of the Provincial personally, but in that of his council, and at the time of the Provincial chapter or the intervening congregation. In the middle of the 17th century the number of preachers among the Franciscans (Observants) in a membership of 66,000 Friars (40,000 priests) was 18,000 *Concionatiores approbati*. For the Franciscan Conventuals no figures are to hand, and among the Capuchins the proportion of *Concionatiores* was even less.[1] A coveted position was that of the "suggestus generales," namely the cathedral pulpits or those of the very prominent convent churches, the provision of which was reserved to the Minister General. After exemplary performance of their duty in these prominent pulpits for ten successive years, the preachers were accorded the title of a *Praedicator generalis*. The greatest distinction, however, that could be attained was that of a *Praedicator Apostolicus*.

The *Praedicator Sacri Palatii* (Apostolic Preacher) is an institution entirely distinct from any of the above named. It is the permanent office of a priest, usually a Religious, selected by the Pope to preach before the Papal Court. The first we hear of it is in the time of Martin V, who in 1422, selected as the preacher of the Sacred Palace the Friar Minor, Antony of Massa, later General of the Order (1424-1430). However, the office was not as yet a fixed institution. The next instance is in 1520, a century later, when Clement VII selected as preacher of the Sacred Palace the Friar Minor Observant, Francis Ripanti of Jesi (d. 1549). This preacher fre-

[37] Cf. Marcellino da Civezza, O.F.M., "Missioni Francescane," vol. VI, pp. 523-669; A. Huonder, S.J., "Die Verdienste der kath. Heidenmission um die Buchdruckerkunst," Aachen 1923, pp. 2-6 and 42-46; J. Dahlmann, S.J., "Die Sprachkunde und die Missionen," Freiburg 1891, pp. 90-121, beginning: "No Order has attained such high merits concerning the knowledge of Mexican languages as the Sons of St. Francis," p. 90.

[1] Holzapfel, *o. c.*, p. 490.

quently pleaded the cause of the Observance before the Papal court, especially urging the introduction of houses of recollection, and, failing in this, he transferred to the jurisdiction of the Capuchins.[2] Finally, under Pope Paul IV, in 1555, the position of Apostolic Preacher became a permanent one. The creation of Paul IV was at first regarded as an innovation, and was received with great resentment by the Curia: it was deemed undignified that a mere priest should expound truth to Cardinals and Roman Prelates and remind them of the obligations of their state in life. Yet, the worthy conduct of the first preachers soon dispelled this impression and the periodical sermon in the Sacred Palace was accepted with favor. Whether any Franciscans, excepting the above named, functioned in this capacity in the century before its permanent establishment, is difficult to verify. But Holzapfel[3] is misinformed when he infers that between 1555 and 1753 the office was at times held by Observants and Conventuals. Following is a list of Apostolic Preachers: The Jesuits Benedict Palmi, Emmanuel Sa, Salmeron, Francis Toletus; the Dominican Brandi; the Capuchin Marzati of Sorrento; the Carmelite Peter of the B. V. M. de Pina; Anselm of Monopoli, O.M.Cap., Jerome of Narni, O.M.Cap.; Nicholas Riccardi, O.P.; the Jesuits Aloysius Albrizzi and John Paul Oliva; the Capuchins Bonaventure of Recineto and Francis de Negro; Thomas Ferrari, O.P.; Paul Segneri, S.J.; Francis Casini, O.M.Cap.; P. Pellegrini, C.M.; the Capuchins Bonaventure Barberini and Michelangelo of Reggio d'Emilia.

By the Apostolic Brief of Benedict XIV: *Inclytum Fratrum Minorum S. Francisci Capucinorum Ordinem* (March 2, 1753), this high office was entrusted to the Capuchin Order "in perpetuum." The ordinary schedule for the sermons is on specified days of Advent and on all the Fridays of Lent. The medieval custom of the "sermo de Passione" is retained by a specific discourse on the Tuesday of Holy Week. The distinguished audience is composed of the Holy Father, the Cardinals, bishops, papal prelates, Generals of the Mendicant Orders, private chamberlains, and any whom the Pope will personally allow to attend. Following is the list of Apostolic Preachers since 1753: Michelangelo of Reggio (1743-1755); Francis M. of Bergamo (——-1775); Joseph M. of Lugano (-1786); Peter of Como (-1792); Peter Ant. of Parma (-1793); John Bosco of Lucca (-1804); Frederic Bencivenni of Persiceto (-1821); Joseph M. of Pescia (-1825); Louis of Frascati (known better as Cardinal Micara (-1832); Lawrence of Camerata (-1844); Aloysius of Bagnorea (-1848); Ignatius of Rovereto (-1850); Lawrence of Brixichella (-1858); Aloysius of Trent (preached repeatedly before the Vatican Council, -1871); Eusebius of Montesancto (-1881); Francis of Loretto (-1894); Paul of Plebe (-1901); Pacificus of Sejano (-1909); Lucas Pasetto of Padua (-1921); Victor of Sestroponente, Genoa (19—).[4]

Jerome Marafiniotus, (fl. 1600), of the Province of Calabria, is the author of *De arte reminiscentia libellum*, for the use of preachers, printed at Venice 1602, 1605 (Latin), 1616 (Italian).[5]

Italian Preachers of the 17th Century

Trebatius Marecocci, O.M.Conv. (fl. 1600), of Penna in the Marc Ancona, published in Italian *Discursus spirituales* at Turin 1590.[6]

Petrus Ridolfi (Rodulphius), O.M.Conv. (d. 1601), of Fossignano different from Peter Rodolfi, O.M.Conv., who lived under Sixtus IV ca. 1575, was Procurator General of the Order and Consultor of the Supreme Inquisition at Rome. When he conducted the Lent in St. Petronius

[2] Holzapfel, *o. c.*, p. 338.
[3] *l. c.*, p. 490.
[4] Cf. Anal. Cap. vol. II, 1886, pp. 356-362.
[5] Wadding, *o. c.*, p. 117; Sbaralea, n. 900.
[6] Wadding, *o. c.*, p. 218.

Basilica, Bologna, he was affiliated to the College of theologians "tamquam vir famosus." In 1587 Sixtus V appointed him bishop of Venosa and in 1591 of Sinigaglia. He wrote *Conciones decem (casuales,* Italian), published at Bologna 1580 in 8vo; *Conciones*, 2 parts, published at Venice 1584 in 4o; *Super Magnificat et septem verba Dni in cruce* (Italian), Venice 1583 in 4o; he likewise edited the works of St. Gregory the Great in 6 voll., the *Sermones S. Petri Chrysologi,* Venice 1594 and *Opera S. Bernardini Senensis* in 4 voll. at Venice 1591.[7] He is furthermore the editor of a *Dictionarium Pauperum Incip: Abstinentia* together with 40 chapters of *Rudimenta pro concionatoribus*, published at Bologna s. a.; Constance s. a.; Lyons 1599 in 8vo; Cologne 1602; Lyons 1609. Whether *Christiani Oratoris pars prior concionatoribus perneccessarium,* published at Venice 1591 in 4o, is the same work as the foregoing and whether the last part (pars posterior) ever appeared, we are unable to tell[8]; *Cornucopiae concionatorum*, probably the same as *Rudimenta*, appeared at Constance 1600 in 8vo.[9]

Peter Ridolfi

Denis a Costacciaro, O.M.Conv. (d. 1603), Provincial of Umbria, was a doctor of theology. His sermons effected the conversion to Christianity of Rabbi Jechiel of Pesaro, the leader of Judaism; for twenty-five years he was Inquisitor of Heresy in Florence. He has left in mss. *Conciones quadragesimales; Sermones per annum; Orationes variae.*[10]

Lactantius Arturus, O.M.Conv. (d. 1604), doctor of theology, Provincial of Calabria, Procurator General of the Order, left in manuscript a great number of *Conciones* and *Conceptus quadragesimales* (Italian), as also a work, entitled, *Ars concionandi.* His *Concio de nuptiis evangelicis*, held at the synod of Rheggio, was published at Naples 1574 in 4o; *Oratio funebris* at the death of Cardinal Sirleti, appeared at Naples 1574.[11]

Bonaventure dei Arragona of Catanzaro, O.M.Cap. (d. 1606, not 1596), published: *Oratione fatta dopo la processione per rendimento di grazie*, namely, a sermon in thanksgiving for the victory of Fabrizius Caraffa over the Turks on Sept. 9, 1594, printed at Naples 1596 in 4o.[11a].

Peter Calanna, O.M.Conv. (d. 1606), doctor of theology of the Sicilian Province, is the author of *Orationes funebres duae* at the death of Philip II of Spain (Italian), printed at Palermo 1599 in 4o.[12]

Octavian d'Orsi of Naples, O.M.Cap. (d. 1607), a good preacher, left in manuscript: *Discorsi a' Frati*, namely sermons on the Franciscan Rule, with a sermon held at the Provincial Chapter, preserved in Museo Nazion. Napolit. cod. VIII, AA64.[12a]

Anselm Marzati of Monopoli, O.M.Cap. (d. 1607), an excellent speaker, and "Apostolic Preacher" for nine years till he was made Cardinal in 1604. He was the first Cardinal of the Capuchin Order. He preached in all the larger cities of Italy. His sermons, which he left ready for the press, are: *Conciones variae coram Summo Pontifice per novem annos; Concio Romae habita in aula Constantiniana ad Sacrum Cardinalium Collegium*, mss. in Cap. Bibl. at Genoa.[13]

Lelius de Medici, O.M.Conv. (d. 1608), of the nobility of Piacenza, was a doctor of theology and member of the Province of Bologna; later rector of studies and Provincial, and Inquisitor against heresy at Pisa in 1586. He

[7] Rosenthal, XII, 267.
[8] Sbaralea, *o. c.*, n. 1687.
[9] Matt, Katal. 86 n. 451.
[10] Sbaralea, n. mcxiv.
[11] Wadding, p. 157.
[11a] Apoll. a Valent., "Bibl. Prov. Neapol.," pp. 46 f. and 65-67.
[12] Sbaralea, *o. c.*, n. mmcxxxiv.
[12a] Apoll a Valent., "Bibl. Prov. Neapol.", p. 134.
[13] Script. Capp. p. 20; Sbaralea, n. cdxiv.

composed and published *Discorso sopra i fondamenti, e la ragioni delli Veneziani*, in which he outlined the arguments excusing the citizens from the interdict imposed on Venice by Paul V, at Bologna 1606 in 4o.[14]

John de Armis, O.M. (Observant, d. 1609), a scholar of Francis Panigarola, famous preacher, Provincial of Bologna, is the author of *Oratio funebris* (Italian), preached at the death of Francis Panigarola, and printed at Florence 1595 in 4o; *Homiliae Francisci Panigarolae*, revised and edited by John de Armis at Venice 1600 in 8vo.[15]

Isidore Rota, O.M. (Observant, d. after 1609), of Venice, edited *Conciones XXVIII Italicas et extraordinarias Fr. Panigarolae cum notis*, Venice 1592 in 8vo; *Conciones tres Parisiis a Panigarola habitae*, Bologna 1599 in 8vo; *Sermones Cornelii Mussi in Ps.: De Profundis, cum argumentis*, Venice 1588 in 4o; *Prediche quaresimali di Panigarola Vescovo d'Asti, postillati da Isidore Rota de' Minori Osservanti*, Venice 1606 in 8vo.[16]

Bernardine of Bonavoglia, O.M. (Obs., d. 1609), of Foligno, Lector Generalis, a great preacher, wrote *Quintuplices quadragesimales inventiones*, published at Rome 1606; Cologne 1607 in 8vo.[17]

Jerome Rocca, O.M.Conv. (d. 1610), of Genoa, a preacher with few equals, whose eloquence resounded throughout all the cities of Italy, was said to possess the five qualities of a perfect preacher. He preached for more than 30 years, especially in Santa Croce, Florence. He is the author of *Sermones quadragesimales; sermones per annum; sermones varii; orationes panegyrici*, all unpublished.[18]

Francis Cortesius, O.M. (Observant? fl. 1610), of Montefalco, member of the Province of Umbria, theologian, "Praedicator Generalis," published *Giglio angelico*, seven sermons delivered on the Saturdays of Lent in Foligno in 1606 and in Padua in 1608; they were published at Venice 1608 in 4o.[19]

Benedict de Gratianis, O.M.Conv. (fl. 1610), of Avezzano, doctor of theology, public professor in the University of Perugia, theologian of the Grand-Duke of Etruria, is the author of *Oratio funebris* at the death of the Senator and Knight Vinta Belisari, printed at Florence 1613.[20]

Peter Magni, O.M.Conv. (d. 1611), of Fossecchio in the Tuscan Province, famous preacher in all the principal cities of Italy, especially at Pisa, Commissary General of the Order, composed *Conciones 6 super: Salve Regina cum sermone in Annunciatione*, Ticino 1604 in 8vo.[21]

Matthias Bellintani of Salò, O.M. Cap. (d. 1611), of the Province of Brescia, lector of theology and professor of oriental languages, was a famous preacher and considered "Inter Praecones Verbi Dei sua tempestate facile princeps."

Matthias Bellintani

His preaching activity, which extended over 50 years, took him through Italy, France and Austria; in Italy such cities as Spoleto, Perugia, Bologna, Milan, Venice, and Naples, engaged his services for Lent years ahead of the actual date, and Milan was the only city that was fortunate enough to hear him in five Lents, others being accorded the favor only once. St. Charles Borromeo said, he was "a man full of the spirit of God and truly apostolic," while Frederic Borromeo states in his work "De sacris Oratoribus" that "Bellintani never spoke a word that was not profound, and that anyone who saw his writings comes to the conclusion that they are the effect of something far greater and higher than mere human nature." Bellintani died at Brescia, July 20, 1611, in the odor of sanctity. When Cardinal Robert Bellarmin (Blessed) heard of the miracles occurring, he exclaimed: "It would be more miraculous, if miracles did not occur upon intercession of this fruitful olive in the House of God."

[14] Sbaralea, n. mmdlxxx.
[15] Sbaralea, n. mmxxvii.
[16] Sbaralea, n. mmdviii.
[17] Wadding, *o. c.*, p. 41; Sbaralea, *o. c.*, n. 339.
[18] Sbaralea, n. mdcccxxix.
[19] Sbaralea, *o. c.*, n. 612.
[20] Sbaralea, *o. c.*, n. dccxviii.
[21] Sbaralea, *o. c.*, n. mmmcxc.

Bellintani is the author of 62 works, mostly ascetic. Thirteen works are homiletic, namely: 1) *Introductiones in Sermones D. Bonaventurae, et in Evangelia a Paschate usque ad Adventum*, published at Venice 1588, voll. 2 in 4o; 2) *Sermones octo de doloribus DNJC., adjunctis aliis concionibus*, preached in the cathedral of Milan 1597 and printed at Bergamo 1598 in 8vo, pp. 486; 3) *Esagerazioni morali*, short discourses or ferverinoes on the vices and virtues, printed at Salò 1622; 4) *Conciones Quadragesimales quadruplices* (four courses) *sec. Ritum Ambros. ad usum Roman. accomodatae*, Lyons 1624 voll. 2 in 8vo, pp. 4000; 5) *Orazione funebre* at the death of Alessandro Lussago, a nobleman of Brescia, printed at Brescia 1594 and 1602; 6) *Quadragesimale ambrosianum duplex* (two courses), published at Lyons 1624, voll. 2 in 8vo, pp. 2154; 7) *Conciones quadragesimales sec. Ritum Roman.*, voll. 5 in 4o, mss. in Cap. Bibl. of Brescia; 8) *Conciones pro solemnitate Quadraginta Horarum*, voll. 2 in 4o, mss. in same library; 10) *Conciones quadruplices pro tempore Adventus*, voll. 2 in 4o, mss. in same library; 9) *Sermones de Passione*, vol. 1 in 4o, mss. in same library; 11) *Prediche Quaresimali*, mss. in Bibl. Paolo Borgnoli, Brescia; 12) *Sermones pro festis B.M. Virginis*, mss. in 4o in Brescia Capp. library; 13) *Catena conceptuum ex SS. Patribus concionibus inserviens*, voll. 4 in 4o ff. ca. 2000, i. e. more than 4000 pages, mss. in private library at Salò.[22]

St. Joseph of Leonessa

Joseph of Leonessa, Saint, O.M.Cap. (d. 1612), entered the Order at Assisi in 1574, labored and suffered martyrdom for the faith at Constantinople, and passed the last twenty-two years of his life in preaching popular Missions and Forty Hours throughout the length and breadth of Italy, often ascending the pulpit five and six times a day. He was canonized by Benedict XIV in 1749, feast on February 4. Of his many sermons we only know of a *Mariale*, a codex of Latin sermons, preserved in manuscript in the archives of the Postulation of the Capuchin Order at Rome. The sermon *In die Nativitatis B. Mariae* is reprinted for the first time in "Analecta O.M.Cap.", vol. XIII, pp. 281 ff.; a second sermon *In die Nativitatis Virginis Mariae*, entirely different from the first, is printed in an Italian translation in "L'Eco di San Francisco" (Fasc. XVI, Assisi, Aug. 31, 1897) and separately s. l. et a. in 8vo, pp. 10; a third sermon, namely, *De Apparitione Domini* 12 *pro Octava Resurrectionis*, is published in "Analecta O.M.Cap.", vol. XIII, pp. 122-128; 154-158.[22a]

Honorat Carpentieri, O.M. (Obs., fl. 1612), of Forlì, famous preacher, wrote *Conciones quadragesimae et dominicales*, Forlì 1611.[23]

Marian of Alcamo, O.M.Cap. (d. 1612), renowned popular missionary in Italy and among the Protestants of Austria, wrote *Modo di contemplare la corona di Maria Vergine*, preached at Palermo 1608 and printed there in 1608; ibid. 1611 in 12mo, pp. 242; he is also the author of a collection of sermon materials in *Orationem Dominicam seu Mare Oceanum concionatorum pauperum*, unpublished.[24]

Michael Angelus of Venice, O.M.Cap. (d. 1612), Provincial, wrote beside other ascetical works a spiritual retreat, entitled *Fasciculus Rosarum variarum*, published at Venice 1610 in 8vo.[25]

Sigismund Foresti of Brescia, O.M.Cap. (d. 1614), member of the nobility of the Counts Foresti, lector of theology and famous preacher, published

[22] V. Bonari, "I Cappuccini Bresciani," Milan 1891, pp. 212-247; Script. Capp. pp. 185-187; Mills, *l. c.*, p. 307 calls him Blessed, although he is not yet beatified.

[22a] Da Belmonte, "Vita di San Giuseppe da Leonessa," Bologna 1896; Anal. O.M. Cap., vol. XIII, (1898), pp. 57 f., 281-286; Ed. Alencon, Bibl. Marian, p. 88.

[23] Sbaralea, n. mdcccixix.

[24] Script. Capp. p. 180; Ed. Alencon, Bibl. Mariana, p. 51; Mills, *l. c.*, p. 307.

[25] Sbaralea, *o. c.*, n. 1508.

anonymously: *Liber exercitiorum Spiritualium*, (Italian) retreats held for the brethren of his province, at Brescia 1612.[26]

Claude Medulla, (d. 1614) of Milan, Minister Provincial and Vicar General of the Observance, is the author of *Oratio de Transfiguratione Dni*, published at Brescia 1597 in 4o.[27]

Peter Antony Rossini, O.M.Conv. (d. 1614), dean of the faculty of theology at Ferrara, a great Latin and Greek poet and an elegant preacher, is the author of *Orationes diversae*, published at Verona 1602 in 4o; *Oratio in Nativitate Salvatoris*, delivered by his nephew William, a novice of the same Province and printed at Verona 1610 in 4o; he is also said to have written a work *De Arte Rhetorica*.[28]

Jerome Bordoni (d. 1615), preacher and poet, wrote *Thesaurus divitum ad opera pietatis hortatorius*, printed at Naples 1557, not mentioned by Wadding.[29]

Berard ..ozzi, (fl. 1615) of Florence, a learned man, great musician and powerful ..acher, is the author of *Conciones variae; Quadragesimale; Sermones in ..dventum; Sermones in laudem B.V. Mariae*, preserved in mss. in the library O.F.M., of Empoli, a town midway between Florence and Pisa.[30]

Christopher Facciardi of Verucchio, O.M.Cap. (d. 1616), of the Province of Bologn.. is called by the famous Jesuit, Ant. Possevin, "sanctitatis ac doctrinae ..pecimen, cujus eloquentiae nullus resistere possit." When he preached in the cathedral of Milan he had 30,000 hearers and during Lent at St. Petronius, Bologna, the women donated sufficient jewelry to found a large orphanage. He died at Rome 1616 and is buried there. His ascetical works, mostly retreats (Italian), are listed by Mills (l.c., p. 303). The only volume of his sermons, *Esercizi d'anima raccolti da SS. Padri, predicate in diverse città d'Italia, e stampati ad istanza degli stessi ascoltandi*, appeared at Venice 1592 in 12mo.[31]

Eugene Pietrarubbia, O.M.Cap. (d. 1616), a powerful preacher, who moved many sinners to repentance, left in manuscript several volumes of *Sermones de Dominicis et de sanctis*.[32]

Bartholomew of Saluthio

Bartholomew Cambi of Saluthio, O.M. (Reformed, d. 1617). The usual biographical data of this holy Friar and preacher are much confused. He was not a Capuchin nor is he as yet beatified.[33] He was born at Saluthio in the diocese of ..rezzo, not in Piedmont, and was a member of the Reformed Friars Minor of the Province of Rome. His apostolic activity took him throughout Italy even as far as the Tyrolese Alps, and nowhere could the churches contain the crowds that came to his sermons. Ausserer[34] places his death in the year 1621, Bihl,[35] who ranks him among the great preachers of the Order, says that he died about 1630. The process of his beatification is near to a successful conclusion. His epitaph in Rome was placed by Cardinal Farnese in 1621, which year must not necessarily mean the year of his death; yet the date of Bihl is evidently wrong. The ascetical works of Ven. Bartholomew are enumerated by Mills; his sermon manuscripts were carelessly distributed to his admirers after his death, and hence went astray.

Augustine of Vigueria, O.M.Cap. (d. 1617), of the Province of Genoa, wrote *Conciones ab Adv. usque ad Septuag.; Lectiones XXXVII super visionem scalae Jacob; Commentaria moralia in Threnos Jeremiae; Conceptus morales*

[26] V. Bonari, "I Cappuccini Bresciani," *o. c.*, p. 249 f.; Script. Capp. p. 230; Mills, *l. c.*, p. 309.
[27] Wadding, *o. c.*, p. 64.
[28] Sbaralea, *o. c.*, n. 1618.
[29] AFH. XVI, 1923, p. 571.
[30] Sbaralea, n. dccxxxiv.
[31] Script. Capp. p. 63.
[32] Script. Capp. p. 82.
[33] Mills, *o. c.*, p. 298.
[34] *o. c.*, p. 958; AFH. vol. VII, p. 293.
[35] Cath. Enc. VI, 293.

super Missus est; all these works in 4o are preserved in mss. in the Convent of the Imm. Concep, Genoa.[36]

Archangelus Gualterius, O.M. (Observant, d. 1617), of Messina, Provincial of Sicily, Minister General in 1606, archbishop of Monreale in 1612, composed *Discursus ad Fratres provinciarum Italiae diversi, pro concordia inter fratres de Observantia, Conventuales et Minimos,* printed at Genoa 1608.[37]

Horace Civalla, O.M.Conv. (d. 1617), of Macerata, professor of theology at the University of Perugia, is the author of *Discorso spirituale del male del carnevale,* Perugia 1589 in 8vo; Macerata 1620; he is the author of a great number of ascetical works.[38]

Lucian Soncini of Brescia, O.M.Cap. (d. 1618), member of the nobility and for forty years master of novices in his Province, wrote: *Exercitia spiritualia quae in Provincia brixiana passim fiunt,* namely several courses of Retreats, published at Brescia 1610 in 8vo and ibid. 1684.[39]

Philip Jesuald of Castrovillari, O.M.Conv. (d. 1619), member of the Calabrian Province, Minister General of the Order 1593 to 1602, bishop of Cariati in 1602, is the author of many learned works concerning the rule and government of the Order, of ascetical tracts on the Passion, the Bl. Virgin, and of *Conciones in Adventu; Quadragesimales duplicatae; Conciones super Ps.: Beatus Vir; Conciones super Cantica Salamonis; Sermones in Orationem Dominicam;* all in Italian, but none published, since they were stolen while he was on a journey.[40]

St. Lawrence of Brindisi

Lawrence Rossi of Brindisi, Saint, O.M.Cap. (d. 1619), was born in 1559. His education he received from the Friars Minor Conventual in his native city, where also, even as a boy, he had the privilege of wearing the habit of the Friars. It was custom then in many Italian cities for mere children to preach in the churches at Christmas time, so, at the age of six years, the boy preacher Julius Caesar Rossi, on Christmas, 1565. gave indication of becoming one of the greatest preachers of Italy. He entered the Capuchin Order at Venice in 1575 and completed his studies at Padua (not Paris).[41] Beside Italian and Latin, he mastered perfectly Hebrew, Syriac, Chaldaic and Greek, and he himself averred that if the Bible were lost he could restore it in its original. Through intercourse with students of various nationalities at Padua he had acquired some knowledge in German, French and Spanish, which he perfected on his later apostolic missions. Having been Provincial of Venice, he was elected General of the entire Order in 1601. He died at Belem near Lisbon on his birthday, July 22, 1619, in the royal palace of Philip IV, while on a diplomatic mission to Madrid, Spain, and Lisbon, Portugal. The offices held in the Order, his power of disputation with the Jews, his successes against the schismatics, his honorable diplomatic missions to the courts of Austria, Bavaria, Bohemia, Spain and Portugal, the formation under his influence of the "Catholic League," his miraculous power at the battle of Stuhlweissenburg, where an army of 18,000 Christians routed 80,000 Turks, his devotion to the Holy Eucharist and to our Blessed Lady, aside from his vast and most important correspondence, stamp him as the most remarkable man of the age in which he lived. He was canonized December 8, 1881. As a preacher in several languages he had no equal and by his eloquence "established the reputation that resounded throughout Europe until his death."

His writings were examined by the Congregation of the Holy Office, some of

[36] Script. Capp. p. 33.
[37] Sbaralea, *o. c.*, n. dlxix.
[38] Sbaralea, n. mdcccIxxi.
[39] Valdemir Bonnari, "I Conventi di Brescia," Milan 1891, p. 189.
[40] Sbaralea, *o. c.*, n. 1723.
[41] Mills, O.F.M., FEC. Report, VIII, 1926, p. 268.

which are still preserved there in mss., among them: *Quadragesimale*, 2 voll. in Fol.; *Adventus Conciones*, 2 voll. in Fol.; *Dominicale*, 3 voll. in Fol.; *Conciones super Evangelia anni*, 1 vol. in Fol.; *Sanctorale*, 1 vol. in Fol.; *Epistolae* 4 *at totum Ordinem pro perfecta Seraphicae Regulae Observantia.* A hitherto unknown volume of sermons of St. Lawrence was discovered in 1913 in the "Bibl. arcivescovale De Leo" at Brindisi, marked II, 17 and containing *Sermones* 3 *pro Adventu* and *Sermones* 53 *quadragesimales;* these sermons are not a copy, but the original autograph of the Saint.[42] There is further his *Sylva isagogica in Conciones*, material for sermons, examined and preserved by the Sacred Congr. Off. at Rome. His *Mariale*, i. e. sermons on the Blessed Virgin held on the Saturdays of Lent on 128 ff. is preserved in the archives of the Capuchins at Venice.[43] The first sermon from this Mariale is published in the periodical "Eco di S. Francesco d'Assisi," vol. VIII, 1880, pp. 176-283. Finally, Lawrence of Brindisi is the author of a *Tractatus de modo concionandi, quo instruuntur novi concionatores*, a homiletic work, as yet unpublished. Aside from the epistolary correspondence and, probably, undiscovered manuscripts, the works of Lawrence of Brindisi comprise 16 volumes, two apologetic or polemic, one exegetic and thirteen homiletic, on ca. 5,250 pages in Fol. The Capuchin Province of Venice has undertaken to publish his works, the first, namely the *Mariale* being expected off the press in the near future.[44]

Sermons of St. Lawrence

Jerome Palantieri, O.M.Conv. (d. 1619), of Castro Bolognese, theologian of Felix Peretti (Sixtus V), one of the fourteen consultors on the 'Congr. de Auxiliis divinae gratiae,' bishop of Bitonto 1603, died in the odor of sanctity. He is the author of *Oratio funebris* at the death of the King of Spain held at the General Chapter of Milan 1562, printed ibid. 1562; *Oratio gratulatoria* at the installment of Bishop Cornelius of Padua, printed ibid, 1595; *Oratio gratulatoria* for Aloysius Cornelius, coadjutor of Padua, ibid. 1595.[45]

Julius Arrigoni, O.M.Conv. (fl. 1620), of Cremona, doctor of theology, regent of studies in his province, a famous preacher in all the principal cities of Italy, is the author of *Orationes latinae in Nativitate Dni; Orationes tres in adventu Ministri Generalis; Orationes quatuor de Conceptione V.M.; Orationes duae funebres; Orationes de laudibus sacrae Theologiae, et alia*, which seem never to have been published; *Oratio Frederico Caesio duci Aquispartano totius Familiae Seraphicae Maecenati Amplissimo in signum gratitudinis Ord. Min. Conventualium et Observantiae*, delivered at the General Chapter of Assisi (?) and printed at Cremona 1594 in 4o.[46]

Louis de Manganelli, O.M. (Observant, fl. 1620), of Polla in Italy, lector of theology, wrote *Discursus praedicabiles utiles Praedicatoribus.* Madrid 1619 in 4o.[47]

Antony Trigona, O.M.Conv. (d. ca. 1620), a learned theologian of the Sicilian Province, is the author of *Sermo de Vita S.P.N. Francisci, adjecto dialogo* (Italian), printed at Palermo 1599 in 8vo.[48]

Bonaventure Capridoni, O.M.Conv. (fl. 1620), of Venice, doctor of theology, was the greatest mathematician, geographer and astronomer of his time. Most of his works were published under the pseudonym Bassobutri Mesto da Lanciano. His *Discursus de occultatione martis*, occurring in 1615, was printed at Venice 1616.[49]

John Bapt. Cavoti, O.M. (Observant, d. ca. 1620) of Melfi, is the author of

[42] AFH. VI, 1913, pp. 575-585.
[43] Ed. Alencon, O.M.Cap., "Bibl. Mariana," Rome 1910, p. 46.
[44] Cf. Anthony Brennan, O.M.Cap. "St. Lawrence of Brindisi," London 1911, pp. xxi-280; Script. Capp. *o. c.*, p. 167; Editio Operum S. Laurentii a Brundusio—pro manuscripto, Patavii 1926, ff. 14.
[45] Sbaralea, n. mdcccxvii.
[46] Sbaralea, *o. c.*, n. 1310.
[47] Wadding, *o. c.*, p. 164.
[48] Sbaralea, *o. c.*, n. dxlvi.
[49] Sbaralea, *o. c.*, n. dcccxxxi.

Sermones, and of the *Quadragesimale* of Panigarola, printed at Rome 1596; *Sermones in sex Sabbata quadragesimalia* (Italian) and *Sermones tres de Resurrectione Domini*, published in 2 vols. at Rome 1596 in 4o;

John Bapt. Cavoti

Lectiones 33 *in cap.* v. *Job*, delivered to the people at Aracoeli and printed at Rome 1617 in 4o; *Lectiones* on the first chapter of the Letter of St. James, also delivered at Aracoeli and printed at Rome 1620 in 4o. He was "Praedicator Generalis" of the Roman Province.[50]

Ferdinand Davila, O.M. (Observant, d. 1620), lector of theology of Padua, bishop of Rettimo in 1593, of Ascoli in 1595, is the author of *Conciones quadragesimales et de sanctis in Quadragesima*, published at Venice 1591; *Annotationes in Evangelia Adventus*, printed at Venice 1590; *Oratio in obitu Philippi II*, delivered in the cathedral of Naples Feb. 1, 1599, and published at Naples 1599 in 4o.[51]

Valerius of Venice, O.M.Cap. (d. ca. 1620), published *Romitorio sacro di spirituali esercizi colla pratica dell 'Orazione mentale* at Venice 1610 in 12mo.[52]

Valentine of Mantua, O.M. (Observant, fl. 1620), of the Province of St. Antony, published a work, entitled *Gemma pretiosa*, namely a volume of sermons at Florence 1619.[53]

John Francis of Brescia, O.M.Cap. (d. 1620), whom high and low respected as a preacher, published *Oratio funebris* (Italian), delivered at the death of P. Matthias Bellintani of Salò, printed at Brescia 1611.[54]

Thomas of Turin, O.M.Cap. (d. 1622), a good preacher, is the author of *Sermoni de Santi*, held in the cathedral of St. Petronius at Bologna during the Lent of 1620, and printed at Bologna 1620.[55]

Cornelius Birago, O.M.Conv. (d. ca. 1622), of the nobility of Milan, doctor of theology, professor of philosophy at the University of Pavia, later at the 'Schola diplomatica' of Milan, edited a number of highly learned tracts, as also *Oratio inauguralis* at the General Chapter at Rome 1617, printed at Padua 1617; *Oratio de laudibus Novocomi*, printed at Como 1618; *Dissertationes* 2 *de laudibus scientiarum*, Milan 1626; *Dissertatio de felicitate hominis*, Milan 1637. In Italian he published: *Concio de laudibus S. Ignatii et S. Francisci Xaverii*, at Milan 1622.[56]

Caesar Lippi, O.M.Conv. (d. 1622), doctor of theology, classic author, public professor of metaphysics at Padua, bishop of Cava in 1606, wrote *Oratio de divinis prodigiis, magnitudinibus et perfectionibus* (Italian), delivered at the General Chapter at Rome 1593 and published at Verona 1593 in 4o; *Conciones quadragesimales: Conciones de tempore, et sermones diversi*, all in the Italian language, unpublished; his *Theoremata* 250 *theologica et philosophica*, publicly defended at Verona on the feast of the Bl. Trinity, May 24, 1592, were printed at Verona 1592 in 4o.[57]

Fidelis a San Germano, O.M.Cap. (d. 1622), who received the title 'Apostolic Preacher' by Paul V, was heard in all the larger cities of Italy. He refused the Cardinal's Hat offered him by Gregory XV. He died at Rome 1622 while preaching the Lent, and is buried there. He published: *Esercizio di amorosi sforzi per ridurre il peccatore a penitenze*, Como 1613. This work is not, as Mills indicates (l. c., p. 304), an ascetical work, but a method, how to conduct a fruitful mission, with special reference to the Forty Hours Devotion as held in San Lorenzo in Damaso, Rome. He further wrote: *Discorso delle lodi di San Carlo Borromeo*, preached in the cathedral of Milan

[50] Sbaralea, *o. c.*, n. 1042.
[51] Sbaralea, *o. c.*, n. 570.
[52] Script. Capp. p. 245.
[53] Wadding, *o. c.*, p. 218.
[54] Script. Capp. p. 145 f.
[55] Script. Capp. p. 239.
[56] Sbaralea, *o. c.*, n. 480.
[57] Wadding, *o. c.*, p. 61; Sbaralea, *o. c.*, n. 423.

Nov. 7, 1620, at the occasion of the canonization of St. Charles, published at Milan 1620.[58]

Bonaventure Moroni, O.M. (Obs. d. ca. 1622), lector of theology at Aracoeli, Rome, versed in Latin, Greek and Hebrew, successful opponent of the Jews in public disputations, Penitentiary at the Lateran Basilica, compared universally to Cicero, Demosthenes and St. Jerome because of his accomplishments in Latin, Greek and Hebrew, has left in mss. the sermon *Mirandum Panegyricum super linguam S. Cataldi*, delivered in the cathedral of Tarentum.[59]

Constantine Campora, O.M.Cap. (d. 1623) of Naples, had ready for the press at his death: *Sermones quadragesimales; Orationes panegiricae; Sermones diversi*, unpublished.[60]

Aloysius of Pistoja, O.M.Cap. (d. ca. 1623), of the Tuscan Province, published *Orazione funebre* at the death of Alberic Cibo, Prince of Massa and Carrara, at Pisa 1623 in 4o.[61]

Michelangelo Cassini of Naples, O.M.Cap. (fl. 1623), composed a panegyric, entitled, *Il martirio di San Carlo Borromeo*, printed at Milan 1623 in 8vo.[62]

Augustine Cassander, O.M.Conv. (d. 1624), of Castelfidario, Procurator General, Consultor of the Sacred Inquisition, bishop of Gravina in 1614, preached in all the prominent cities of Italy, and repeatedly before the court of Paul V. He has left *Sermones super Ps.* 109: *Dixit Dnus Dno meo; Conciones annuae super Evangeliis Dominicarum et festis; Quadragesimalia quatuor;* all these works are in Italian, and are preserved in mss. in the monastery O.M.Conv. at Ravenna; he is likewise the author of a homiletic work, entitled, *Institutiones et regulae ad conciones componenda*, which seems to be lost. This Friar was the greatest preacher of his day, contemporary historians claiming that he even surpassed such lights as Cornelio Musso and Francis Panigarola.[63]

Augustine Cassander

Balthasar Cultrara, O.M.Conv. (d. 1624), of Polizio in Sicily, doctor of theology, famed for his eloquence, though only a young man, wrote in Italian very many *Orationes;* also *Oratio in obitu Philippi III Regis Hispanarum*, printed at Palermo 1621 in 4; a great number of theological and homiletic works are preserved in mss. in the Minorite Convent of Catanea.[64]

Francis Manfredi of Reggio nell 'Emilia, O.M.Cap. (fl. 1625), a good preacher, published: *Oratio de laudibus S. Caroli*, preached in the cathedral of Piacenza and published ibid. 1614 in 4o; *Oratio in Beatificatione S. Francisci Xaverii*, delivered in the Jesuit church of Bologna, and printed ibid. 1620 in 4o; *Oratio ad cives Parmenses* at the happy birth of the Duke of Parma and Piacenza, published at Piacenza 1625 in 4o.[65]

Michael Miserotti, O.M.Conv. (d. after 1625), of Bologna, Provincial, later General of the Order and bishop of Bitetto, is the author of *Oratio*, delivered at the General Chapter at Rome 1599 and printed at Cremona 1599.[66]

Octavian Spatarius, O.M. (Observant, d. 1625), of Incisa, Provincial of Tuscany, theologian of Card. Colonna and lector of Canon Law at Rome, is the author of *Sacra concionum Centuria quadripartita*, namely three *Quadragesimalia* and one *Adventuale*, published at Venice 1611 in 4o; *Rhetoricorum libri quinque*, which the author himself mentions as having ready for the press, seem never to have appeared in print.[67]

Andrew Berna, O.M.Conv. (fl. 1625), of Venice, doctor of theology, pub-

[58] Script. Capp. pp. 67 f.
[59] Wadding, *o. c.*, p. 59; Sbaralea, *o. c.*, n. 394.
[60] Apollin. a Valent., Bibl. Prov. Neapol. p. 77.
[61] Script. Capp. p. 5.
[62] Script. Capp. p. 194.
[63] Sbaralea, *o. c.*, n. dc.
[64] Sbaralea, *o. c.*, n. dcxxxvi.
[65] Script. Capp. p. 95 f.
[66] Sbaralea, *o. c.*, n. mmcmxi.
[67] Sbaralea, *o. c.*, n. 1573.

lished: *Biblicentones gratulatorii consecrationi Jo: Theupuli Patriarchae Venetiarum* at Venice 1620 in 4o; *Sermones super Ps.* 6: *Dne ne in furore*, at Treviso 1600 in 4o; *Sermones super: Ave Maria; Orationes diversae* (Latin and Ital.), the latter works unprinted.[68]

Bonaventure Paravicini, O.M. (branch ?, fl. 1625), of Milan, has left *Sermones* 37 *super virtutes cardinales*, printed at Milan 1626.[69]

Baldus of Stroncone, O.M. (Observant, fl. 1625), of the Province of Umbria, lector of theology, a friar of saintly life and a celebrated preacher, composed *Conciones de Adventu, et Quadragesimales*, printed at Venice 1627 in 4o.[70]

Benedict Passionei, O.M.Cap., Blessed (d. 1625), of Urbino, a very great preacher, companion of St. Lawrence of Brindisi, is the author of *Tractatus morales*, preserved in mss. in the Capuchin Convent of Fossombrone.[71]

Andrew Peruzzini, O.M. (Observant, fl. 1625), of the Province of Brescia, and not of Perugia, as the family name has led some to believe. He wrote a manual of the Immaculate Conception (dogmatic) and brief *Sermones in explanationem 'Dies Irae,'* printed at Perugia 1609 in 8vo; *Ecclesiae jubar*, apologetic sermons, printed at Florence 1617 in 8vo; *Oratio funebris*, at the death of Alexander Farnese, general of the Catholic armies in Belgium, held and printed at Pesaro s. a. (1626 ?).[72]

Jerome Hastaeus, O.M.Conv. (d. 1626), of Portenone, great theologian, bishop of Veroli in 1608, great canonist, wrote *Conciones*, unpublished.[73]

Vincent Ricci a S. Severo, O.M. (Observant, fl. 1626), lector of theology in the Province of Apulia, published in Italian *Hieroglyphica moralia Praedicatoribus et Oratoribus utilia*, at Naples 1626 in 4o.[74]

Dominic Passoni, O.M.Conv. (fl. 1626), of Piemont, doctor of theology and good preacher, is the author of *Orationes* 2 *in laudem B. Theobaldi de Alba Pompeja*. Turin 1626.[75]

Bonaventure Passeri, O.M.Conv. (d. 1626), of Nola, doctor of theology, reorganizer of the houses of study at Salerno, Milan, Bologna, and Naples. At Bologna he was public professor of philosophy, at Naples Dean of the College of Theologians and chancellor of the University. His eloquence brought him to all the foremost cities of Italy. His *Sermones diversi* appeared at Naples 1603 in 4o (seven sermons in elegant Italian diction); *Sermo latissimus de Imm. Conceptione*, Naples 1605 in 4o; *Sermones super Magnificat*, Naples 1618 in 4o.[76]

Benedict Leoni-Marzano, O.M.Cap. (d. 1627), of Seminara, well known preacher, left *Prediche Quaresimali* and *Sermoni ed altre opere del genere predicabile*, unpublished.[77]

Lawrence Cordosa, O.M. (Observant, fl. 1627), is probably the same as Lawrence Corbosa (Wadding, p. 158), both belonging to the Province of Tuscany and their works bearing the same titles. He is the author of *Villa Regia*, a volume of sermons in two parts on the *Ps. Fundamenta ejus*, distributed over the Saturdays of Lent, as also sermons in the same work on chapter 24 of *Ecclesiastes*, with an appendix of sermons on the Annunciation and Purification, preached by the author in Milan, Florence and Venice and finally printed at Venice 1630 in 4o.[78]

Hyacinth dei Conti Natta of Casale, O.M.Cap. (1575-1627), an outstanding figure in the Franciscan Order, of noble birth, doctor of theology and 'utriusque juris,' preached in all the large cities of Italy as well as Spain and

[68] Sbaralea, *o. c.*, n. clv.
[69] Wadding, *o. c.*, p. 59.
[70] Wadding, *o. c.*, 35; Sbaralea, *o. c.*, n. 282.
[71] Sbaralea, *o. c.*, n. dccxxiv.
[72] Sbaralea, *o. c.*, n. 100.
[73] Sbaralea, n. mdccxci.
[74] Wadding, *o. c.*, p. 219.
[75] Sbaralea, n. mcxli.
[76] Wadding, *o. c.*, p. 59; Sbaralea, *o. c.*, n. 398.
[77] Apollin. a Valent., Bibl. Neapolit. (1886), p. 51 f.
[78] Sbaralea, *o. c.*, n. 1327; Cuneo, *l. c.*, p. 94 n. 39.

Hyacinth of Casale

Southern Germany, as also at the imperial court of Germany and the royal court of Spain. All contemporary writers mention him in their histories and chronologies. Several times he preached the Lent at St. Petronius, Bologna. He was a diplomat of the first rank, being employed by Pope and kings. At the diet of Ratisbon he prevented the dignity of Elector from being conferred on the Count of the Palatinate because of the latter's Protestant allegiance. He was diplomatically active at almost all courts of Europe, even in England. In Belgium he founded the Knights Order of the Passion, later approved by bull of Urban VIII, and introduced there the Fathers of the Oratory. For a time he was Apostolic Preacher, but soon was found to be more necessary in the papal diplomatic service. He stoutly refused the Cardinal's Hat offered him by Paul V, Gregory XV and Urban VIII. After his death at Casale, Jan. 9, 1627, his picture was printed in thousands of copies and found its way all over Europe, where it received a place of honor in the courts of princes. He left in manuscript a *Quadragesimale*. Of his other writings, published in ten voll., we have *Oratione panegirica in lode di San Carlo Borromeo*, delivered in the cathedral of Milan and printed there 1612 in 4o; *Mirabili considerazioni per abborire il peccato per i giorni della settimana*, printed at Naples 1626 in 12mo.[79]

Lawrence Cardosi, O.M. (Reformed, fl. 1627), of Lucca, is the author of a work, entitled *Villa Regia di Maria dal Lorenzo Cardoso Minore Riformato con discorsi e concetti scritturali a tutte le feste della Madre di Dio*, Venice 1630 in 4o.[80]

Clemens of Piacenza O.M. (branch ? fl. 1628), a learned theologian and splendid preacher is said to have published his *Conciones quadragesimales*, preached in the cathedral of St. Petronius, Bologna, in 1628, s. l. et a. (Bologna 1628 ?).[81]

Boniface Faustus, O.M.Conv. (d. 1628), of Montulmo in the Marc Ancona, doctor of theology and famous preacher throughout the length and breadth of Italy, listed among the four most illustrious preachers of his time, conducted the Lent at St. Petronius', Bologna, in 1611, the publication of *Quadragesimales Conciones* being prevented by the author's death; his *Sermo panegyricus in B. Ignatium*, preached in the Church of the Society of Jesus at Bologna, was published ibid. 1611 in 4o; *Oratio panegyrica de S. Carolo*, together with other panegyrics appeared at Milan 1605.[82]

Bernardine Turaminus (Jacobi), Observant, (d. after 1628), of Siena, a very famous preacher, Provincial of Rome, refused the archbishopric of Siena. He wrote a number of panegyrics in Italian, namely, *L'Infecondità feconda d'Anna, Madre della Madre di Dio*, published at Rome 1628 in 12mo; *L'Agnese vincitrice*, Viterbo 1632 in 12mo; *Agata costante*, Viterbo 1632 in 12mo; *Catarina trionfante e Metamorfose della Maria Maddalena*, s. l. et a. in 12mo.[83]

Bonaventure of Brindisi, O.M. (branch ? d. 1628), Provincial of Apulia, secretary and Definitor General of the Order, a celebrated preacher; he is buried in the monastery of St. Andrew, Barletta, where an epitaph decorates his tomb. His *Quadragesimale Brundusinum* is preserved in mss. at Brindisi.[84]

Francis Maria Montagnana, O.M.Conv. (d. after 1628), of Modena, doctor of theology and Provincial of Bologna. While professor of philosophy at

[79] Ritratti di Padri Illustri de' Capp., Rome 1850, tom. III, pp. 29-37.
[80] Wadding, *o. c.*, p. 158; Lawrence Corbosa and Lawrence Cardusius are evidently one and the same person.
[81] Sbaralea, *o. c.*, n. cmxcvi.
[82] Wadding, *o. c.*, p. 60; Sbaralea, *o. c.*, n. 411.
[83] Wadding, *o. c.*, p. 43 f.; Sbaralea, *o. c.*, n. 353.
[84] Sbaralea, *o. c.*, n. dcccxxvi.

Ferrara, he delivered: *Oratio academica in laudem Thaddaei Barberini*, nephew of Urban VIII (Italian), printed at Ferrara 1626 in 4o.[85]

Stephen Dente of Turin, O.M.Cap. (d. 1630), labored very zealously for the conversion of the Jews. Of his many works only two appeared in print: *Orazione funebre* at the death of Catherine of Austria, daughter of Philip II of Spain, Turin 1628; *L'Ebreo convinto*, Vercelli 1675 in 8vo.[86]

Andrew Cioli, O.M.Conv. (d. 1630), of Brescia, doctor of theology, great preacher, rector of the houses of study at Ferrara and Padua, Provincial of Dalmatia in 1607, is the author of *Sermones academici et sacri* (Italian), of which one *in hon. S. Catharinae*, was published at Brescia 1628.[87]

Francis Seggiari of Manfredonia, O.M.Conv. (fl. 1630), of the Province S. Angeli, doctor of theology, Minister Provincial and 'concionator generalis' at Bologna, is the author of *Oratio Panegyrica in laudem S. Antonii Patavini*, published at Bologna 1636 in 4o (Italian).[88].

Hippolyt Donesmundus (d. 1630), of the Observant Province of Mantua, lector of theology in Aracoeli, is the author of *Conciones 7 super Ave Maria* (Italian), Verona 1618 in 4o; *Conciones super Magnificat*, unpublished.[89]

John Dominic Pandulfi, O.M.Conv. (fl. 1630), of Narni, member of the province of Umbria and great patron of classical studies, is the author of *Geminale Compendium Rhetoricae*, printed at Rome 1630 in 12mo.[90]

William de Magistris, O.M.Conv. (fl. 1630), of Somino, member of the Roman Province, doctor of theology and great preacher, wrote *Sermones praedicabiles* (Italian) unpublished.[91]

Evangelista Zignani (fl. 1630) of the Observant Province of Genoa, doctor of theology and good preacher, published in Italian *Concio in laudem S. Margaritae VM.*, Palermo 1631.[92]

Cornelius Ghirardelli, Observant (d. ca. 1630), of Bologna, lector of theology, famous philosopher and astronomer, composed *Sermones astrologicos*, delivered before the university of Bologna, printed ibid. 1617.[93]

Peter Paul Carnata, O.M.Conv. (d. 1630), of Novara, styled 'sui temporis doctissimus, Orator, et concionator facundissimus,' has left *Oratione in lode del Beato Carlo Borromeo*, delivered in the Cathedral of Milan and printed 1606 in 4o.[94]

Lawrence of Verona, O.M.Cap. (d. 1631), preached almost daily during his entire priestly life; he published *Sermones de SS. Eucharistia* (Italian), published s. l. et a.; he left in manuscript *Sermones de Dominicis et festis* (Italian).[95]

James Montanari of Bagnacavallo, O.M.Conv. (d. 1631), of the Province of Bologna, doctor of theology, professor of metaphysics at the university, Procurator and Minister General of the Order 1617-1623. He wrote a number of theological and juridical works, as also *Exercitia spiritualia omnibus Religiosis accomodata*, published at Cracow 1622; Terni 1622 in 8vo; *Discursus pastorales et litterae encyclicae*, published separately or collectively the first time at Padua 1617 in 4o and 9 editions before 1622 in various cities of Italy, Austria and Germany.[96]

Gaspar de Pinerolo, O.M.Cap. (d. 1631), for many years preacher and missionary in the Grisons, published *Manuale seu directorium pro Missionariis*, s. l. et a.[97]

Gregory Petrocca (d. 1632,), of Mantua, Observant of the Province of St.

[85] Sbaralea, *o. c.*, n. mcccxcvii.
[86] Script. Capp. p. 234.
[87] Sbaralea, *o. c.*, n. cxlii.
[88] Sbaralea, *o. c.*, n. mcdxc.
[89] Sbaralea, n. 926.
[90] Sbaralea, *o. c.*, n. mmclxiii.
[91] Sbaralea, *o. c.*, n. mdcxc.
[92] Sbaralea, n. mcc.
[93] Sbaralea, *o. c.*, n. mxxvi.
[94] Sbaralea, *o. c.*, n. mmmcccxxv.
[95] Script. Capp. p. 168.
[96] Sbaralea, n. mcmxiii.
[97] Script. Capp. p. 108 f.

Antony, for many years lector of theology at Aracoeli, bishop of Acqua, delivered a classical *Oratio de Legatione Japonica per Ludovicum Sotelum peracta*, before the papal court of Paul V, published at Rome 1615.[98]

Jerome of Narni

Jerome Mautini of Narni, O.M.Cap. (d. 1632), "Preacher Apostolic" under three Popes, namely, Paul V, Gregory XV and Urban VIII for a period of eighteen years; he repeatedly refused the Cardinal's Hat. By all Roman ecclesiastics he was held in such high esteem, that Pope Urban VIII and all the Cardinals of the Curia visited him at his deathbed. Blessed Cardinal Bellarmin said of him: "No gift that is desirable in a perfect preacher is wanting in Jerome of Narni. If Paul the Apostle came again and preached the Lent at the same time as the Capuchin Jerome of Narni, I would change off as a listener, so that one day I should hear the Apostle and on the other the Capuchin." Arnulphus Gaulois, S.J., court preacher to Louis XIII of France, stated, when he had heard Jerome preach in Rome: "I have heard Paul the Apostle, and I do not believe that when Paul preached against sin and vice, that men were more moved to abandon their evil ways, than when hearing this Capuchin." His *Prediche fatte nel Palazzo Apostolico* were printed at the expense and on behest of Cardinal Ludovisi at the Vatican Press, Rome 1632 in Fol., a copy of which is in the possession of the present writer. This work was the first in point of time coming from the famous Vatican Press; it was again published at Venice 1637; Rome 1639; a French translation Paris 1632; *Sermo de convivio*, Rome 1603 (?) in 4o; *Conciones* 4 *de Imm. Conceptione una cum sermone de Annuntiatione B.M.V.*, Rome 1632; a number of *Quadragesimalia* are likewise ascribed to him, but seemingly were never published.[99]

Fulgence Meliorucci, O.M. (Obs., fl. 1634) of Tiferno, Lector Generalis in the Province of Umbria, and Commissary General (cismontane), an elegant preacher. His *Oratio de idoneo eligendo*, held at the Provincial Chapter at Porziuncola, was printed at Perugia 1634 in 4o.[100]

Andrew Gislanti, O.M.Conv. (d. 1635), of Florence, a very learned man, was repeatedly superior of the important monasteries at Siena, Florence and Pisa. He is the author of *Oratio de laudibus Senarum urbis*, printed at Florence 1600 in 4o.[101]

James Pieri of Pistoja, O.M. (Observant, d. 1635), of the Province of Florence, confessor to the Duke of Etruria, wrote *Conciones de Immaculata Conceptione*, printed at Florence 1602 and 1616.[102]

Innocentius Salvi, O.M. (Observant, fl. 1635), a classical author, who has left a great number of Orationes. His *Oratio in Adventu Joannis a Campania Minorum de Observantia Gen. Ministri*, was printed at Milan 1633 in 4o; the oration, entitled *Apes Barberinae Protectrices Ordinis Minorum de Observ. et Reformat*, appeared at Milan 1633 in 4o; his *Stellarium B. Virginis* was published at Florence 1637.[103]

Celsus Zani, O.M. (Observant, d. ca. 1636), life-long confessor of Urban VIII, bishop of Plebe in 1632, celebrated preacher; he is buried in the church of Santo Spirito, Rome. He wrote *Rettorica e Poetica ecclesiastica e civile*, published at Rome 1643 in 4o.[104]

Francis Seggiari, O.M.Conv. (fl. 1636), of Manfredonia, doctor of theology, zealous preacher, conducted the Lent at St. Petronius, Bologna, in 1636. His *Oratio Panegyrica de S. Antonio* was printed at Padua 1636 in 4o.[105]

Eleutherius Albergoni, O.M.Conv. (d. 1636), a doctor of theology, Scotist

[98] Wadding, *o. c.*, p. 101.
[99] Script. Capp. pp. 118-120; Sbaralea, n. 903.
[100] Sbaralea, *o. c.*, n. mdxliv; this Friar is not mentioned among the Commissaries by Holzapfel, *l. c.*, p. 696.
[101] Sbaralea, *o. c.*, n. clxx.
[102] Sbaralea, *o. c.*, n. 989.
[103] Sbaralea, *o. c.*, n. mcmxc.
[104] Bocca, 276, 10818; Wadding, *o. c.*, p. 62.
[105] Sbaralea, *o. c.*, n. mcdxc.

of note and great preacher, was Provincial of Milan, penitentiary in the Ambrosian basilica, consultor of the Sacred Inquisition; in 1611 he became Bishop of Montemarano. He wrote *Concio de modo laudandi Deum in Cathedra*, held at Venice in 1593 and published at Rome 1606 in 4o; *Conciones pro Domini Adventu*, delivered at St. Peter's in Rome (Italian) and printed at Naples 1631 in 4o; *Conciones quinque*, in which he shows that there is perfect identity in the Gospels of the Roman and Ambrosian rite, printed at Rome 1631 in 8vo; *Quadragesimale*, in which he harmonizes the gospels of Lent with the psalms, published at Rome 1631 in 4o; *Conciones Sabbatorum*, in which he harmonizes the gospels with the Magnificat, appeared at Rome 1631; *Sermones pro oratione XL. horarum*, printed at Milan 1568.[106]

Eleutherius Albergoni

Francis of Cento, O.M.Cap. (d. 1636), a zealous preacher, left ready for the press *Sermones quadragesimales*, unpublished.[107]

Eliseus Pesenti, O.M.Cap. (d. 1637), of Bergamo, excellent Hebrew scholar and great preacher among the Jews. By his sermons he converted 500 Jews to the Faith. Beside linguistic works he left a volume *Sermones ad Judaeos*, unpublished.[108]

Ferdinand of Belvedere, O.M. (Observant, fl. 1637), of the Marc Ancona, wrote *Sermones morales super praecepta Pythagorae*, 2 vols, published at Jesi 1641. He is the same as Theodore of Belvedere, mentioned by Wadding [109] and hence his *Commentaria super Canticum canticorum* applied to the Blessed Sacrament, preserved in mss. in the archives of Marc Ancona, is the same as that of Theodore.[110]

Gregory Alberti, Tert. Reg. (d. 1637) of Massa, doctor of theology and General of his Order, a great preacher, is the author of *Sermones varii*, printed at Piacenza 1633; *Oratio de laudibus Placentiae*, printed at Piacenza 1635 in 4o.[111]

James Bonincontri, O.M. (Observant, d. 1637), a Sicilian and famous preacher in his day; toward the end of his life he left the Order and lived as a secular priest. He is the author of *Oratio funebris* (Italian) at the death of Charles II of Spain, printed at Palermo 1621 in 4o.[112]

Louis Corbuti, O.M.Conv. (d. 1637), of Tiferno, the first Inquisitor against heresy in Siena, in 1627 Consultor of the Inquisition, and Procurator General of the Order, composed *Quadragesimalia quatuor* and *Varia pro Concionatoribus*, unpublished.[113]

Paul de Angelini of Cesena, O.M.Cap. (d. 1638), Minister General of the Order 1613-1618, left in mss. a *Quadragesimale*, Lenten sermons conducted at Rome in the Jubilee Year 1600.[114]

Antonius dei Tana of Chieri, O.M.Cap. (d. 1638), great preacher, who published *Il Martirio della B. V. Maria, o sieno Sermoni dei dolori dell'Immaculata Vergine*, in seven parts, at Turin 1638 in 4o and Mondovi 1640.[115]

Philip a S. Columbo, O.M. (Observant, fl. 1639), of the Province of Milan, Penitentiary of the Lateran Basilica, is the author of *Mensa mystica in qua eucharisticus cibus 40 sermonibus proponitur*, published at Milan 1639 in 4o.[116]

[106] Sbaralea, *o. c.*, n. 539.
[107] Script. Capp. p. 93.
[108] Cuneo, *o. c.*, p. 123, n. 11; Script. Capp. p. 78.
[109] *o. c.*, p. 214.
[110] Sbaralea, *o. c.*, n. mccxxxvii.
[111] Sbaralea, n. mdcxxix.
[112] Sbaralea, n. mcmv.
[113] Sbaralea, *o. c.*, n. mmdcxlvii.
[114] Script. Capp. p. 206 f.
[115] Script. Capp. p. 22; Ed. Alencon, Bibl. Mariana, p. 7.
[116] Matt, Katal. 86 n. 1425.

John Mary Caromi, (fl. 1640), Lector Generalis of the Observant Province of Apulia, composed *Mariale seu Conciones in laudem Reginae Apostolorum*, printed at Luca (?) 1640 in 4o.[117]

John Bapt. a S. Marcello, (fl. 1640), custos of the Roman Province of the Friars Minor Reformed, wrote *Septem flammae amoris coelestia* (Italian; homiletic (?), Rome 1645 in 16mo; *Novemdiales sermones pro Nativitate Dni.* Rome 1645 in 4o.[118]

Dominic Interianus, O.M.Cap. (fl. 1640), of Genoa, lector of theology and great preacher, published *Sermones ad Fratres*, Milan 1641 (Latin); *Sermones varii* (Italian), Genoa 1644.[119]

Maurice Ventini, O.M.Conv. (d. 1640), of Ascoli, doctor of theology, public professor of metaphysics at Ferrara, Bishop of Massa in 1626 and of Mileto in Calabria in 1631, wrote a number of works on philosophy and theology, as also *Conciones in Adventu* (Italian), published at Messina 1633 in 4o.[120]

Basil de Vico a San Severino, O.M.Cap. (d. 1641), has left *Sermones dominicales et festivi* (Italian) 2 voll., unpublished.[121]

Bonaventure of Casale, O.M.Cap. (d. 1641), a most celebrated and fruitful preacher, left in manuscript: *Prediche quaresimali* voll. 8 in 4o; *Prediche delle Dominiche del tutto anno*, voll. 6 in 4o; *Prediche sopra l'Avvento*, voll. 4 in 4o; *Prediche dei Santi*, voll. 5 in 4o; all these sermons were formerly in the library of the Capuchins at Genoa.[122]

Peter a San Severino, O.M.Cap. (fl. 1641), a great preacher in the Marc Ancona, published *Sermones de Sanctis*, Camerino 1641.[123]

Louis of Galatiña, O.M.Cap. (fl. 1642), a good preacher, published: *Orazione panegirica in lode di San Carlo*, delivered in the Cathedral of Milan and printed ibid. 1642.[124]

Vincent Bertini (d. 1643) of Satriano, Provincial of Tuscany, Apostolic Visitor for all Observant (cismontane) Provinces, a celebrated preacher, is the author of several politico-military works, as also of *Sermo de S. Deiparae Conceptione sub metaphoro Turris Davidicae*, held at the synod of Naples and published ibid. 1625.[125]

Jerome Gallus, O.M. (Observant, d. 1644), of Milan, wrote *Theatrum sacrum discursuum scripturalium* on the Gospels of Lent (Italian), Venice 1639.[126]

Dominic di Interiani, O.M.Cap. (fl. 1644), of Naples, published: *Oratio habita Genuae* at the arrival of the provincial Definitores, printed at Milan 1641.[127] This Friar is identical with Dominic Interianus, listed above.

Maurelius Baccileri, O.M. Conv. (d. 1644), of Ferrara, doctor of theology and great preacher in the foremost cities of Italy. He has written several *Quadragesimalia*, but none is published. His *Oratio funebris* at the death of Valentine Mandoli, Vicar General of the Carmelites, appeared at Ferrara 1640 in 4o.[128]

Francis Mary Squarciafico, O.M.Cap. (d. 1645), of Genoa, a member of the Genoese nobility, and hence frequently called on to preach at patriotic and political celebrations. He was often heard in the pulpits of the foremost cities of Italy. He is the author of *Orazione nel giorno dell'unione*, delivered to the Senate in the cathedral on September 12, and printed at Genoa 1635 in 4o; *Orazione nel giorno d'Annunziazione*, preached in the cathedral before the governors and procurators of the Republic in honor of the patroness Mary of the Annuntiation, printed at Genoa 1637; *Orazione nel coronazione di Giovanni Luca de' Clavari, duce di Genova*, printed at Genoa 1627.[129]

[117] Sbaralea, *o. c.*, n. mmcclxxxiv.
[118] Sbaralea, n. mmlxiv.
[119] Sbaralea, n. mcxxx.
[120] Sbaralea, *o. c.*, n. 1486.
[121] Script. Capp. p. 38.
[122] Script. Capp. p. 52 f.
[123] Sbaralea, n. mmmcclvi.
[124] Script. Capp. p. 175.
[125] Hurter, *o. c.*, tom. III, col. 1191.
[126] Wadding, *o. c.*, p. 116 f.
[127] Script. Capp. p. 75.
[128] Sbaralea, n. mmdcccxlvi.
[129] Script. Capp. p. 106.

Francis dei Franchi, O.M.Cap. (fl. 1645), of Vetri near Salerno, Provincial of Lucca, famous preacher, is the author of *Salvator Mysticus sive Oseas enucleatus*, a mystico-moral commentary on the Prophet Oseas, in 3 voll. in Fol.; the first was published at Palermo 1643; the second at Salerno 1647, the third at Naples 1650; *Commentarii in Jonam Prophetam* appeared at Naples 1645. All these works are for the use of preachers .[130]

Andrew Zani, O.M.Conv. (d. 1646), of Venice, doctor of theology, wrote *Monotessaron historiae Passionis ex quatuor Evangelistis conceptu concionatorio explicatae*, printed at Venice 1645; *Sermones tres de S. Francisco*, Venice 1625 in 4o; *Soliloquia ad S. Franciscum*, Venice 1625 in 4o; *Condimenta moralia pro concionibus quadragesimalibus*, Venice 1627 in 4o.[131]

Thomas Calona of Palermo, O.M.Cap. (d. 1646), a great orator and Hebrew scholar, is the author of *Commentaria moralia super XII Prophetas minores*, published at Palermo 1644; another work of sermon materials is his *Sacra Aristocratici Principatus idea*, a politico-moral explanation of the Book of Judges, published at Palermo 1641. There are no sermons by him.[132]

Lawrence Bordogna Cornelli, O.M. (Reformed, d. 1646), of the diocese of Bergamo, lector of theology and great preacher, left in manuscript (Italian) *Conciones in Adventu; Conciones quadragesimales et annuae; Mariale et Sanctuarium; Sermones de SS. Eucharistia et Sabbatini*.[133]

Evangelist of Momigno

Evangelista a Momigno, O.M. (Observant, d. 1646), of Pistoja, Commissary of the Friars Minor Observant (cismontane) from 1615 to 1618,[134] advisor of Philip IV of Spain and friend of Fr. Luke Wadding. He was a celebrated preacher and wrote *Diarium quadragesimale*, sermons for every day of Lent, published at Pistoja 1646 in 4o; two later editions, and Venice 1655 in 4o; Cologne 1658 in 8vo.; *Directorium superiorum regularium et ecclesiasticorum, seu* 93 *sermones spirituales*, published at Pistoja 1644 in 4o; Venice 1649; ibid. 1695 with an addition of 80 sermons (Italian)[135]

Francis de Toschi of Bologna, O.M.Cap. (d. 1647), is the author of *Raggionamenti in lode dell' Infante Isabella de Savoja Principessa di Modena*, printed at Bologna 1631 in 4o; *Panegirico Mariano in lode della miracolosa imagine di Maria di Fontenellato*, printed at Parma 1637.[135a]

Benedict Fidelis, Tert. Reg. (d. 1648), of Girgenti, doctor of theology, Commissary General of his Order, a holy man and powerful preacher. He wrote *Theoremata moralia pro SS. Sacramento e Ps.* 22, published at Palermo 1638 in 8vo; Italian translation, as *Speculazioni morali . . .* at Venice 1640; *Dominicale*, printed at Venice 1646 in 4o; *Sermones quadragesimales et alii*, Palermo 1635 in 4o; Venice 1636 and 1646, and later (Italian); *Sermones de sanctis praecipuis* (Italian) at Venice 1640.[136]

John Mazzara, O.M. (Reformed, d. 1648), of Naples, Provincial and later General 'totius Ordinis' 1645-1648, is the author of the classical *Dissertatio de retinendo titulo Immaculatae Conceptionis*, printed at Cologne 1651 in 8vo. His death at Madrid prevented his promotion to the see of Valencia in Spain.[137]

John Paul Bimbacci, O.M.Conv. (d. 1649), of Florence, doctor and public

[130] Script. Capp. p. 93; Sbaralea, *o. c.*, n. 626; Wadding, *o. c.*, pp. 82 and 95 mentions this same author twice, as "de Franchis" and "a Vitrio"; Cuneo, *l. c.*, p. 95, nn. 52 and 53.

[131] Wadding, *o. c.*, p. 18; Sbaralea, *o. c.*, n. 104.

[132] Script. Capp. p. 238; Cuneo, *l. c.*, p. 94 n. 27.

[133] Sbaralea, *o. c.*, n. mmdliii.

[134] Holzapfel, *l. c.*, p. 696, s. v. of Gabbiano?).

[135] Bocca, 307, 459; also Mussoter, Katal, 103c, n. 6325; Sbaralea, *o. c.*, n. 555; Wadding, *o. c.*, p. 74.

[135a] Script. Capp. p. 102; Ed. Alencon, Bibl. Marian., p. 25.

[136] Sbaralea, *o. c.*, n. dccxvi.

[137] Sbaralea, n. mmcccxvii.

professor of theology at Siena, Provincial of Tuscany, secretary of the Order, Consultor of the Congr. of the Index, wrote *Sermones quadragesimales*, mss. in library of Santa Croce, Florence; *Sermones de Nomine S. Virginis Mariae* for the Saturdays of Lent (Italian), published at Florence 1645 in 4o.[138]

Emmanuel Orchi of Como

Emmanuel Orchi, O.M.Cap. (d. 1649), of Como, a most excellent preacher, easily the best of his age, a Friar "with an intellect more angelic than human." However, his eloquence is strongly tinged with the baroque style and depraved taste of the day. Of his Lenten sermons it is said, that "they made the whole world stand aghast." After his death Benedict a Milano, O.M.Cap., published *Prediche Quaresimali* at Milan 1650 in 4o; Venice 1650 in 4o; *Encomium gloriae Austriacae*, Bamberg s. a. in 4o. In Italian homiletics he is numbered among the greatest preachers Italy ever heard.[139]

FRANCISCAN PREACHERS AFTER THE TIME OF WADDING[1]

Francis de Negro

Francis de Negro of Genoa, O.M.Cap. (d. 1650), preached in the foremost cities of Italy, "Apostolic Preacher" under Urban VIII 1622-1638, commended by the Pope in public consistory for his frankness in his sermons. He steadfastly refused the Cardinal's Hat and only begged to be permitted to return to his brethren at Genoa, where he died in the monastery of the Immaculate Conception. He has left: *Conciones Apostolicae* in 4 voll. in Fol. containing all the sermons preached in the papal palace during sixteen years; *Conciones in Adventu et Quadragesima*, voll. 2 in 4o, held in the principal cities of Italy; *Rhetorica ecclesiastica in quatuor tractatus divisa* in 4o; these three works are preserved in mss. in the Capuchin monastery at Genoa. The following works were printed: *Discorso sulla Passione nella Metropolitana di Genova*, held on Good Friday, April 17, 1609, and printed at Genoa 1609; *Orazione tenuta al Senato Ligure nella Metropolitana*, printed at Genoa 1608 in 4o.[2]

Louis Visitani, O.M. (Observant, fl. 1650), of Messina, Praedicator Generalis of the Order, composed *Conciones pro Sabbatis Quadragesimae*, published at Cosenza 1649 in 4o.[3]

John Donat Jannuzzi, O.M.Conv. (d. ca. 1650), secretary of the Order, doctor of theology and prefect of studies at Naples, is the author of *Oratio funebris* at the burial of Michael Prince Peretti, delivered in the church of the XII Apostles, Rome, and printed ibid. 1631 in 4o.[4]

Francis Martius, O.M.Conv. (fl. 1650), of Pergola, published the *Sermones quadragesimales* of St. Antony of Padua at Bologna 1649 in 8vo.[5]

Archangelus Forest, O.M.Cap. (fl. 1650), perhaps of the ancient nobility of the Foresta in Bergamo. He wrote *Inventiones pro concionibus Adventus et Quadragesimae* (Italian), of whose fate we know nothing, since this author, probably a brother of Theodore Foresta, is not mentioned by Dionysius of Genoa, and Wadding[6] is indefinite.

Urban of Messina, O.M.Cap. (fl. 1650), 'concionator eximius,' is the author of *Sermones de Sanctis*, printed (?).[7]

Benedict Megliavacca, Observant (fl. 1650), of Milan, a learned Friar, delivered the *Oratio in laudem S. Joannis Boni Mediolanen. Archiepiscopi* (Italian) in the Cathedral of Milan, printed ibid. 1647; his *Orationes diversae* remained unpublished.[8]

[138] Sbaralea, *o. c.*, n. 1211.
[139] Encicl. Ital. vol. XVIII, col. 400.
[1] Vd. p. 379.
[2] "Ritratti di Padri illustri dell' Ord. Capp.," Rome 1850, tom. III, pp. 55-57.
[3] Sbaralea, n. mmdcccciii.
[4] Sbaralea, n. mmclxv.
[5] Sbaralea, n. mcdvi.
[6] *o. c.*, p. 13.
[7] Script. Capp. p. 247.
[8] Sbaralea, n. dccxxi.

Salvator Cadana, O.M. (Observant, fl. 1650), of Turin, a contemporary and friend of Luke Wadding, counsellor to the Prince of Savoy, wrote a number of quite uncritical works on Sacred Scripture and the Fathers, as also *Sermones Quadragesimales; Sermones de Adventu; Sermones pro Octav Corp. Christi* (Italian), which in Wadding's day were being prepared for publication, but we do not know, whether they left the press.[9]

Louis Cesena, O.M. (Observant, fl. 1650), of the Province of Bologna, a contemporary of Wadding and celebrated preacher, is the author of *Sermonalia quatuor*, preserved in mss., the first having been in the possession of Wadding, entitled, *De fine bonorum et malorum.*[10]

Louis Bozzuti, O.M. (Observant, d. after 1651), of Savona, great preacher, contemporary and friend of Wadding, wrote *Debito del Cristiano*, sermons on the commandments in 3 parts, Naples 1649; *Scuola de' veri amanti*, sermons on the virtues in 3 parts, Naples 1651 in 4o.[11]

John Bapt. Cristadori, O.M. Conv. (d. 1651), of Palermo, doctor of theology, prefect of studies, classical author of many works. He is likewise the author of *Oratio funebris* (Italian) at the death of Vincent Giancardi, O.P., Provincial of Palermo, published at Palermo 1632 in 4o; *Triumphus Immaculatae Conceptionis*, consisting of 24 sermons on the Bl. Virgin, printed at Palermo 1644; *Orationes funebres*, 1 vol., Palermo 1644; *Conciones annuae, quadragesimales, panegyricae*, unpublished because of the author's intervening death.[12]

John of Sestola, O.M.Cap. (d. ca. 1652), near Modena, Definitor of the Province of Bologna, confessor and preacher to the Archduchess of Austria, Claudia de Medici. His published works are: *Orazione panegirica in lode di S. Carlo Borromeo*, delivered in the cathedral of Favenza, Nov. 4, 1615, printed at Favenza 1627 in 4o; *Orazione panegirica in lode di S. Apollinare*, patron of Ravenna and printed there 1635.[13]

John Bapt. Chiodini, O.M.Conv. (d. 1652), of Montemilone near Macerata, doctor of theology, prefect of studies in his province, great musician and author of a number of works on various topics, also composed sermons on the Bl. Virgin, entitled *Diadema spirituale solemnitatum*, printed at Conegliano 1617 in 8vo.[14]

Joseph Riccardi, O.M.Conv. (d. 1652), of Sicily, doctor of theology, famous preacher and defender of the Immaculate Conception. A masterpiece of eloquence, namely his *Oratio gratulatoria* at the election of John Casimir to the throne of Poland, delivered in the church of the Servites at Venice in the presence of almost all the princes and diplomats of Europe, appeared in print at Venice 1648 in 4o.[15]

Zachary dei Castiglioni of Milan, O.M. Cap. (d. ca. 1653), a zealous preacher, who published *Sermoni quarantadue* (42) *nei Treni di Geremia per L'Orazione delle XL Ore*, at Milan 1653 in 4o, pp. 340, being 40 sermons with four instructions on the manner of conducting the Forty Hours.[16]

Charles Francis of Savigliano, O.M.Cap. (fl. 1653), an extraordinary preacher, published: *Idea di Benedizione. Panegirico*, a sermon on St. Benedict, held in the Benedictine church of Camerino and printed ibid. 1653.[17]

Bonaventure Sarni, O.M.Conv. (d. 1653), of Tricarico, doctor of theology, celebrated philosopher and illustrious orator. He was a scholar of the prince

[9] Wadding, *o. c.*, pp. 208 f.
[10] Wadding, *o. c.*, p. 162.
[11] Wadding, *o. c.*, p. 162.
[12] Sbaralea, n. mmxlvii.
[13] Script. Capp. p. 137.
[14] Wadding, *o. c.*, p. 130.
[15] Sbaralea, n. mmcdxcviii.
[16] V. Bonari, "I Cappucini Milanesi," Crema 1898, pars II, vol. I, p. 219 f.
[17] Script. Capp. p. 60.

of preachers, Augustine Cassander (vd. above), and ascended the pulpit in the foremost cities of Italy. He has left *Conciones quadragesimales*, printed at Naples 1635 in 4o; *Sermones panegyrici*, appeared at Naples 1651 in 4o.[18]

William Platus

William Platus, O.M.Conv. (d. 1654), of Urbino, doctor of theology, professor of philosophy at the age of 17 years, prefect of studies at Milan and Bologna, and public professor of metaphysics at Pavia, one of the most learned men of his day, published in Italian the following series of sermons: *Sermones de Eucharistia* for the seven Fridays of Lent, entitled *Sacrae Rosae*, Bologna 1633; *Mons Olympus*, namely sermons on St. Francis, Bologna 1632; *Septem orbis miracula*, sermons on the Bl. Virgin for the seven Saturdays of Lent, Venice 1645; *Sacrae Metamorphoses*, seven sermons, Milan 1636 and Venice 1645; *Gemma Pyrrhi*, sermons on the Eucharist, Venice 1643; *Sacrum Gemmarium sive Mariale*, Venice 1645; *Sacrum Proscenium*, twelve sermons for Advent, Venice 1644 and Milan 1653; *Sacrum Capitolium*, a collection of the sermons in the foregoing editions, Venice 1645; *Mundus haud personatus*, namely politico-moral sermons, Padua 1645; *Apparatus funesti*, sermons on Purgatory, Venice 1647; *Sacrum Ambulacrum*, diverse sermons, Macerata 1641 and Venice 1645; *Sacrum Theatrum sive Quadragesimale*, Macerata 1645 and 1661, Bologna 1647; *Sacrum Areopagum*, sermons for the year, Milan 1649; Venice 1649; *Sacrum Elisium*, sermons on the saints, Milan 1650; *Mysteria Praesepii*, a novena of sermons before Christmas, Milan 1654. Beside these Italian sermons this Friar published a great number of Latin Orations.[19]

Paschal Codretti, O.M. (Observant, d. after 1655), of Turin, a famous preacher, who edited beside a number of other works *Schermo de sermone fatte nell'ingresso delle Religiose di Santa Chiara dal Pasquale Codretto, predicatore de' Minori Osservanti*, preached and printed at Turin 1650 in 4o; *La serafica amante*, a panegyric on St. Clare, Turin 1646 in 4o; *Breve discorso del San Bernardino*, Mantua 1651 in 4o; *L'Arco Baleno*, a panegyric on Bl. Louise of Savoy, Turin 1646 in 4o; *Discorso sacro della Beata Paola Gambara*, Turin 1649 in 4o; *Sermo de regali corona* (?), Turin 1654.[20]

Philip Politius, O.M.Conv. (d. after 1655), of Trapani in Sicily, is the author of *Asino humile, discorso allegorico e capriccioso*, Bologna 1636 in 4o; *Concio de Imm. Conceptione B.V. Mariae*, Palermo 1655 in 4°.[21]

Francis M. Vici, O.M.Conv. (d. 1655), of Fano, doctor of theology, a fluent speaker of French, Spanish and German, repeatedly Visitator of the Province of Strassburg, has written: *Panegyris in laudem S. Antonii Patavini*, printed at Milan 1646; *Oratio academica in laudem literarum*, delivered at the Academy of Bergamo, unpublished.[22]

Innocent of Caltagirone, O.M.Cap. (d. 1655), General of the Order 1643-1650, left in manuscript a volume of sixty *Prediche*, preserved in the archives at Rome.[22a]

Jerome Menghi, O.M.Conv. (1655), of Forlì, a famous theologian and preacher, who for forty years preached in the cathedrals of Bologna, Florence, Ferrara, Genoa, Venice, Naples, Rome, wrote *Orationes et Conciones Quadragesimales; Sermones de Adventu*, unpublished.[23]

Iluminatus Guzaniti, O.M.Cap. (d. 1656), of Messina, is the author of *Oratio de Immaculatae Virginis Mariae Conceptione*, held at Rome 1618 before Paul V and the papal court, printed s. l. et a. (Rome 1618 ?).[24]

Marc Antony Guarini, O.M.Conv. (d. 1656) of Ravenna, doctor of theology and Provincial of Bologna, wrote *Conciones quadragesimales, de Adventu*,

[18] Sbaralea, n. dccclxxii.
[19] Sbaralea, n. 838.
[20] Sbaralea, n. mmmxlvii.
[21] Sbaralea, n. mmmcccviii.
[22] Sbaralea, n. mcdiv.
[22a] Anal. O.M.Cap., vol. XIX (1903), pp. 12-14.
[23] Sbaralea, n. mdcccix.
[24] Ed. Alencon, Bibl. Mariana, p. 85.

aliisque anni temporibus, cum variis aliis sermonibus, voll. 2 in Fol. preserved in mss. in the monastery of St. Francis at Ravenna.[25]

Francis Barbarano de' Mironi, O.M.Cap. (d. 1656), of Vicenza, published *Orologio spirituale, cioè Prediche per tutte le Feste della Santissima Vergine*, Venice 1641.[26]

Archangelus of Gerace, O.M.Cap. (ca. 1656), a celebrated preacher of his time, published *Sermones de sanctis* at *Messina* s. a.; *L'Albero della Vita*, a panegyric of St. Veneria, VM. at Messina 1656.[27]

Basil Ferrari, O.M.Conv. (d. 1656), doctor of theology, Provincial of Milan in 1641, a great preacher, linguist and poet, who composed *Sermones in laudem S. Antonii Patavini; Sermones pro Expectatione partus B. V. Mariae; Conciones quadragesimales et varias per annum*, all preserved in mss. in the Bibl. Conv. of Milan.[28]

Julius Leonardi, O.M.Conv. (d. after 1656), doctor of theology of the Roman Province, classical writer, dramatic author, celebrated preacher in the foremost cities of Italy, published *Oratio in S. Franciscum de Paula* and *de pretioso sanguine, DNJC.*, delivered in the church of St. Francis of Paula at Venice and printed ibid. 1634 in 4o.[29]

Sebastian Bolland (alias: Francis Quaresmius), O.M. (Observant, d. 1656, not 1645), of Dordrecht, entered the Order at Mantua and later taught philosophy and theology at Milan; for a number of years he was superior of the Missions in the Holy Land, later Papal Commissary to Mesopotamia and Chaldea. He composed a number of works about his sojourn in these countries and also edited, corrected and very largely augmented the *Sermones aurei* of Peter aux Boeufs, published at Antwerp 1643.[30]

Caspar Sghemma, O.M.Conv. (d. 1657), of Palermo, doctor of theology, rector of studies at Naples, a very powerful preacher, wrote: *Conciones sex in laudem Virginis pro Sabbatis Quadragesimae* (Italian), Catanea 1628 in 4o; *Sermones de Christo et Christipara*, ibid. 1628; *Conciones de electione Min. Prov. et Stigmatibus S. P. Francisci*, Palermo 1639 in 4o; *Quadragesimale*, Palermo 1655 in 12mo; *Conciones in praecipuis festis BMV.* (Italian), Palermo 1630 in 4o; *Conciones super annua Evangelia*, Palermo 1630 in 4o; *Sermones de Eucharistia, Imm. Conceptione, Corona Stellarii B. V., de S. Casimiro Regi et S. Teresia*, Palermo 1643 in 4o.[31]

John Mary Mozzarelli of Ferrara, O.M.Cap. (d. 1659), a very good preacher, published a number of *Sermones et Orationes* as also *Oratio funebris* (Italian) at the death of John Bapt. of Este, Archduke of Modena, in 1644.[32]

Marius Bigoni, O.M.Cap. (d. 1660), of Venice, an excellent preacher, published *Splendori Serafici ovvero Prediche per tutta la Quaresima*, Venice 1649 in 4o; *Elogi sacri cioè Panegirici per le feste dei Santi*, Venice 1652 in 4o; *Prediche per le Dominiche*, Venice 1656 in 4o and 1661; all these works were translated as *Encyclopedia P. Marii Bignoni Capuccini* by Bruno Neusser at Cologne 1663 and 1676 in 4o.[33]

Gregory Angheleri of Panagia, O.M.Cap. (d. 1662), published: *Il prezioso tesoro del Sangue di Cristo*, 40 sermons at Naples 1651 in Fol.; *La Salve Pietosa*, 40 sermons in voll. 3, chiefly on the Passion of Christ, s. l. (Naples ?) et a.; *Prediche Quaresimali*, voll. 3, printed s. l. et a.[34]

Antony Croci, O.M.Conv. (d. 1663), of Modena, a great musician and composer, for many years master of novices, published *Instructiones habitae*

[25] Sbaralea, n. mmdccxxviii.
[26] Mills, *o. c.*, p. 304; Ed. Alencon, Bibl. Mariana, *o. c.*, p. 27.
[27] Script. Capp. p. 28.
[28] Sbaralea, n. dcc.
[29] Sbaralea, n. mmdxxviii.
[30] Both Wadding, p. 210, and Sbaralea, n. 685 have conflicting data about this author.
[31] Sbaralea, *l. c.*, n. 761.
[32] Script. Capp. p. 159 f.
[33] Script. Capp. p. 181 f.
[34] Script. Capp. pp. 110 ff.

Novitiis (Latin), at Favenza 1630; *Sermo brevis de perfectione* (Italian), published at Modena 1632 in 4o.[35]

Aloysius Tasselli of Casarano, O.M.Cap. (d. ca. 1664), a noted preacher, is the author of a published sermon, namely *Concio eruditissima de Primatu SS. Pontificis contra Graecos illum impugnantes*, at Leuca 1664.[36]

Jerome Trachinat of Castronovo, O.M.Cap. (fl. 1665), a powerful preacher, published: *Sermoni cento da farsi nel tempo delle XL Ore*, Palermo 1665 in 4o.[37]

Marc Antony Galizzi of Carpenedolo, O.M.Cap. (d. 1665), Minister General of the Order 1662-1665, a celebrated preacher, philosopher and theologian. He preached in the foremost cities of Italy, Spain, Germany, France and Belgium. His *Novum de Imm. Conceptione encomium cum indice conceptuum praedicabilium*, a work, very useful for preachers, was published at Venice 1636 in 8vo, pp. 16 and 211 and 36.[38]

Bonaventure Boselli, O.M.Conv. (d. 1666), of Bologna, confessor of Prince Ludovisi, doctor of theology, prolific writer, delivered the *Oratio funebris* at the death of Prince Michael Peretti published at Rome 1631 (Italian) in 4°.[39]

Peter Rota of Martinengo, O.M.Cap. (d. 1667), a very zealous preacher, who published a number of works; 1) *Giardino fiorito di varj concetti scritturali e morali per i Vangeli di tutto l'anno* Vol. 1, sermons from New Years till Septuag., Venice 1664 in 4o; vol. 2, sermons from Septuag. till Low Sunday, Venice 1665 in 4o; vol. 3, sermons from Low Sunday till 2nd Sunday after Pent., Venice 1665 in 4o; vol. 4, sermons from the 2nd till 12th Sunday after Pent., Venice 1665 in 4o; vol. 5, sermons from the 13th till 18th Sunday after Pent., Venice 1668 in 4o; vol. 6, in 4o. 2) *Giardino fiorito di varj concetti scritturali e morali sopra le Feste di tutti i Santi*, Milan 1679-1682 voll. 2 in 4o; 3) *Sermoni* 80 *per Quarant'Ore*, Brescia 1666 in 4o; 4) *Quadragesimalia duo*, voll. 2 in 4o, unpublished; 5) *Sermoni sopra l'Avvento* in 4o; unpublished.[40] *Giardino sopra le Dominiche e feste*, Venice 1661, voll. 10 in 4o, evidently the first edition of the above mentioned work; *Hortus floridus*, Latin translation, Mayence 1671.[41]

Peter of Martinengo

Basil Lettieri, O.M.Cap. (d. 1667), of Nola, styled in old chronicles 'rettorico e predicatore celeberrimo,' is the author of *Prediche quaresimali; Panegirici e Orazioni; Sermoni per tutti i giorni dell'anno*, all unpublished; of his *Sermoni per tutti giorni dell' anno*, the third vol. *Prediche dalla Pentecoste sin' all avento, col Mariale e le Prediche della SSma Trinita e SSmo Sacramento*, is preserved in the Museo Nazional. Napol. cod. VIII, AA56 in Fol. pp. 1000. This same codex contains a homiletic work, namely, *Regole di predicare date ai studenti cappuccini della Provincia di Napoli.*[42]

John Gubitosa of Castronero, O.M. Cap. (fl. 1668), published *Avvento, Novena, e Discorsi dei Santi per Avvento*, Naples 1668 in 4o; *Tre Novene per Natività del Signore; Prediche Quaresimali; Panegirici sacri; Prediche della Immaculata Concezzione; Sermoni del SS. Sacramento; Sermoni dell'anime del Purgatorio; Sermoni dei quattro Novissimi*, all of which remained unpublished.[43]

Matthew Ferchius, O.M.Conv. (d. 1669), of Veglia, a Dalmatian, Provincial and later 'Socius Ordinis,' also prefect of studies at Rimini and Venice,

[35] Sbaralea, n. cdl.
[36] Script. Capp. p. 5.
[37] Script. Capp. p. 122.
[38] Ed. Alençon, Bibl. Mariana, p. 50.
[39] Sbaralea, n. 391; Wadding, p. 58, s. v. Malvasio.
[40] Script. Capp. p. 214.
[41] Matt, Katal. 86, n. 989.
[42] Apoll. a Valent., "Bibl. Prov. Neapol.," p. 176.
[43] Script. Capp. p. 136.

finally public professor of metaphysics at Padua, is the author of a great number of philosophical and theological works, as also of *Orationes duae praeludiales*, delivered at the university of Padua and printed ibid. 1634; *Sermo S. Quirici*, printed in his *Vita Duns Scoti* (Italian), Bologna 1622 and 1623; *Oratio in laudem Duns Scoti*, held at the university and printed at Padua 1634.[44]

Francis Maria Giancardi of Alassio, O.M.Cap. (d. 1670), of the Province of Genoa, a famous preacher. He died at Savona. He is the author of twenty-three ascetical works, all published, but not recorded by Mills.[45] Many of his works deal with the Blessed Virgin, in the form of retreats, novenas, special feasts, etc. Of sermons he has published: *Augustissima apparitione della Madre di Dio nell' Savona. Discorsi predicabili*, Part I printed at Genoa 1650 in 4o, Part II. *Discorsi predicabili* at Mantua 1653, Part III. *Discorsi predicabili*, Genoa 1660 in 4o; *Cinquanta Elogi degli maraviglie di Genova* remained unpublished.[46]

Lawrence Mary of Genoa, O.M.Cap. (fl. 1670), celebrated preacher in Genoa, Venice, Rome, Florence, Urbino, Lucca, and Macerata. While preaching the Lent at Lucca he published: *Il volere divino*, a sermon held before the government of the Republic of Lucca, and printed ibid. 1670.

Bonaventure Theulus, O.M.Conv. (d. 1670), of Velletri, doctor of theology, historian of the Order, especially the Friars at Rome, Archbishop of Myra in 1655 and Vicar of the Patriarch of Constantinople. Beside many historical works, there are *Sermones sacri* published at Velletri 1651 in 8vo.[48]

Fabius Sini

Fabius Sini, O.M.Conv. (d. 1670), of Monteregale in the Abruzzi, Commissary General of the Order, rector of the various schools in his Province, in 1630 Provincial of Saxony, at Rome confessor and theologian of Cardinal Jerome Colonna, died at the age of 90 in the monastery 'XII Apostolorum.' He wrote a number of theological works, as well as *Institutiones theologiae concionatoribus perutiles*, a large work in 40 chapters, printed at Rome 1661; *Tractatus seu sermones morales*, Perugia 1660 in 4o; *Sei raggionamenti degl'affetti mistici dal cantico di Salamone*, Rome 1640.[49]

Michelangelo Catalani, O.M.Conv. (d. 1672), Minister General of the Order in 1647, composed in Italian two volumes of *Sermones Panegyrici*, vol. 1. at Naples 1651 in 4o, vol. 2. Naples 1671 in 4o.[50]

Peter of San Severino, O.M.Cap. (fl. 1672), a good preacher, published *Sermones de Sanctis* and a *Panegyric on S. Ansovinus*, bishop of Camerino, printed at Camerino 1641.[51]

Didacus Tafuri

Didacus Tafuri a Lequile, O.M. (Reformed, d. 1673), custos of the Reformed Province of St. Nicholas (Apulia), 'Praedicator Generalis,' chaplain and confessor at the Imperial Court of Innsbruck, splendid diplomat and adviser of Princes, bishop of Almisso (Dalmatia) in 1653, later confidant and companion of Card. Colonna at Rome. He is the author of fifty large works of historical, diplomatic, legal and exegetical nature, as well as of *Sermones X de B. Virgine in laudem S. Antonii Patavini* in 4 voll. at Lecce 1648 in 4o (on the Index 'donec corrigantur'); *Sermones adventuales*, Naples 1646 in 4o; *Quadragesimale de Sabbatis* (Italian), Venice 1650 in 4o.[52]

[44] Wadding, *o. c.*, p. 170, who speaks of him as a sincere personal friend and learned Franciscan.
[45] *l. c.*, p. 304.
[46] Ed. Alencon, Bibl. Marian. *l. c.*, p. 28 f.; Script. Capp. p. 105; Sbaralea, n. mccxcvi.
[47] Script. Capp. p. 169.
[48] Wadding, *o. c.*, p. 60; Sbaralea, *o. c.*, n. 406.
[49] Wadding, *o. c.*, p. 75; Sbaralea, *o. c.*, n. 561; Cuneo, *l. c.*, p. 110 n. 42.
[50] Sbaralea, n. mmdccclxxx.
[51] Script. Capp. p. 214.
[52] Sbaralea, n. mcv.

Barnabas of Genoa, O.M.Cap. (ca. 1675), preached in all the principal cities of Italy and published *La Libertà incatenata*, an oration delivered before the senate of the city of Lucca, published ibid. 1675 in 4o.[53]

Antony Naccaria of Penna, O.M.Cap. (d. 1676), published *Panegirici de' Santi* at Venice 1673 in 3 voll. in 12mo; *Avvento predicato nella Santa Casa di Loretto*, Venice 1675; *Il Seno d'Abramo: prediche di varie materie*, Venice 1675, in 3 voll.; *Pentateuco Mariale*, sermons on the Bl. Virgin, Venice 1675 in 8vo; *Declamazioni Sacre* in 3 voll., unpublished; *Discorsi della Passione di N. S. Gesù Cristo*, unpublished.[54]

Lawrence of Lucca, O.M.Cap. (fl. 1676), an excellent preacher, published: *Il Sancta Sanctorum*, oration delivered at the First Mass of a priest, Lucca 1671; *Metafore sacre o Quaresimale*, printed at Florence 1676 in 4o; *Sermoni della Quarant'Ore e Prediche per tutti i Sabbati di Quaresima*, Lucca 1671.[55]

Philip Salerni

Philip Salerni, O.M.Conv. (d. 1676), of the Sicilian Province, public professor of theology in Vienna, theologian of Emperor Ferdinand II, Provincial of Styria and Carinthia in 1627, and of Sicily in 1633, is the author of the following panegyrics: *De S. Agatha*, Catanea 1634 in 4o; *De eadem Sancta*, Catanea 1635 in 4o; *De S. Pancratio*, Messina 1636 in 4o; *De Ss. Chrysantho et Daria*, Messina 1645 in 4o; *De S. Nicolao Ermita*, Palermo 1646 in 4o; *De S. Andrea Apostolo*, Naples 1651 in 4o; *De Imm. Conceptione*, Messina 1643 in 4o; *De epistola B. Virginis ad Messanenses*, Messina 1641 in 4o; all these sermons in Italian bear an allegorical title; *Orationes funebres*, one at the death of Onufrio Anfora, General of the Theatines, printed at Messina 1640 in 4o, a second at the death of Leo Bonfigluoli, General of the Carmelites, published at Messina 1647 in 4o, a third at the death of Natalitius Credenseri Tusa, delivered 1652 at Vienna and printed at Palermo 1654 in 4o; *Conciones quadragesimales* seem to have been published at Messina 1633.[56]

John Francis of Cesena Count of Filastrii, O.M.Cap. (d. 1679), left in manuscript *Prediche Quaresimali*, preserved in the Capuchin monastery of Forlì.[57]

Albert Crespio of Busti, O.M.Cap. (d. ca. 1680), published *Prediche quarantadue* (42) *per L'Ore Quaranta* at Milan 1680 in 4o.[58]

Clement Simonelli da Giuliano, O.M.Cap. (d. 1681), published: *Guida dei moribondi, divisa in tre parte, cioè in soggetti predicabili, in soliloquj, ed in avvertimenti morali*, at Naples 1622 in 8vo.[59]

Joachim Banzi, O.M.Cap. (d. 1682), of Bologna, one of the most celebrated preachers, published *La Patria spatriata, panegyrico in lode della Beata Caterina da Bologna*, published at Bologna 1665 in 4o.[60]

Stephen Count Chiaramonti of Cesena, O.M.Cap. (d. 1682), Minister General of the Order 1671-1678, a splendid preacher, wrote: *Istruzioni per i Missionarii Capuccini; Quaresimale; Panegirici*, probably not printed.[61]

Antony Albertini, O.M.Conv. (d. 1682), of Cesena, doctor of theology, poet, musician, painter, great preacher, published a volume of *Orationes panegyricae* at Cesena 1666 in 4o (Italian); *Declamatio academica incip: Principem optimum* (Italian), held at the Provincial chapter of Faenza in 1647 and printed at Cesena 1647 in 4o; *Therapeutica sive sermones super Evangelia annua*, preserved in mss. in Bibl. S. Franc., Cesena.[62]

Antony Cottonius, Tert. Reg. (d. 1682), of Nicosia in Sicily, a great theologian adviser of popes and princes, Procurator General of his Order, confessor of a number of Cardinals, lector of philosophy and theology at St. Paul's, Padua, where he lies buried, a splendid epitaph marking his tomb.

[53] Script. Capp. p. 35.
[54] Script. Capp. p. 7.
[55] Script. Capp. p. 168.
[56] Sbaralea, *o. c.*, n. 1731.
[57] Script. Capp. p. 146.
[58] Scripp. Capt. p. 3.
[59] Apoll. a Valent., Bibl. Prov. Neapol. (1886), p. 73.
[60] Script. Capp. p. 133.
[61] Script. Capp. p. 234.
[62] Sbaralea, n. cdxix.

He is the author of many learned works on philosophy and theology, as also of *Theoremata moralia pro concionatoribus de augustissimo Eucharistiae Sacramento*, Latin, but published in Italian translation at Venice 1640 in 4o; *Concilia varia, prolusiones et Orationes*, and *Oratio pro studiis metaphysicae*, held and printed at Padua 1656 in 4o.[63]

Jerome Palantieri, Junior, O.M.Conv. (d. after 1682), nephew of a former Friar of the same name, author of *Sermones panegyrici cum sermonibus academicis*, Venice 1653 in 4o; *Triumphus pietatis*, an oration in honor of Card. Alteranus Cybo; *Sermones sacri, morales, panegyrici*, Florence 1660; *Hercules purpuratus, panegyrici academici super vita Card. Carol. Rosetti*, Bologna 1674 in 4o; *Sermones panegyrici* of Martial Peregrini, Bologna 1677 in 4o; *Relatio seu epistola styli concionum Pii Lucii Franchini*, Faenza 1682 in 4o.[64]

John of Coprano, O.M.Cap. (d. 1683) left in manuscript: *Prediche Quaresimali* and *Prediche per tutte le Dominiche dell'Anno* in 3 voll.[65]

Angelus of Frescarolo, O.M.Cap. (ca. 1683), published *Discorsi morali per le Religiose* at Milan 1683 in 4o, namely Retreats to nuns.[66]

Felix Gabrielli, O.M.Conv. (d. 1684), of Ascoli, doctor of theology, great orator and poet, prefect of studies at St. Bonaventure's, Rome, Minister General in 1653, bishop of Nocera, 1659, is the author of *Oratio de laudibus academici usus* (Latin), delivered at the University of Bologna and printed ibid. 1630 in 4o; *Conciones quadragesimales, et Orationes*, Bologna 1632.[67]

Felix Brandimartes of Castrovetere, O.M. Cap. (fl. 1685), a quite competent preacher, published *Conciones de Sanctis* at Palermo 1669 in 4o; *Panegirici sacri*, Palermo 1677 in 4o; *Sapientiae tubae scientia, id est Tractatus de Arte sacra concionandi*, a homiletic work, divided in 'distinctiones,' comprising all possible theoretical and practical rules for the composition and delivery of sermons, published at Palermo 1664 in 4o.[68]

The Retreat Master Clemens Pellandi

Clemens Pellandi, O.M. (Reformed, d. ca. 1687), of Bergamo, lector of theology in the Province of Brescia, and very excellent preacher, is the writer of *Penna columbae Davidicae* (Italian), namely retreat lectures in his province, published at Bergamo 1638; the following works are likewise summaries of lectures held at various retreats for the members of his province (Reformed): *Tripudium divini amoris*, Milan 1654; *Stellarium ad illuminandam animam in via coeli*, Venice 1656; *Aquila aspirans, seu anima sitiens volare ad montem religiosae perfectionis*, Bergamo 1664 and Part 2, *Candelabrum animae*, Bergamo 1664.[69]

Cherubim of Genoa, O.M.Cap. (d. 1687), published: *Il segno reale dei Mantovani*, a panegyric, delivered at Mantua on the feast of the finding of the Precious Blood, s. l. (Mantua) et a.; *Discorso di San Longino*, printed at Mantua 1684 in 4o[70]

Angelus Maria Marchesini, O.M.Cap. (ca. 1688), of Vicenza, published *La Tromba Ninivita e la Faretra profetica*, a double course of sermons for Forty Hours, at Bassano 1677 in 4o; *L'araldo evangelico o sieno cinque corsi di sermoni per le* 40 *Ore*, at Venice 1686 in 4o[71]

Gabriel Porta of Udine, O.M.Cap. (fl. 1690), a famous preacher of his day, published: *Li tre tabernaculi stabiliti in Lucca*, delivered to the Senate of the Republic at Lucca in 1690 at the time when he conducted the Lent, and printed ibid. 1690.[72]

Michelangelo of Rasenna, O.M.Cap. (fl. 1690), an excellent preacher, is

[63] Sbaralea, n. cdxlvii.
[64] Sbaralea, n. mdcccxviii.
[65] Script. Capp. p. 134 f.
[66] Script. Capp. p. 14.
[67] Sbaralea, n. mccxxxi.
[68] Script. Capp. p. 86.
[69] Sbaralea, *o. c.*, n. 467.
[70] Script. Capp. p. 62.
[71] Script. Capp. p. 17.
[72] Script. Capp. p. 108.

the author of *Discorso recitato nel Senato di Lucca*, delivered at the time of preaching the Lent in the cathedral and printed at Lucca 1671; *Quaresimale del P. Michael-Angelo da Rasenna* appeared after his death at Rome 1694.[73]

Jerome of Caltanissetta, O.M.Cap. (fl. 1690), published: *Panegirici sacri di diversi santi*, Palermo 1690 voll. 2 in 4o.[74]

Francis Lombi of Sestri, O.M.Cap. (d. ca. 1690), of the Genoese Province, published *Discorso recitato avanti il Senato di Genova il giorno della presentazione di Maria Vergine*, printed at Genoa 1667; *Discorso delle lodi di San Evasio Vescovo e Martire recitato il primo di Dicembre nella Cattedrale di Casale*, printed at Casale 1656; *Sermoni morali a Regolari dell-uno e dell'altro sesso fatti in varie occasioni*, vol. I at Genoa 1678, vol. II ibid. 1681 in Fol.; *Il Tiranno privo delle qualità al Principato*, sermon delivered on an occasion of state and printed at Genoa 1689 in Fol.; there remained unpublished *Sermoni per le Quarant'Ore*.[75]

Bonaventure of Recanati

Bonaventure of Recanati, O.M.Cap. (d. 1691), famed throughout Italy for his eloquence, "Apostolic Preacher" 1673-1689. After his death the following was published: *Prediche dette nel Palazzo Apostolico*, voll. 2 in Fol. at Venice 1693; in a Latin translation these same sermons appeared at Augsburg 1736.[76]

Jerome de la Giacona, O.M.Cap. (fl. 1692), published: *La Fenice. Orazione funebre* at the death of Vincenzo Somarco, archpriest of Caltanisseta, at Trapani 1688 in 4o; *Panegirici di diversi Santi*, Palermo 1690 voll. 2, and Trapani 1692. This Friar seems to be identical with Jerome of Caltanissetta.[77]

John Bellotti, O.M.Cap. (d. 1692) of Romano, missionary in Brazil and the Congo, published: *Elettuario al Peccatore con figure terribili ed ardenti esclamazioni*, Venice 1668; the same work under the title *Tromba sonora al Peccatore* was published later s. l. et a.; *Avvertimenti ai Missionari Apostolici* appeared s. l. et a.[78]

Dominic di Santo, O.M.Cap. (fl. 1694), of Francavilla, published: *Ultimi colpi al cuore de' peccatori*, namely 40 sermons to be held at occasion of Forty Hours' Devotion, printed at Venice 1694 in 4o; *Le sacre Vigilie*, a volume of mission sermons, Venice 1694 in 4o; *Scorta de' peccatori nel cammino del cielo*, Venice 1694 in 8vo.[79]

Antony of Gallarate, O.M.Cap. (ca. 1695), published *Discorsi sacri Panegirici*, at Novara 1693.[80]

Jerome Franceschi

Jerome Franceschi, O.M.Conv. (d. 1696), of Montepulciano, wrote: *Oratio in laudem S. Hieronymi* (Italian), Florence 1648 in 4o; *Panegyrici sacri* (Italian), Bologna 1654; *Conciones diversae*, Padua 1654 in 4o; *Conciones quadragesimales* (Italian), pars 1 Florence 1660, pars 2 Florence 1661 in 4o; *Conciones in Adventu cum 9 sermonibus de expectatione partus*, Florence 1667; *Conciones de SS. Trinitate et Passione*, Florence 1680; *Sermo et carmina latine pro animabus Purgatorii*.[81]

John Amigone, O.M.Cap. (fl. 1698), of Conegliano published addresses to Religious, entitled: *Pratiche domestiche, Conferenze di virtu e perfezione al novello Religioso Professo*, Treviso 1698 in 4o.[82]

Marc of Aviano, Ven., O.M.Cap. (d. 1699), a powerful preacher and easily the most celebrated of his day. He was the confidential adviser and intimate

[73] Script. Capp. p. 194.
[74] Script. Capp. p. 117.
[75] Ed. Alencon, Bibl. Marian. *l. c.*, p. 26 f.; Script. Capp. p. 99.
[76] Script. Capp. pp 54, 246 f.
[77] Script. Capp. p. 118.
[78] Script. Capp. p. 134.
[79] Script. Capp. p. 75 f.
[80] Script. Capp. p. 22.
[81] Sbaralea, n. 894.
[82] Script. Capp. p. 134.

friend of Emperor Leopold I of Austria, and was called the 'Guardian Angel of the Hapsburgs.' His missionary tours took him through Italy, Austria, Hungary, Bohemia, Bavaria and France, where he preached the Lent in all the principal cities, and where bishops and princes vied with each other to have him as their preacher. The conquest of Belgrade in 1688 by the Austrian armies is universally put to his credit and to the confidence he inspired in the leaders and the soldiers by his remarkable sermons. His missions and sermons were constantly accompanied by the most astounding miracles, so that he is placed beside St. Antony of Padua as a wonderworker. His very appearance is said to have roused notorious sinners to contrition and frequently to public confession. The act of contrition, composed by himself, he pronounced at the end of each sermon, and, spoken in the vernacular of the people where he preached, it elicited tears from the entire audience. His eloquence was so irresistible and his life so holy and blameless, that at times pulpits, on which Marc of Aviano had preached, were cut to bits, for relics. He died in the Capuchin monastery, Vienna, on August 13, 1699, the Emperor and Empress of Austria being present at his deathbed. He is buried in the Imperial Vault at Vienna. Due to the unsettled conditions in the house of Hapsburg the cause of beatification, has been repeatedly taken up and repeatedly suspended. At present, however, it is making satisfactory progress at Rome.

Marc of Aviano

Despite the fact that for twenty-five years 1674-1699 no day passed, on which this Friar did not preach, often five and six times, his writings consist mainly of the correspondence with princes and the Emperor. There are, however, *Sermones* 115 *diversi* in mss. at Venice. The *Act of Contrition* (German) appeared at Augsburg s. a.; *Drei Ermahnungen*, translated by David Hauk, appeared at Constanz 1681; *Sermones* 4 *de aeternitate* (German translation), s. l. 1692; *Exhortatio de remediis spiritualibus* (Italian), published s. l. 1684; *Ermahnungen an die christliche Seele*, printed s. l. 1680; *Ermahnungen ueber die Freuden der Seele u. die goettliche Gnade*, s. l. 1680; *Ermahnungen*, delivered at Augsburg and printed ibid. 1681.[83]

Writings of Marc of Aviano

Augustine Ruffi, O.M.Conv. (fl. 17th cent.), of Roccacontrada, doctor of theology, is the author of a book of *Sermones diversi*, preserved in manuscript at Roccacontrada.[84]

Clemens Pusterla, O.M.Conv. (fl. 17th cent.), of Cremona, doctor of theology, Procurator General of his Order, is the author of *Concionum libri tres*, unpublished.[85]

Fortunat of Naples, O.M.Cap. (fl. 17th century), left in manuscript the following: *Prediche d'Advento*, in 8vo, preserved in the Museo Nazional. Napolit. cod. VIII, AA65; *Panegirici e Sermoni e Prediche di Santi*, in 4o, preserved in the same library, Cod. VIII, AA 51, both codices containing in all 313 sermons.[86]

Following is a list of Italian Friars, a number of them the most celebrated preachers of their age, and all, men of extraordinary holiness of life. However, as far as we could discover, they have left no sermons either in manuscript or print. Unless otherwise indicated, they were members of the 'Fratres Minores Reformati': Francis of Costa, Capuchin (d. 1606); Bonaventure of Girgenti (d. 1608); Mathew of Airola (d. 1611); Michelangelo of Venice, Capuchin (d. 1612); Francis of Velasco, Capuchin (d. 1615); Stephen of Tenda, Capuchin (d. 1617); Gesuald of Magliano (d. 1620); Paul Manassio of Terni, Capuchin (d. 1620); Bernard of Dunaroba (d.

[83] Cf. Norbert Stock, "P. Marcus von Aviano," Brixen 1899, pp. xv-468; Anal Capp. XXV, 1909, pp. 101-105, 112.

[84] Sbaralea, n. dcxix.

[85] Sbaralea, n. cmxcvii.

[86] Apoll. a Valent., "Bibl. Prov. Neapol.", pp. 90 f.

1621); Sanctes of Codogno (d. 1621); Dionysius degli Abbati, Capuchin (d. 1623); Sanctes Sala of Palermo, Conventual (d. 1625); Antony Venturini of Busachino (d. 1629); Isidore of Buscha, Capuchin (d. 1630); Eugene of Verona (d. 1630); Bernardine of Udine, Capuchin (d. 1631); Ven. Thomas of Bergamo, Capuchin laybrother, who preached effectively in Tyrol (d. 1631); Cornelius of Recanati, Capuchin (d. 1632); Antony Arigoni (d. 1636), Bishop of Ripatransone; Stephen of Cividale, Capuchin (d. 1640); Evangelista of Venice, labored in Cattaro, Albania (d. 1640); Francis of Montefalco (d. 1641); Antony of Pisticci (d. 1642); Antony Ferreri (d. 1644); John Bapt. d'Este, Capuchin (Duke Alphonse III of Modena, d. 1644); Matthew of Marigliano, laybrother and great preacher (d. 1645); Vincent Calvo of Palermo (d. 1646); Euphemius of Miglionico (d. 1648); Angelus of Ceneda (d. 1650); Bernardine of Casteggio (d. 1651); Bonaventure Relli of Palazzolo (d. 1657); Benedict Bacci of Poggibonsi, Observant (d. 1658); Macarius of Venice (d. 1659); Januarius of Sant'Antimo (d. 1665); Valerius of Venice (d. 1665); Bernardine of Feltre (d. 1666); Marc Antony Galizzi, Capuchin Minister General, preached in Italy, Germany, Spain, France and Flanders, with most unusual success (d. 1668); Constantius of Traona (d. 1670); Clement of Tarent (d. 1672); Bonaventure Marquis of Bevilacqua in Modena, Capuchin (d. 1676); Louis of Breno in Valmonica (d. 1679); Francis Mancini, Observant (d. 1682-AFH. VIII, p. 626); Francis of Toricella (d. 1683); Electus of Villa Vergavo (d. 1683); Blase of Caltanissetta, Capuchin (d. 1684); Joseph of Verona (d. 1686); John Bapt. of Castel dell'Acquila (d. 1688); Bonaventure Cavallo (d. 1689); Jerome Palantieri of Castelbolognese, Conventual (d. 1690); Francis of Nardo (d. 1678); Ven. Dominic of Muro, Conventual (d. 1692); Vigil Salvotti, Minister Provincial of Tyrol (d. 1697-AFH. XVIII, p. 401).[87]

DECLINE OF PREACHING

The latter half of the 17th century may correctly be called the period of the 'decline and fall' of Catholic homiletics. There was, indeed, no diminution in the outward exercise of preaching. The Council of Trent[1] had prescribed, that all bishops and pastors must preach on all Sundays and feastdays throughout the year, and daily, or at least three times a week, during Lent and Advent, as also on other occasions. This regulation, far from being ignored, was carried to extremes in its frequent application. But the frequency of the sermon was not its capital fault: it was its inward substance, contents and composition. The revealed Word of God, Holy Scripture, ceased to be the chief source and solid foundation of homiletics, and hence the meaningless, distorted and often ridiculous outcroppings.

In how far the Franciscans are responsible for this sad aberration in homiletics,—for in the 16th century as formerly they had held with the other Mendicants a veritable monopoly in preaching—is not sufficiently clear. At all events we may not subscribe to the harsh verdict of Keppler,[2] Stingeder, and others, that the style of the baroque and the 'Concetti e pensieri predicabili' introduced by Musso and Panigarola in Italy, are the cause of all the inanities perpetrated in the pulpit during the ensuing century. Once more attention must be called to the supreme cause of all travesty in preaching: by discarding Holy Scripture and the teachings of the Church from their sermons, the preachers had taken the support from under their feet and thus fell into every shape and form of homiletic eccentricities. Cornelius Musso (d. 1574), a Conventual, though "he cannot be entirely absolved

[87] Cf. Ausserer, Ser. Martyrol. *o. c.*, passim.
[1] Pallavicini, Sess. V, c. 2; Sess. XXIV, c. 4 De reform.
[2] KL. X, col. 343.

from the charge of affectation,"[3] had no equal in discreet and convincing use of Holy Scripture. Plassmann[4] says of him, "Returning to ancient patristic models he raised the homily to its highest form of perfection"; and to Panigarola (d. 1594) the Observant, whom Pius V highly esteemed, and Charles Borromeo employed in the work of diocesan reform, we owe some of the finest biblical commentaries.[5] If bungling imitators, lacking the extraordinary gifts of these two Franciscans, put on the armour of Goliath with the result of making themselves a laughing-stock, the blame rests not on the shoulders of the truly oratorical giants.

Yet, the situation was, indeed, deplorable. The earliest form of preaching, namely, the homily, had disappeared entirely. The thematic sermon alone was in vogue, though it was artificial and coquettish in form, and in contents, an unpalatable mixture of theology and philosophy, of Christian dogma and pagan myths. Everywhere the depraved taste of the times was yielded to, and a solitary text of Scripture was used merely to ornament a thousand profane citations or to impress the hearers with the preacher's knowledge of the Bible. As outlandish as were the titles of sermons, so grotesque was their contents: artificial symbolism in division and exposition, an abnormal tendency to quote strange sentences, adages, episodes, myths; a tendency to paraphrase secular poems of ancient and modern times, to test the utilitarian elements of certain policies of sociology, government, hygiene, patriotism, etc., and to display all these follies in the pulpit in the most sensational and dramatic fashion. Truly great preachers and holy men, guided by genius, could perhaps risk such steps; in the hands of others, however, they proved scandalous, no matter how great the popular acclaim. Keppler,[6] not altogether unjustly, numbers the Franciscans Olivier Maillard and Jean Menot among the homiletic comedians and clowns, and Philip Bosquier among those infected with pagan mythology.

French Preachers of the 17th Century

Peter Hontoy, O.M. (branch ?, d. after 1600), of Luxemburg, member of the convent of Namur. He wrote a work in 6 vols., namely, *Conciones*, 1. On Epistles of Adv. to Septuages.; 2. Septuag. till Easter; 3. Easter to 3rd Sund. after Pent.; 4. After Pent. till Adv.; 5. *De sanctis* during summer; 6. *De sanctis* during winter, all published at Luxemburg (Matth. Birthon, Royal printer) 1603 in 8vo[1]; his *Mensa Apostolica*, Mayence 1604 and Cologne 1604, is the same work as the above.

Maturin Carrè, (Quadratus) O.M.Conv. (fl. 1600), of Evreux, member of the Province of Normandy, doctor of Paris and great Hebrew scholar, is the author of *Homiliae XX in Joelem Prophetam*, published at Paris 1682 in 8vo; *Homiliae XXIX in Amos Prophetam*, Paris 1587 in 8vo; *Homiliae XXI in Malachiam Prophetam*, Paris 1585 in 8vo.[2]

Louis Benoist (Benedictus, branch ?, d. after 1600), a Frenchman, translated from Italian into French *Sermo super: Missus est* of Gabriel Fiamma, Canon of St. John Lateran, published at Paris 1587.[3]

Jean Nodin, O.M.Conv. (d. 1611), doctor of theology of Paris, Minister of the Province of St. Bonaventure (Lyons). He is the author of *Victoria Hebraeorum adversus Aegyptios*, i. e., commentaries on the first fifteen chapters of Exodus for the use of preachers, especially in combatting heresy, published at Lyons 1611 in Fol. (Rosenthal, Catal. XXII, n. 5879). This most rare work was completed by his confrère Dider Richard, the first author having died prematurely.[4]

[3] KL. VIII, col. 2065.
[4] Cath. Enc. vol. XVI, p. 64.
[5] Cuneo, *o. c.*, p. 89.
[6] KL. X, col. 344.

[1] Sbaralea, *o. c.*, n. 1653; Wadding, *o. c.*, p. 189.
[2] Wadding, *o. c.*, p. 172; Sbaralea, *o. c.*, n. 1485.
[3] Wadding, *o. c.*, p. 162.
[4] Wadding, *o. c.*, p. 146.

Francis Feuardent

Francis Feuardent, O.M. (Observant, d. 1612), famous preacher, exegete and apologist, was a member of the French Observant Province, declared doctor by the Sorbonne and by his Order assigned to the lectorate of Scripture in Paris. It is hard to state, where most of his time and efforts were spent, in the professor's chair or in the pulpit, or in debates with the Calvinists. He visited almost every town of France, preaching everywhere against tne rising heresies. The Archbishop of Embrun called him "totius antiquitatis et eloquentiae thesaurum." He died Jan. 7, 1612, as professor at Paris,[5] and not as often given [6] on Jan. 1, 1610. His exegetical works contain great stores of sermon material. Sermons proper are his *Homiliae in Job*, i. e., the first three and the last chapters; *Homiliae plures in Psalmos; Homiliae in librum Judith; Homiliae in Danielem; Homiliae in Quadragesimam; Homiliae dominicales et festivales sanctorum;* none of the works so far mentioned seem to have been published. *Sermones XII in praecipuis S. Dei Genitricis feriis*, Paris 1578 in 8vo; *Dialogi VII contra Calvinistas*, Paris 1598; *Homiliae 27 per Adventum in duo prima capita S. Lucae*, Paris 1605 in 8vo. Mention must also be made of the *Commentarii in Jonam Prophetam*, Paris 1595 in 8vo, as they are purposely "adapted for sermons"; *In Esther Commentari praecipue concionatoribus accomodati*, Cologne 1584 and ibid. apud Birckmann 1585 in 8vo; ibid. 1595 in 8vo 20 ff. 652 pp.;[7] finally there is the translation of a sermon of St. Cyril Alexandr. on the separation of the soul from the body, *Divins opuscules ou Exercices spirituels de St. Ephrem, avec un sermon de St-Cyrille, de l'issue et sortie de l'ame du corps humain*, Paris 1579.[8]

Valentine of Nantes, O.M.Cap. (d. 1614), one of the best known preachers of his day, was styled a second Apostle, and frequently preached three or four times a day. He has left six volumes of *Sermones de Dominicis et festis* (French), unpublished.[9]

Antony of Tourmon, O.M.Cap. (d. 1614), published *Sermones tres de SS. Eucharistiae Sacramento* (French) at Lyons 1609.[10]

James Suarez of St. Mary (Diego), O.M. (Observant, d. 1614), a native of Lisbon, lived and labored in France during his whole life. He was counselor and court-preacher to Henry IV of France, and Bishop of Seez in ormandy. He is the author of *Commentaria in duo priora capita Genesis ad usum concionatorum*, published at Nantes 1585 in 4o; *Conciones 23 in tria prima Apocalypsis capita*, together with six sermons for the Sundays of Advent and one for the Imm. Concept., published at Lyons 1599 in 8vo (Rosenthal, Catalog. X. n. 553a); a second edition together with a sermon on St. Stephen and one on St. John the Evangelist, Lyons 1605; *Sermones pro Octava Carporis Christi* (French), Paris 1605 in 8vo; Lyons 1607; *Thesaurus quadragesimalis*, containing four *Quadragesimalia* and 20 *sermons* on twelve chapters of the Apocalypse, printed at Lyons 1610 (all in French); *Sermons et concepts sur les quatre fins dernière de l'Homme* (30 sermons), appeared at Lyons 1603. James Suarez died at Paris on May 29, 1614, and is buried in the Franciscan church, where an epitaph marks his tomb.[11]

Jerome Laurent of Arles, O.M.Cap. (d. 1617), a Frenchman, although a member of the Province of Milan (family name: Laurent; cf. Cuneo, l. c., p. 96, n. 77). He was a most powerful preacher, to whose sermons the faithful flocked by the thousands to be moved to tears. The bishops of

[5] Kirchl. Handl. I, col 1458.
[6] KL. IV, col. 1465.
[7] J. Rosenthal, Catal. XV, n. 255.
[8] KL. IV, col. 1466; Sbaralea, *o. c.*, n. 621; Wadding, *o. c.*, p. 80; Hurter, *o. c.*, tom. III, col. 414-417; Guggenbichler, *o. c.*, p. 102-104.
[9] Script Capp. p. 241.
[10] Script. Capp. p. 25.
[11] Wadding, *o. c.*, p. 126; Sbaralea, *o. c.*, 999.

Jerome of Arles

France looked up to him as to a prophet, and contested with one another to secure him for their pulpits. To have him at Paris, Aix, Bordeaux, Toulouse, etc., they made requests, resorted to ruses, and offered money to the superiors. In Belgium the cities of Brussels, Antwerp, Arras and others pursued similar policies, and everywhere his sermons resulted in miraculous conversions, the uplift of morals, the ending of feuds, and the reformation of society in general. Frequently he was forced to preach four and five times the same day, always before an immense concourse of people. He consistently refused the sees of Arles, Embrun and Aix, offered him by Henry IV with the approval of the Pope. He died at Marseille, Aug. 2, 1617, the Bishop of Orange delivering the funeral sermon on the text: *Justus si morte praeoccupatus fuerit*, eulogizing him as a virtuous, holy and exemplary priest and religious. He has left *Conciones et sermones*, 4 vols., and one work of sermon materials *In Sacram Scripturam*, unpublished. After his death the cathedral churches of Aix, Arles, Toulouse, Marseille and Orleans, conducted special funeral services for him.[12]

Peter Feray, (branch ?, fl. 1618), a Frenchman, composed *Conciones xxiv de Adventu cum sermone de Imm. Conceptione Virginis* (French), Paris 1618 in 4o.[13]

Eusebius of Merlon, O.M.Cap. (d. 1618), an excellent popular missionary of the Province of Paris, was a most devout client of the Blessed Virgin. He left in manuscript very many sermons and sketches for sermons on the Bl. Virgin, in which he proved that salvation without veneration of Mary was practically impossible, a doctrine which later on was accepted by theologians as an 'opinio theologica.'[14]

James Blasaeus, O.M. (Observant ?, d. 1618), a preacher celebrated in all the cities of Flanders, Bishop of Namur since 1596, is the author of *Oratio funebris* (in quaint French dialect) at the death of Philip II of Spain and delivered in the Church of St. Gudule, Brussels, in 1598, printed at Brussels 1599 in 4o; *Oratio funebris* at the death of John du Ploich, Bishop of Arras, unpublished.[15]

Stephen Farrovil (fl. 1620), of the Observant Province of Aquitaine, Royal Preacher to Louis XIII, is the author of *Conciones super: Ave Maria*, Paris 1618; *Discursus* 100 *praedicabiles super Passionem*, Paris 1619.[16]

Angelus of Peronne, O.M.Cap. (d. 1622), a master of eloquence, died as a martyr of charity in the service of the pest-stricken at the age of 27 years. He published *Sermones* 2 *de SS. Eucharistiae Sacramento* at Paris 1622 in 4o.[17]

Didacus Robert, O.M. (branch ?, fl. 1622), Minister Provincial of the Province of St. Bonaventure, France, doctor of theology, wrote in French *Conciones XVII super Ps.: Dne quis habitabit*, printed at Lyons 1622 in 8vo.[18]

John Marius Scribon, O.M. (Recollect, d. after 1622), lector of theology in the province of St. Denis, France, is the author of *Conciones in Evangelia Adventus*, Paris 1619 in 8vo; *Sermones de Verbi Incarnatione per totum Adventum*, Paris 1622 in 8vo.[19]

Marcellin of Baveypont, O.M.Cap. (d. 1623), a zealous missionary among the Huguenots of France, published *Sermones de SS. Eucharistia* (French), printed at Lyons 1620.[20]

Nicholas Gazet, O.M. (Observant, d. ca. 1623), of Arras, lector of theology,

[12] Sbaralea, n. mdcclxvi; Script. Capp., *l. c.*, p. 115 f.
[13] Sbaralea, n. mmmclxvi.
[14] Ed. Alencon, Bibl. Mariana, p. 21.
[15] Sbaralea, *o. c.*, n. 955.
[16] Wadding, *o. c.*, p. 213.
[17] Script. Capp. p. 15.
[18] Sbaralea, n. mxcix.
[19] Wadding, *o. c.*, p. 145.
[20] Script. Capp. p. 177.

published beside a number of ascetical works *Le Grand Palais de la Misericorde*, i. e., sermons on the spiritual and corporal works of mercy, at Douay 1606 two vols. in 8vo; *l'Histoire sacrée*, namely sermons on the good and the bad Adam and Eve, preached at various places and printed at Arras 1615-1616 two vols. in 8vo.; this work of 31 sermons is sometimes entitled *Mens intenta Deo* and is the same work as *Historia boni et mali Adam;* his *Oratio de electione Ministri Provincialis*, held at the Provincial Chapter in 1598, was printed in Liège 1604 in 4o.[21]

Josaphat of Rouen, O.M.Cap. (fl. 1624), published in French *Oratio funebris* at the burial of P. Honorat Bouchart of Champigny, a Capuchin Friar, who had died in the odor of sanctity, printed at Paris 1624.[22]

Michael Vivien

Michael Vivien, O.M. (Recollect, fl. 1625), a well-known French preacher,[23] published *Tertullianus praedicans et supra quamlibet materiam*, presenting sermons and sermon material for the Sundays, feastdays and all days of Lent, arranged in alphabetical order, printed at Venice 1693 voll. 6 in 4o [24]; Venice 1707 [26]; Padua 1717, 2 vols. in Fol.[26]; Naples 1841, 3 vols. in 8vo.[27]; Paris 1858, 6 vols. in 8vo.

Jacques Corènè, O.M. (Observant, fl. 1627), Provincial of Toulouse, great preacher, wrote *Observationes in Evangelia Quadragesimalia, Passionis, et Resurrectionis Domini in gratiam concionatorum* (French), published at Lyons 1627 and 1653 in 4o; *Discursus de dignitate sacerdotali* (French), apparently unpublished; *Clypeus patientiae, in auxilium concionatorum*, Lyons 1623, 1627, 1641 in 8vo; Venice 1643 in 8vo; the same work appeared in a French translation by Valarian of Dijon, O.M.Cap., at Lyons 1630 in 4o.[28]

Jean Blancon, O.M. (Observant, d. after 1627), of Toulouse, published a number of ascetical works, and translated from the Spanish *Mariale P. Philippi Diez* (French), Paris 1609 in 8vo; translated from Italian into French *Conceptions sur le Magnificat* of Caesar Calderari, Paris 1599 in 8vo; also *Conceptions et deux discours sur l'Oraison Dominicale* of Cyprian Giambelli, Paris 1603 in 8vo; *Troisièsme partie des sermons* of Mathias Bellintani, O.M.Cap., published at Paris 1609 in 16mo.[29]

Jean Boucher, (branch ?, d. after 1628), of Le Mans, Royal Preacher, published: *Les Magnificences divines*, sermons on the Magnificat, preached in the church of the Cordeliers of Paris, ibid. 1620 and 1624 in 8vo; *Sermons ou Thresors de la pietè* on the Sunday Gospels, Paris 1623, 1626, 1629 in 8vo; *Quadragesimale* (French), Paris 1631 and 1635 in 8vo; *Oraison funèbre* at the death of Emory de Barbezières, Poitiers 1609 in 12mo; *Oraison funèbre* for Madame Charlotte du Gue, Paris 1622 in 4o; ibid. 1622 in 8vo.[30]

Henry Harvilliers of Pallaiseau, O.M.Cap. (fl. 1631), published *Sermones de SS. Eucharistia*, voll. 2 in 8vo, namely vol. 1, Lyons 1629; vol. 2, Lyons 1631.[31]

Hugh Charbonelle, (fl. 1633), a Frenchman, wrote *Sermones in Evangelia Quadragesimalia*, Paris 1620; *Conciones pro Dominicis et feriis Adventus*, Paris s. a.; *Artis Lullianae, seu memoriae artificialis secretum, praedicatoribus utilissimum*, Paris 1633 in 8vo.[32]

Philip Bosquier (d. 1636), an Observant and not O.M.C. (Cuneo, *o.c.*, pp. 88 and 94), a voluminous writer and great preacher of the Belgian Province.

[12] Serv. Dirks, O.F.M. 'Hist et bibliog. . . .,' *o. c.*, pp. 129-131.
[22] Script. Capp. p. 151.
[23] Cath. Enc. VII, p. 293; Holzapfel, *o. c.*, p .492.
[24] Bocca, Catal. 232, 666.
[25] Bocca, *l. c.*, 245, 752.
[26] Jacq. Rosenthal, Catal. XV, n. 961.
[27] Bocca. *l. c.*, 307, 1219.
[28] Wadding, *o. c.*, p. 124; Sbaralea, n. 964.
[29] Sbaralea, *o. c.*, n. 1068.
[30] Sbaralea, *o. c.*, n. 1078.
[31] Script. Capp. p. 114.
[32] Wadding, *o. c.*, 120; Sbaralea, *o. c.*, n. 933.

Philip Bosquier

In his sermons he strives unduly after popularity, thus becoming rather sensational and straying from Franciscan simplicity, "fameux praedicateur s'accomodait trop au mauvais goût de son temps" [33] When he was at Rome Cardinal Caesar Baronius became his powerful patron. He is the author of thirty (not twenty) volumes of sermons,[34] some published, others unpublished, nine in French and twenty-one in Latin. The French sermons deal chiefly with the escapades and penance of the Prodigal Son. Thus, *Academia peccatorum* (the Prodigal Son, spendthrift and pleasure-mad), published at Mons 1596 in 8vo; *Flagellum academicum peccatorum* (the famine in a foreign country), published at Arras 1597 in 8vo; *Servitus academiae peccatorum*, Arras 1599 in 8vo; *Poenitentia Prodigi*, Paris 1612 in 8vo; *Consolatio desperantium*, Douay 1616 in 8vo. This collection of French sermons was frequently re-edited; it was published in a Latin translation by 'F.H.P. Observantinum Discalceatum' at Mayence and Cologne 1614-1617. *Laetus receptus ad suos* (the return of the Prodigal,—French), sermons for entire Advent, was never published. His *Oratio funebris* at the death of the Duke d'Arschott, appeared at Douay 1592 in 8vo. His Latin sermons comprise *Monomachia* (40 sermons on Christ's temptation) published at Arras 1599 in 8vo; *Theatrum patientiae* (40 sermons on the Passion), appeared at Douay 1602 in 8vo; *Orbis terror* (death and judgment) at Douay 1604 in 8vo, and later at Cologne; *Orator Terrae sanctae* (philippics against the Turks) at Douay 1606 in 8vo and later at Cologne; *Aracoeli* (30 sermons on the homage of the Magi), Douay 1607 in 8vo; *Legatus apostolicus* (an echo of 39 sermons of John Baptist before Herod), Douay 1611 in 8vo; *Catechismus Baptistae* (Christ's answer to the inquiry of the Baptist), Douay 1621 in 8vo; five volumes of *Naufragii Tabula* (sermons on the Sundays and feastdays) published at Douay 1614-1620; *Vegetius Christianus* (military strategy against the most pernicious Turk, called Satan), Douay 1615; *Chrysostomi Italici Conciones*, namely the sermons of Cornelio Musso, O.M.Conv. on the 'Magnificat,' translated from the Italian, printed at Cologne 1616 in 8vo; *Ultramontana* (sermons on heaven and hell), unpublished; *Codrus Evangelicus* (40 sermons on the Crucifixion), Cologne 1611; *Carcer laureatus* (the Baptist in prison), Cologne 1618 in 8vo; *Scipio claudicantium* (the preaching of John Baptist) Cologne 1625 in 8vo; *Philip Bosquier Caesarimontanus, O. Min. Opera amnia quae hactenus prodierunt*, appeared at Cologne 1621-1628, voll. 3 in Fol.[35]; this edition does not contain all the works of Bosquier, but only, as the title correctly states, the works published in print previous to that date.[36]

Gabriel Faber, O.M.Conv. (d. 1637), a Frenchman of Avignon, member of the Province of Genoa; he had several terms as Provincial of the Province of Narbonne and Visitator of various Provinces of both sides of the Alps; at Paris he acted as preacher at the royal court. Of importance are his *Oratio funebris* at the death of Henry IV King of France, printed at Paris 1610; *Oratio de SS. Conceptione Virginis*, Rome 1625 in 4o; *Oratio de anno Jubilaei*, Paris 1625 in 4o; *Panegyris in Ps.* 19: *Exaudiat*, delivered before the King of France at the conquest of Rochelle (French), printed at Paris 1628; Latin translation, Paris 1628 and Rome 1628 in 8vo; *Orationes in Pontificia Capella coram Urbano VIII*, printed s. l. et a., extant in Bibl. Barberini, now in Vatican Library.[37]

Charles Josse, O.M. (branch ?, d. ca. 1637), of Le Mans in France, wrote

[33] AFH. vol. XVIII, 1925, p. 166.
[34] Mills, *o. c.*, p. 295.
[35] Rosenthal. Catal. X, n. 245; XII, n. 307; XVI, n. 181.
[36] Serv. Dirks, "Hist. lit. et bibliogr. des Frères Mineur de l'Observance en Belgique" *l. c.*, pp. 177-185; Sbaralea, *o. c.*, n. 1713.
[37] Sbaralea, *o. c.*, n. 742.

La devoute de Babylon, sermons for Advent on the Psalm *Super flumina Babylonis*, unpublished.[38]

Ignatius le Gault, (fl. 1637), Vicar General of the French Recollects, has written (French) *Conciones de Adventu et Quadragesima*, Paris 1628 in 8vo; *Sermones de Dominicis et Sanctis per annum*, Paris 1628 in 8vo.[39]

Père Joseph of Paris

Joseph le Clerc du Tremblay (Père Joseph), O.M. Cap. (d. 1638), was born at Paris, Nov. 4, 1577, of noble family. His father was ambassador to the Republic of Venice and chancellor of the Duke of Alencon, Anjou and Bramante; his mother the Baroness Marie de Lafayette. He enjoyed all the advantages of education, acquired a perfect knowledge of Latin and Greek and at a young age defended publicly all the theses in philosophy. At the age of eighteen years he appeared at court as Francis Baron of Maffliers, but in the midst of court life did not neglect his studies, translating several works of the Greek philosopher Plutarch and writing a treatise on the happiness of monastic life. It was at this time, too, that studying at the Royal Academy he acquired perfect fluency in German, Italian, Spanish, English and Hebrew, as well as a command of mathematics and military science. Returning from a diplomatic mission to Queen Elisabeth of England, where by his arguments he had brought back to the faith a number of Anglicans—he suddenly abandoned court-life and joined the Capuchins at the age of 22 years. His mother was inconsolable, the court was in consternation, but none could induce him to change his course. At first he was lector of theology at Chartres, but because of his holiness of life the neighboring Province of Tours elected him master of novices and later made him Provincial. He was the founder and for many years the spiritual guide of the Benedictine Nuns of Mt. Calvary. Beside the many Retreats to Nuns and various other religious communities, of men as well as of women, he was indefatigable in preaching and writing, especially to combat the Huguenots and Calvinists. He died at Rueil Dec. 18, 1638, and is buried in St. Honorè, Paris, a classical epitaph marking the site of his tomb.

"He is best known in history as the friend and adviser of Cardinal Richelieu, whose rise to power was in no small measure due to the influence of Père Joseph, who is often called 'Le Cardinal Gris.' Certain it is that Richelieu leaned on him for advice and help in all matters of state. The latest researches prove Père Joseph to have been a man of intense activity, whose grasp of European politics was nothing short of astounding. Père Joseph was inspired in all that he did by a desire to see the whole world, and especially Europe and France, Catholic. Whatever may be said of the means he used to achieve his ends, there can be no doubt as to the intense zeal and true piety which characterized him amid all his political preoccupations. He was a firm opponent of Richer's Gallican doctrines and established home missions for the conversion of Protestants, and Foreign Missions for the conversion of Turks and Pagans. His zeal for regular observance in his own and other religious communities is no less notewarthy than his Apostolic labors." [40]

Works of Père Joseph

Père Joseph composed poetry and biographies, and wrote on polemics and affairs of state, as well as other subjects. He is the author of *Exhortations spirituelles*, being sixty conferences to the Benedictines of Notre-Dame du Calvaire, published at Paris 1632 in 4o; *Le dix jours par le Père Joseph du Tremblay.* a ten days' Retreat consisting of 28 Lectures held to the Benedictine Nuns and published for the first time by Jean de Beaulieux, O.M.Cap., at

[38] Wadding, *o. c.*, p. 61
[39] Sbaralea, *o. c.*, n. 1010.
[40] Mills in FEC. Report VIII, 1926, p. 305.

Toulouse 1913 in 12mo, pp. iv and LXVI-470.[41]; this work is noteworthy, since it seems to be the first Retreat, or one of the first, written by a Capuchin. *Les Etrennes du Petit Jesus*, a Christmas conference by Père Joseph was published for the first time at Toulouse 1913 in 12mo, extract from "Voix Franciscaines" of the same year; *Discours sur la conduite de la Divine Providence*, a discourse on religious vocation, published by Apollinar of Valence in the work "Quatre Opuscules du P. Joseph" at Nimes 1895 in 8vo, pp. XIII-395; there are furthermore 29 spiritual conferences, a great number of exhortations, spiritual letters directed to the Benedictine Nuns, as also 160 spiritual exhortations to other groups of religious and devout Christians, all preserved in mss. by the Benedictines of Mt. Calvary at Angers and Orleans.[42] The Provincial Library of the Capuchins of Paris further contains in manuscript: *Conferences religieuses*, ff. 992 in small Fol. ms. 44 (118); *Les exercises interieur pours les novicieux et seminaires*, ff. 771 in small Fol. in Bibl. Semin. St. Sulpice, Paris, cod. 506; *Exhortations du Père Joseph* in 4 vols. in small Fol., consisting in its entirety of ff. 1,423, and is evidently different from the *Exhortations spirituelles*, quoted above, ms. 54 (125); *Memoire pour establir les predicateurs pour prescher la deuotion de la S. Vierge et mettre le royaume en sa protection*, an autograph of Père Joseph in "La Vie" of Laprè-Balain on p. 211, ms. 867 (22); *Discours funèbre*, pronounced by Leon de Saint Jean, ord. Carm. at the death of Père Joseph, printed at Nantes 1888, pp. 70 in 8vo.[43] The French Capuchins have now begun to publish the manuscripts of P. Joseph, and hence the real character of this Friar will soon be known.[44]

George of Paris, O.M.Cap. (fl. 1638), delivered one of the several funeral sermons, pronounced at the death of Père Joseph of Paris, which was published only in recent years under the title: *Discours funèbre prononcé au Calvaire du faubourg Saint-Germain à Paris sur la mort du P. Joseph Le Clerc du Tremblay*, Nantes 1888.

Paulinus of Beauvais, O.M.Cap. (fl. 1644), a famous preacher, is the author of *Oratio funebris* at the death of Louis XIII of France, printed at Paris 1644 in 4o.[45]

Hilary Nouche of Vigeois, O.M. (Recollect, d. ca. 1650), a famous French preacher, published: *Excellences du mystère de l'Eucharistie*, Tulle 1641; *Oraison funèbre* at the death of Philibert de Pompadour, Tulle 1635.[46]

Pacifique de Provins

Pacifique de Provins, O.M. Cap. (d. 1649), of the Province of Paris, organizer of Missions in Persia, Egypt, Thrace, Canada, Central and South America, whose valuable *Relationes* to the Congregation of the Propaganda contributed very much to authentic knowledge of foreign lands. He was killed and devoured by canibals on the Island of Guadelupe, September 27, 1649. His writings, insofar as they are not published, are preserved in mss. in the Propaganda and Capuchin Archives of Rome and Paris. His *Oraison funebre*, at the

[41] AFH. XV, 1922, p. 248, which like the latest editor of Sbaralea n. 1293, states falsely that the work was edited at Paris 1914.

[42] These cloistered Nuns, founded by Père Joseph in 1617 with motherhouse at Orleans, numbered 200 in the year 1923, with 8 houses in France, and a Greek orphanage on Mt. Olivet, Jerusalem.

[43] Ubald d'Alencon, "Catalogue des Manuscrits de la Bibl. Franciscaine," Paris 1902, pp. 234 passim.

[44] Cf. R. F. O'Connor, "His Grey Eminence" Philadelphia 1912, passim, for a correction of the distorted historical impressions created by Bulwer Lytton's "Richelieu"; also, L. Dedouvres, "Le P. Joseph, études critiques sur ses oeuvres" in the periodical "Etudes Franciscaines" vol. I (1888), III, IV, VI, VII, IX and "Sa Vie, ses Ecrits" in vol. XXXIII (1921), XXXIV, XXXV, passim; Anal. O.M.Cap. vol. IV, p. 253; vol. XXX, p. 38.

[45] Script. Capp. p. 205.

[46] AFH. vol. XVIII, p. 251.

death of Princess Janne de Bourbon, Abbess of Jeurre, appeared at Paris 1624 in 8vo. and is considered most rare.[47]

Peter de Voyon (branch ?, fl. 1650), Guardian of Toulouse, composed a volume of sermons, entitled *Schola Eucharistica*, printed at Paris (French) 1644.[48]

Charles Mangensen, O.M. (branch ?, fl. 1650), a Frenchman, delivered *Oratio funebris* at the burial of Anne of Austria, Queen of France, printed at Paris 1686 in 4°.[49]

David de la Vigne (fl. 1650), published in French *Sermones Adventuales*, printed at Paris 1664 in 8vo; *Oratio funebris* at the death of Anne of Austria, Queen of France, at Paris 1683 in 4o.[50]

Antony of St. Michael of Arles, O.M. (Recollect, d. 1650), of the Province of St-Denis, a great preacher and founder of the Confraternity of the Guardian Angel. He is the author of *Passio Domini*, harmonized from the four gospels (French), printed s. l. et a.; *Collationes spirituales ex Regula S. Francisci ad fratres*, mss. in 3 voll.; a book of sermon materials is his *Catechesis theologica in Apocalypsim mysticis et tropologicis conceptibus exculpta*, published at Paris 1625 in 2 voll. 8vo.[51]

Francis Bonal, O.M. (Observant, fl. 1650), Provincial of Aquitaine, is the author of the very learned *Le chretien du temps*, a work of popular apologetics, translated by P. Ulrich, S.J., and published in Latin at Augsburg 1718 in Fol.; also *Panegyris*, a large work of sermons on God, Mary and the Saints, dedicated to the Duke of Orleans and printed at Paris 1644 in 4o.[52]

Florence Van Hanswijck-Clerq, O.M.Cap. (d. 1651), of Malines, composed a large and valuable work of sermons on the Blessed Virgin, namely: *Cornucopiae concionatorum*, with symbolic and moral distinctions, notes and anecdotes, vol. I at Antwerp 1646, pp. 32 and 842 in Fol.; vol. II, pp. 30 and 633 and 181 in Fol.; vol. III at Louvain 1655 in Fol.[53]

Bonaventure Dernoy, O.M. (Recollect, d. 1653), of Liège, master of novices for many years and a very spiritual man, published beside a great number of ascetical works for the Friars, particularly for retreats for novices and laybrothers (French), also lectures entitled *Medulla Evangelii*, in which he proves that the Rule of the Friars Minor expresses the very marrow of the Gospel, printed at Cologne 1634 in Fol.; Antwerp 1653 in Fol.[54]

Paulinus of Amiens, O.M.Cap. (fl. 1656), "missionarius apostolicus" and excellent preacher, wrote in Latin *Manuale missionariorum seu methodus confirmandi Catholicos et convincendi haereticos*, hence a textbook for Catholic and non-Catholic Missions, published at Paris 1656.[55]

Marcellin de Pise of Macon, O.M.Cap. (d. 1656), not an Italian of Pisa, as is frequently inferred,[56] but a Frenchman of the nobility de Pise of Macon. He continued the *Annales Capuccinorum* of Boverius. "He had few that were his equal in keenness of mind, fewer in expounding science and doctrine, and probably none in diversity of knowledge. He excelled in eloquence, and was a most powerful preacher." He is the author of *Moralis encyclopedia, id est, scientiarum omnium chorus expendens sacrosancta Dei Evangelia*, vol.

[47] Etudes Franciscaines, XXI, 1909, pp. 180-185.
[48] Wadding *o. c.*, p. 194.
[49] Sbaralea, n. cmxxiii.
[50] Sbaralea, *o. c.*, n. 501.
[51] Sbaralea, n. cdxcviii.
[52] Wadding, *o. c.*, p. 79; Holzapfel, *o. c.*, p. 492.
[53] Ed. Alencon, Bibl. Mariana, p. 24.
[54] Sbaralea, *o. c.*, n. 387.
[55] Script. Capp. p. 205.
[56] Eberl, O.M.Cap., in KL. vol. VIII, coll. 132, 136; Cuneo, *l. c.*, pp. 97 and 122.

Marcellin de Pise

1. the gospels of the feasts of the Lord, the BVM. and all the Sundays of the year, published at Venice 1634 in 4o; Paris 1644 in Fol.; Venice 1645 in Fol.; vol. 2. the gospels of the feasts of Saints, homilies for Lent, the dead, images, pilgrimages, Jubilee, published at Paris 1640 in Fol.; vol. 3. the gospels of entire Lent, published at Paris 1640 in Fol.; vol. 4. the gospels of Lent missing in volume 3., published at Lyons 1656 in Fol. This work is a scientific, literal and moral commentary, drawn from history, ethnology, and philology. This important homiletic work is now quite forgotten. The author further composed *Commentaria literalia et moralia in Evangelium S. Matthaei*, published at Lyons 1656 in Fol. His *Commentaria literalia et moralia in Ev. S. Marci, S. Lucae et S. Joannis* remained unpublished because of Marcellin's intervening death; this last work was formerly preserved in mss. in the Capuchin library of Lyons.[57]

George of Amiens (Ambianensis), O.M.Cap. (d. 1657), splendid preacher of the Province of Paris. Besides editing the works of Tertullian, he wrote *Trina S. Pauli Theologia: positiva, moralis, mystica*, namely commentaries on the letters of St. Paul for the use of preachers, published in 3 vols. in Fol. at Paris 1649 and 1650, and later in 1659 and 1664. He also wrote *Theologia SS. Patrum* on the same plan as the above work in 6 vols. in Fol. preserved in mss. in the Capuchin library at Paris.[58]

Hyacinth of Alencon, O.M.Cap. (fl. 1659), is the author of *Idea Concionatorum sive methodus conficiendi sermones*, Paris 1659.[59]

Victorine Tarneau of Aixe-sur-Vienne, O.M. (Recollect, d. 1660), successful conroversialist, wrote: *Le glaive-bouclier des catholiques*, Tulle 1658 in 4°.[60]

Turiane de Fleure of Paris, O.M.Cap. (fl. 1660), a good preacher, published in Latin: *Thesaurus concionatorum*, together with an index of the Roman Breviary, suggesting briefly sermon matter for the Sundays and feastdays, printed at Paris 1659 in 8vo.[61]

Jerome of Sens, O.M.Cap. (d. ca. 1660), a zealous preacher, Provincial of Paris, published *Exercices*, a course of conferences as customary among Religious (in French) at Paris 1660 in 12mo.[62]

Bartholomew de la Haye, O.M.Cap. (d. 1660), of Paris, an excellent preacher, published: *Opus perfectum concionatorum*, a very large work for the use of preachers, published at Paris 1648 in Fol.; *Milleloquium Bibliothecae SS. Patrum*, a patristic concordance for the use of preachers, Paris 1650 in Fol.; *Milleloquium SS. Ecclesiae Doctorum*, 2 vols., unpublished; *Pathologia Quadragesimalis*, 2 vols. unpublished.[63]

John de la Haye (Hayus) of Paris, O.M. (Alcantarine, d. 1661), court preacher of the French king and royal councillor, is said to have written about forty works, of which the printed ones make up 39 folio volumes, while the minor works remained unpublished. The first works to come from the

John de la Haye

press were: *S. Bernardini Senensis Opera omnia, synopsibus ornata, postillis illustrata*, Paris 1635-1636 in 4 voll.; Lyons 1650 in 5 voll. in Fol.; Venice 1745 in 5 voll. in Fol.[64] He further edited: *Opuscula S. Francisci et S Antonii Patavini*, Paris 1641, 1 vol. in Fol.; Lyons 1653 in Fol. (Opusc. S. Franc. 96 pp. and 16 ff.; Opera S. Antoni, 724 pp. and 24 ff.); Pedeponti (Stadt am Hof)

[57] Script. Capp. p. 177 ff.
[58] Script. Capp. p. 93; Sbaralea, *o. c.*, n. 768.
[59] Script. Capp. p. 124.
[60] AFH. vol. XVIII, p. 252.
[61] Script. Capp. p. 240.
[62] Script. Capp. p. 122; Mills, *l. c.*, p. 304.
[63] Script. Capp. p. 36 f.
[64] Rosenthal, Catal. XII, 268; Bocca, *o. c.*, 307, 155.

1739.[65] The works of St. Antony are his *Sermones* (vd. above under St. Antony).

Beside these editions of the sermons of others, to which he added *postillae*, de la Haye is the author of two large homiletic works in exegetical form, *Commentarii literales in Genesim sive Arbor Vitae Conionatorum*, Lyons 1638; Paris 1633; ibid. 1636, 1647, 1651 in 3 voll. in Fol.; *Commentarii literales in Exodum sive Concionatorum Virga percutiens peccatores*, Paris 1648 in 3 vols. in Fol. An appreciation of his works, as also his exegetical productions, esp. the *Biblia magna* (Paris 1643, 5 voll. in Fol.) and the *Biblia Maxima* (Paris 1660, 19 voll. in Fol.) is given by Father Cuneo, O.F.M., in "Biblical Scholars" [66]

Joseph Nouel of Morlaix, O.M.Cap. (d. 1661), court preacher of France, repeatedly Lenten preacher in the Cathedral of Paris. He was an excellent controversialist and an unequaled sacred orator. He has left *Oraison funèbre* at the death of Prince de Joinville, delivered in the Cathedral of Rheims, published ibid. 1640, also at Paris 1640 in 4°, pp. 128; *Harangue funèbre*, at the death of Gabriel Freslon, Privy Councillor of France, delivered in the Church of Saint-Sauveur of Rennes before the royal parliament, and printed ibid. 1652; his *Noveaux reglements pour les Missions et pour les Predicateurs*, appeared at Morlaix 1706 in 12mo.[66a]

Peter Marchant (Marchantius), O.M. (Recollect, d. 1661), of Liège, the well-known author of the literal Exposition of the Rule and many other tracts on Regular Law, Provincial of Flanders, Definitor General, also composed *Exercitations spirituelles*, printed at Ghent 1658 and recommended for use in the entire Order; *Oratio funèbris* at the death of the Infanta Elizabeth Archduchess of Austria, delivered at Aracoeli and printed at Milan 1634.[67]

Zachary of Lisieux, O.M.Cap. (d. 1661), famous preacher in France and for twenty years missionary in England; he is even more famous as a satirical poet (French). He is the author of the sermon materials: *Sylva sacrorum varii argumenti multiplicam theologiam continens*, published at Paris 1662 in 4°. It is a very comprehensive work, comprising in its well-ordered scope the many homiletic quotations, subject matter, examples, etc., dispersed in a dozen other books. Mills [68] in quoting three purely satirical works as ascetics, overlooks ascetical works proper.[69]

Peter David, O.M. (Conventual ?, d. after 1664), a Frenchman, wrote *Sermones Adventus de adoptione filiorum Dei*, Paris 1663 in 8vo; *Oratio in comitiis provincialibus FF. Minorum*, delivered at Paris in 1634 and printed s. l. 1639 in 8vo, pp. 41.[70]

James du Bosc, O.M. (Observant, d. ca. 1664), Royal Preacher and Councillor of State, a polished writer, composed *Les Femmes Heroiques*, sermons on Biblical women, published in 2 voll. at Lyons 1632, 1639, and 1669 in 8vo; Paris 1645 in 4°; *Panegyric* to Cardinal Richelieu, Paris 1643 in 4°; *Oratio consolatoria* (French) to Cardinal Mazarin at the death of his mother, Paris 1644 in 4°; a number of other works, as on *Holy Communion*, Paris 1643 and 1647, on the *Death of Christ*, Paris 1651, we refrain from classifying under homiletics, the titles

James du Bosc

[65] Rosenthal, XII. 547; KL. I, col. 995.

[66] FEC. Report VII, 1925, pp. 91 f.; Cf. also Sbaralea, *o. c.*, n. 1164; Jeiler, O.F.M., in KL. vol. IV, col. 1545 ff.

[66] Renè de Nantes, "Un Capuchin Breton," Couvin 1911 in 8vo, pp. 127.

[67] Serv. Dirks, *o. c.*, p. 643.

[68] *l. c.*, p. 309.

[69] Script. Capp., p. 250; also Charles Guery, "Les Evreux satyriques du P. Zacharie de Lisieux," Evreux 1911 in 8vo, pp. 59; "Etudes Franciscaines," vol XXVII, 1912, pp. 296-307 and following numbers; AFH. vol. V. 1912, p. 815; Anal. Capp. XXVIII, p. 96.

[70] Catal. Gen. des livres imprimes de la bibliothèque Nationale, t. xxxvi, Paris 1908, col. 295.

being obscure; the same author translated from Spanish into French *Sermons divers* for the principal feasts of the year and the octave of Corpus Christi of Christopher de Avendagno, O. Carm., printed at Paris 1629 in 8vo; from Italian into French the *Sermones de Adventu et Quadragesima* of Jerome of Narni, O.M. Cap., Paris 1636 in 8vo.[71]

Francis Berthod, O.M. (Observant, fl. 1665), published a volume of emblematic sermon materials, entitled *Emblèmes sacrez* at Paris 1665, containing 34 emblems from Holy Scripture and the Fathers.[71a]

Leander of Dijon, O.M.Cap. (d. 1669), an excellent preacher and able theologian, wrote *Discursus praedicabiles in aureas sententias Doctoris Gentium*, 2 vols. published at Paris 1665 in Fol. He is also the author of *Veritates evangelicae*, 3 vols. in Fol. published at Paris 1659, a work of examples, reflections, practical moral applications on Christ, the Bl. Virgin, the saints, truths and mysteries of the Catholic Faith.[72]

Jacques de Bordes of Coutances, O.M.Cap. (d. 1669), scion of the old family of de Bordes in Coutances, a celebrated preacher, who wrote: *Concordantia Breviarii Romani, ubi omnes materiae praedicabiles in Breviario contentae rediguntur*, published at Paris 1658 in 8vo; *Elucidatio paraphrastica super Apocalypsim cum adnotationibus*, Paris 1658-1659, 2 vols. in Fol.; *Sermones* (French) on 22 chapters of the Apocalypse, Paris 1660, vol. 1 in Fol.; *Sylva sacrorum . . . de Christo, BMV. de sanctis et de quacunque materia praedicabili*, Paris 1661, vol. 1 in Fol.[73]

John Bapt. of Bourges, O.M.Cap. (fl. 1669, published *Eloges funèbre* at the death of the Duchess of Vendome, at Orleans 1669.[74]

Sylvester of Saint-Aniane, O.M.Cap. (d. 1671), a Frenchman, for forty years missionary in Syria and Palestine, left in manuscript three volumes of *Sunday and Feastday sermons in Arabic*.[75]

Joseph de Dreux, O.M.Cap. (d. 1671), of the Province of Paris, a powerful preacher, is the author of *Oraison funèbre* at the death of Joseph of Morlaix, Paris 1662 in 4°; *Retraite seraphique selon le veritable esprit de Saint-François*, published for the first time at Le Mans 1898 in 16mo, pp. xx-293; the same work appeared in a German translation, entitled *Geistliche Einsamkeit: Geistesuebungen im Sinne des Hl. Franz v. Assisi* by Thomas Villanova Gerster, O.M.Cap., at Innsbruck (Rauch) 1910 in 12mo, pp. iv-152.[76]

Seraphin of Rouen, O.M.Cap. (d. 1674), left one volume of sermons in manuscript.[77]

Fulgence Lamothe of Pierrebuffiers, O.M. (Recollect, d. 1674), a most excellent retreat-master, who published *Conduite spirituelle* at Tulle 1662; *Exercices pour une retraite de six jours*, and *Meditations pour toute l'année* at Tulle 1671.[78]

Amadée of Bayeux (Bajocensis), O.M.Cap. (d. after 1675), wrote a splendid homiletic work: *Paulus Ecclesiastes seu eloquentia Christiana, qua orator evangelicus ad ideam Pauli efformatur*, Paris 1670; Venice 1720; ibid. 1737; Augsburg 1745.[79] The last mentioned edition of this work, Augsburg 1745 in small Fol. pp. xviii-868 and "Index rerum" pp. 31, is the first edition brought out in Germany. The present writer has examined a copy of this edition, and must admit that the work meets all modern require-

Homiletics of Amadée of Bayeux

[71] Wadding *o. c.*, p. 123; Sbaralea. *o. c.*, n. 957.
[71a] Berghe & Pagis, Catalogue 1927, n. 50.
[72] Script. Capp. p. 169; Cuneo, *l. c.*, p. 108, 23.
[73] Script. Capp. p. 128; Cuneo, *l. c.*, p. 107 n. 7.
[74] Script. Capp. p. 140.
[75] Script. Capp. p. 232; not mentioned by Lenhart, in "Language Studies."
[76] Sbaralea, n. mmcdlxxxii, nota; Script. Capp. p. 154; Mills, *l. c.*, p. 332.
[77] Script. Capp. p. 229.
[78] AFH. vol. XVIII, 1925, p. 129. [79] Anal. Cap. XXVII, 1911, p. 24.

ments, and is, indeed, a model textbook in homiletics. It consists of two parts, viz. pp. 1-390 and pp. 393-868. The first part is purely theoretical: it treats of the office, the means, the subject matter, the materials of preaching, of the disposition of the sermon, of amplification, elocution and the arousing of the manifold human affections or emotions. The second part is intensely practical, dealing first with the lower and higher forms of didactic preaching, viz. catechetics; of preaching in its highest sense, namely on God and his attributes, Christ, Mary, the angels, and giving several dispositions for each subject; there follow 245 plans on 84 saints of the calendar, e. g., 10 on St. Francis, 12 on St. Joseph, 10 on All Saints, 13 on St. Augustine, etc., offering to any quick-witted preacher a panegyric sketch; there are further 16 sermons on the religious state, especially for nuns, for such occasions as investment and profession; 248 very practical dispositions for the 52 Sundays of the year. Finally we find treated various forms of preaching by gradation unto the climax, persuasion, dissuasion, dialogue, conversation, moral means, etc., and at last a long treatise under *suggestus* on voice, modulation, gestures, conduct going to, in, and from the pulpit, with prescriptions of treating a good, medium or failing memory. It would be well worth the trouble adapting, or simply reprinting this work for our clericates and seminaries. As far as we know, there is nothing better in the whole long line of homiletics.

Michael du Chateau-Franche, O.M. Cap. (d. 1675), left in manuscript *Sermones de SS. Eucharistia*, voll. 2 in 4°; *Sermones de tempore, de B. M. Virgine, et de Sanctis*, voll. 2 in 4°; all these sermons were delivered in French.[80]

Louis of Bouvines, O.M. Cap. (d. ca. 1676), not of Bouvaignes,[81] Provincial of Belgium, an excellent popular missionary, wrote a large work of *Sermones* in 3 voll., published at Namur 1676, containing sermons on the Sundays and feastdays and for special occasions.[82]

Andrew of Bourges, O.M.Cap. (ca. 1676), published: *Oraison funèbre* on the death of Madame de Castillon, Abbess of St-Jean les Thousars, at Poitiers 1676.[83]

Anselm of Lisieux, O.M.Cap. (ca. 1676), published a book of *Sermones* on the Bl. Sacrament (French), entitled *Pugnae victoriae et triumphi Christi Jesu*, published at Paris 1687 in 4°.[84]

Francis Julia of Toulouse, O.M.Cap. (d. 1678), a successful preacher in France, especially in the hotbeds of heresy. In Chevennes he brought back many to the true faith. He is the author of a stupendous sermon work in 13 volumes: *Le Missionaire Apostolique*, Paris 1666-1682, 13 vols. in 8vo. Vol. 1, contains sermons on sin; volume 2, on penance; vol. 3 on the Four Last Things; vol. 4 on Faith, Hope and Charity, voll. 5 and 6, on Virtues and Vices; voll. 7 and 8, on the Sundays of the entire year; voll. 9 and 10 on the feasts of the Saints; vol. 11, on the Bl. Virgin, entitled, *Les Mystères de la Sainte-Vierge*, Paris 1678 in 8vo. pp. 22 and 762 and 40; the contents of the two last volumes is not indicated; this work is being largely used by French preachers even at the present day. The same author also wrote: *Le Missionaire Parfait*, 2 vols. at Paris 1662 in 4°, in which he treats the parochial mission and the qualities, the requisites, the methods and duties of a popular missionary; this work then is the first of its kind to treat on the people's mission. This Friar wrote also *Un volume de controverse*, unpublished.[85]

[80] Script. Capp. p. 191 f.; Ed. Alencon, Bibl. Mariana, p. 55.
[81] Mills, *l. c.*, p. 307.
[82] Script. Capp. p. 173.
[83] Script. Capp. p. 11.
[84] Script. Capp. p. 19.
[85] Appolinaire de Valence, 'Toulouse Chretienne' in 3 vols., Toulouse 1897, vol. 2, pp. 387-389.

Louis Francis of Argentan

Louis Francis Yver of Argentan, O.M. Cap. (d. 1680), Provincial of Normandy, doctor of theology, excellent preacher of so-called 'Conferences,' authority on Scripture and mysticism. His conferences are widely used even at the present day. He composed: 1) *Conferences theologique et spirituelles du chretien interieur sur le Grandeur de Dieu*, published at Paris 1674 with seven later editions. 2) *Conferences theologiques et spirituelles du chretien interieur sur les Grandeurs de Jesus-Christ Dieu-Homme*, published at Paris 1676 with at least six later editions till 1877; a Spanish translation of this work appeared as *Consideraciones teologicas y espirituales sobre las Grandezas de Jesu Christo* by Rupert of Manresa, O.M.Cap. at Barcelona 1900 in 12mo, 2 vols. pp. 482 and 834; 3) *Conferences theologique et spirituelles sur les Grandeurs de la très Sainte Vierge Marie*, published at Rouen 1680 2 vols. in 8vo, pp. 1,008 and 856; and twelve later editions, the latest being by P. Pottier, S.J., at Paris 1877, 3 vols. in 12mo; this same work appeared in a Latin translation by Isaac Oxoviensis (Ochsenfurt), O.M.Cap. (d. 1708), at Augsburg 1726 in 4° and as *editio emendatior Consultationes theologicae et spirituales . . .* at Augsburg after 1730; German translation by Jos. Ignaz Entlin as *Theologische und geistliche Bedaenken . . .* at Augsburg 1736; Graz 1736 in 4°; Augsburg 1761; Italian translation: *Conferenze theologiche e spirituali . . .* by Giovanni Bat. da Draconerio, O.M.Cap. (d. 1779), at Vercelli, 1778, with three later editions and a publication of all the *Conferenze teologiche* at Naples 1832 in 15 voll. in 8vo and Venice 1833 in 12 vols. in 4° (Bocca, 276, 2683; 278, 317). Beside the above there are excerpts of this work, as *Incitamenta excerpta ex consultationibus . . .*, published at Salzburg 1749 in 8vo; Kempten 1799 in 8vo, pp. XII-212; also adaptations, as *Lectures par Mois de Marie, tirées des Conferences . . .* by the Marquis de Moulevrier, at Angers 1850 in 18mo and *Nauveau Mois de Marie . . .* by Zachary Regnaut de Sully, O.M.Cap. (d. 1868), at Paris 1868 in 18mo and ibid. 1904 in 12mo, pp. XXXI-268. These many editions and translations show plainly in what esteem this work is held even at the present day. Scheeben in his "Dogmatik"[86] repeatedly refers to it with highest commendation.[87]

Henry of Seyne, O.M.Cap. (fl. 1683), of France, published in Latin: *Annus ecclesiasticus concionatorius quadripartitus*, sermons for the Sundays and feastdays of the entire year, Cologne 1677 4 vols. Fol.; *Specimen perfectionis*, moral sermons, Paris 1683 in 8vo.[88]

John Mary Segiensis (Enghien ?), O.M.Cap. (d. 1684), is the author of *Sermones dominicales et festivales*, voll. 2, printed s. l. et a.[89]

John Evang. of Le Puy, O.M.Cap. (fl. 1684), is the author of *Sermones de Purgatorio* (French), Lyons 1684.[90]

Heliodore of Paris, O.M.Cap. (fl. 1684), published: *Evangelium mundi*, or, French title: *Satan, ses pompes, ses oeuvres*, sermons on the low moral standard of the day, Paris 1684, 4 vols in 8vo; the same sermons were reprinted by Migne, Paris 1866 in 4°.[91]

Yves (Ivo) of Paris, O.M.Cap. (d. 1678-1685 ?), a lawyer before entering the Order, member of Parliament, was during his day considered one of the greatest orators of France. He was a prolific writer both in French

[86] vol. III, Frbrg., 1882.
[87] Script. Capp. p. 176; Ed. Alencon, Bibl. Mariana, *l. c.*, pp. 38, 48-49; Analecta Cap. XLI, 1925, p. 248 f.; Mills. *l. c.*, p. 306 f.
[88] Script. Capp. p. 114 f.
[89] Script. Capp. p. 149.
[90] Script. Capp. p. 145.
[91] Ebrard, Catalog 384, n. 390; Script. Capp. p. 114.

Ivo of Paris

and Latin, and a successful missionary to the Huguenots. At one particular mission he converted almost all the heretics of an entire province. For a short time he was laboring among the French settlers in Nova Scotia, but was banished from Port Royal (the present Annapolis) in 1654, and returned to Paris. About the adventures of his work, *Les Heureux succez* in defence of the religious Orders cf. Mills.[92] Among his twenty-two large works we do not find sermons proper, but of a homiletic nature is his *Digestum Sapientiae . . . in quo . . . omnes quaestiones morales, politicae et theologicae comprehenduntur addito indice copiosissimo ad concionatorum commodum*, hence a mnemotechnic preacher's encyclopedia, based on the *Ars magna* of Raymund Lull, 4 vols. in Fol., vol. I at Paris 1648; vol. II ibid. 1653; vol. III together with vols. I and II ibid. 1658-1659; a third edition of vols. I-III ibid. 1660-1661; vol. IV at Lyons 1672.[93]

Francis Faure, O.M. (branch ?, d. 1687), a learned man and famous preacher, court preacher in France, died as Bishop of Orleans. He has published of his many sermons only *Oratio funèbris* at the death of Gasper of Coligny, Field Marshall of the French armies, printed at Paris 1649 in 4°.[94]

Archangelus of Bourbon-Lancy, O.M.Cap. (ca. 1688), is the author of an *Oratio funèbris*, published at Lyons 1688.[95]

Ambrose of Chaumont, O.M.Cap. (ca. 1690), published *Consummatio amoris divini*, sermons on the Bl. Sacrament, at Rouen 1684 and Toulouse 1689.[96]

Barnabas of Neufchateau, O.M.Cap. (ca. 1690), published *Sermones multos*, s. l. et a.[97]

James de Chevanes of Autun, O.M.Cap. (d. ca. 1691), of the Province of Burgundy, defender of the religious state against Pierre Camus, author of a number of dogmatic, apologetic and mystic works. He wrote: *L'amour triomphant des impossibilitez de la nature et de la morale*, sermons on the Blessed Eucharist, published at Lyons 1633 in 4° and in a Latin translation at Lyons 1694; likewise, *Harangue funèbre* at the death of Louis-Gaston-Charles de la Vallette, Duke of Candale, printed at Dijon 1658 in 4°.[98]

Theodore Bertet of Tarascon, O.M.Cap. (fl. 1694), a Frenchman, styled "concionator eloquens et acceptus," published: *Sermons preches pendant l'Octave des morts*, Lyons 1693 in 8vo; *Sermons pendant l'Octave du Saint-Sacrament*, Lyons 1694.[99]

Seraphin of Paris, O.M.Cap. (fl. 1695), Court Preacher of France, published the following: *Homilies sur les Evangiles des Dimanches de l'Advent*, Paris 1695 in 12mo; *Homelies sur les Dimanches de l'annee*, Paris 1695 in 12mo; *Homelies sur les Epitres e les Evangiles des Mystères a des fêtes*, Paris 1695 in 12mo, a work comprising in all 12 volumes of sermons.[100]

Nicholas Peltret of Dijon, O.M.Cap. (d. 1696), a celebrated popular missionary in France, is the author of a great number of homiletic works: 1) *Pharaon reprove au l'advocat de la Providence de Dieu sur la reproba-*

[92] FEC. Report VIII, 1926, p. 306.

[93] Cf. the latest editor of Sbaralea, *o. c.*, n. 1317, who claims that Ives of Paris cannot have died as late as 1685, but must have died in 1678 at the age of 85 years, an opinion shared by Ubald D'Alencon in "Manuscrits de la Bibliothèques Franciscaines," Paris 1902, p. 70; Script. Capp. pp. 162 f. gives the year of death as 1679.

[94] Sbaralea, n. mcccxxxiii.

[95] Script. Capp. p. 28.

[96] Script. Capp. p. 8.

[97] Script. Capp. p. 35 f.

[98] Sbaralea, *o. c.*, n. 962; Wadding, *o. c.*, pp. 122 and 123 mentions the same author twice, s. v. Augustodun. and de Chevanes; Mills, *l. c.*, p. 305 has several inaccuracies.

[99] Script. Capp. p. 236.

[100] Script. Capp. p. 228.

Nicholas of Dijon

tion des Pescheurs, namely 24 Advent sermons at Lyons 1685 in 4°; 2) *Sermons sur tous les Evangiles du Carême*, three volumes of Lenten sermons, Lyons 1687 in 8vo; 2nd ed. Lyons 1692; 3) *Octave de l'Assomption*, Lyons 1687 in 8vo, pp. 96 and 639 and 34; *Panegiriques sur les mistères de la Sainte Virge*, Lyons s. a. in 8vo, pp. 12 and 716 and 38; this work was translated into Italian as *Panegirici sopra i misterj della SS. Vergine*, Venice 1735 in 4°; 5) *Panegyriques des Saints*, Lyons 1689-1693 2 vols. in 8vo; 6) *Sermons des XL Heures*, Lyons 1690 in 4°, translated into Italian as *Sermoni delle Quarant'Ore* by Matthew da Borgogna, O.M.Cap. (d. 1711), at Naples 1701 in 8vo, pp. 38 and 507 and 16, and Naples 1839 2 vols. in 8vo; 7) *Sermons sur les Evangiles des tous Dimanches*, Lyons 1694, 3 vols.; 8) *Sermons pour des Veturs et Professions Religieuses*, Lyons 1695; 9) *Sermons de l'Octave des Morts*, Lyons 1696; 10) *L'esprit du Chretienne formi sur l'Esprit du Jesus-Christ*, Lyons 1688, translated into Italian: *Lo spirito . . .*, Venice 1745; (11) *L'esprit de l'Ecclesiastique formi sur l'Esprit du J-Chr.*, Lyons 1688; 12) *L'esprit du Religieuse . . .*, Lyons 1688; the three latter works are Retreats to devout Christians, to priests, and to Religious; German translations appeared as *Auserlesene Predigten des P. Nikolaus von Dijon*, Augsburg 1739-1741, 5 parts in 2 vols. in Fol.[101] The above mentioned Lenten Sermons, as also those for Religious Clothing and Profession appeared in Italian translations, resp. Venice 1730, 2 vols., and Venice 1733.[102]

Aphrodisius Tricot of Beziers, O.M.Cap. (d. 1698), an excellent preacher, the author of *La conversion du pecheur ou sermons preches pendant l'Avent*, at Beziers 1694 voll. 2 in 8vo. pp. 420 and 376; ibid. 1695; *Carême*, 2 voll. of Lenten sermons, pp. 572 and 578 at Beziers 1695; *Theologales ou sermons pour tous les dimanches de l'année, preches dans l'eglise metropolitaine de St-Just de Narbonne*, at Beziers 1696, 2 vols. in 8vo, pp. 415 and 433.[103]

The following Friars Minor, both Recollects and Capuchins, labored in France during the 17th century, and were famous for eloquence as well as for holiness of life. A number of them shed their blood in defense of the Faith. Spiritus of Baume, Capuchin (d. 1602); Francois Marcou, city preacher of Avallon (d. ca. 1605)[104]; Bernard Virole of Castesarrasin, "celebris concionator" (d. 1610)[105]; Sylvester de la Val, Capuchin (d. 1616); Francois Leyniac de Le Lonzac, 'famosissimus et ferventissimus concionator,' apostle of Toulouse (d. 1623)[106]; Père Palemon, Capuchin (d. 1625); Florentin of Calais, Capuchin (mart. 1625 by Huguenots), Basil of Salon, Capuchin (d. 1625); Jerome of Condrieu, Capuchin (mart. 1627 by Huguenots near Valence); Jean-Bapt. de Avranches, Capuchin (d. 1629); Claude de la Barre, Observant, Bishop of Besancon (d. 1629)[107]; Maurice Liliaud of Lassac (d. 1630); Scholasticus Castiglion, Capuchin, a convert from Calvinism (d. 1630); Seraphim of Rouen, Capuchin (d. 1631); Jean Dupuy of Perigeux "praedicator zelantissimus adversus Calvinistas" (d. 1631)[108]; Sebastian of St-Jean de Maurienne, Capuchin, companion of P. Cherubim in the Chablais (d. 1634); Sylvestre Grande of Linard, an excellent retreat master (d. 1644)[109]; Sixtus Firbois of Bordeaux (d. 1644)[110]; Eustace La Salle de Felletin, "concionator ferventissimus" (d. 1645)[111]; Pierre Bernisse de Vic-en-Bigorre (d. 1649); Pierre de Noyon of La Rochelle, court preacher of France, "concionator famosissimus" (d. 1652)[112]; Denis of Vireu, Capuchin (d. 1658); Brother Bartholomew, great preacher (d.

[101] Jacques Rosenthal, Katal. XV, n, 186.
[102] Script. Capp., p. 199.
[103] Apollinare de Valence, Bibl. Capp. Occitaniae et Aquitaniae, Rome 1894, p. 33 f.)
[104] AFH. X, p. 542.
[105] AFH. VII, p. 291.
[106] AFH. VII, p. 291.
[107] AFH. X, p. 544.
[108] AFH. VII, p. 292.
[109] AFH. XVIII, p. 124.
[110] AFH. XVIII, p. 249.
[111] AFH. XVIII, p. 252 f.
[112] AFH. XVIII, p. 249.

1661)[113]; Rupert Levet, who possessed all the gifts of eloquence combined, preached for thirty years at Toulouse (d. 1672—AFH. VII, p. 293); Gabriel Brossard of Tulle, "Haereticorum Malleus" (d. 1678).[114]

Cherubin de Maurienne Special mention is due to the great Capuchin preacher and missionary, Cherubin de Maurienne (d. 1610). He was the confessor, adviser and right hand of St. Francis de Sales, who ever entertained the highest respect and devotion for him, and after his death thought seriously of requesting his beatifcation. However, Charles August de Sales, the nephew and biographer of St. Francis de Sales, made untrue statements about the Capuchin that have been uncritically accepted and copied by historians. These statements were made in jealous glorification of a sainted relative and in vitriolic attacks on the character of the Capuchin, at whose death quite as many miracles occurred as at the death of Francis de Sales himself. That Chablais was totally cleansed from heresy, that in the region of Vallais and the entire district Catholic life and devotion was restored, is due in first place to Cherubin. In every town and village he introduced the "Quarant'Ore", an uninterrupted mission; frequently he conducted public disputations with the leaders of the heretics, especially on the doctrine of the Holy Eucharist, always followed by great numbers of conversions. "He was the pillar of the Faith, the hammerer of heretics, the model of a controversialist" (mss. in the State Archives of Milan). He is the author of a number of Conferences, and of *Les Theses 15 sur l'Eucharistie*, publicly defended against the heretics.[115]

Gerundianism In diverting the sermon from its sublime purpose, the preachers of Spain in the 17th and the dawning 18th century offered a genuine burlesque. There the pulpit had become the "tilting-ground of homiletic *punch and judy's*" (Pontius and Judas). There seemed no end in sight of one preacher's endeavoring to outdo the other in clever pieces of sensationalism or homiletic antics. It was only when in 1752 the Jesuit Jos. Francis de Isla (d. 1781) decided to create a "Don Quijote de los Predicadores," that preachers began to grow uneasy and examine their conscience. "Is there a difference," he asked, "between the gospel of the Mass and that of the sermon, that of the altar and that of the pulpit? The one is sung, the other is read; the one is the text, the other the explanation of the text. If the deacon has been ordained to read, sing and explain the gospel, has he also been ordained to paraphrase pieces of Ovid and Saavedra, or declaim on the latest novel and produce the most recent song?" But it was a voice in the wilderness. The decisive blow was struck, when on February 23, 1758, there appeared at Madrid the first volume of a work, entitled 'Historia del famoso predicador Fray Gerundio de Campazas, alias *Zotes*. (History of the famous preacher Friar Gerundio of Campazas, alias Zotes). Within an hour 300 copies were sold, within a day 800; buyers tore the unfolded leaves from the hands of the binders, and in two days the entire edition was sold out. King Ferdinand VI read it with avidity, the Pope Benedict XIV remained up a whole night to finish the novel, and then commended highly the anonymous author for his high aim and purpose. The first English translation appeared in 1772; the first German translation, "Geschichte des beruehmten Predigers Bruder Gerundio von Campazas," appeared at Leipzig 1773 in 2 vols., and it is from this edition that we are quoting.

[113] AFH. XVIII, p. 259.
[114] AFH. XVIII, p. 253. Cf. Ausserer, *o. c.*, passim.
[115] Cf. for a fair estimate of this remarkable Friar: Abbé Truchet, "Vie du Père Chérubin de Maurienne," Chambery 1880, pp. xvi-423.

The novel is in the form of a biography on a grand scale and Fray Gerundio is pictured in the early days of his life. We are told about his studies, novitiate, clericate and first days of his priesthood. We are not informed to which Religious Order he belonged. Yet he was probably a Mendicant. Under the tutelage of Fray Blas, the "Predicador mayor," he seeks to develop into a perfect (?) preacher, who pleases his audience at the risk of all else, who impresses the learned by a wealth of cleverly selected citations and the smart by jokes and plays on words; the elegant by flowery speech, euphuism and bombastic diction; the plain folk by popular turns, rhymes, witticisms and anecdotes; and all by vivacity, sonorous voice, studied modulation and phantastic gestures; all of this despite the sober warnings of the ex-Provincial and experienced spiritual masters. The climax is reached by the test sermon in the convent refectory, in which he proves St. Anne to have been the grandmother of the Blessed Trinity and at the conclusion invites all to recite the "Hail Mary," taught the Virgin by her mother. His other exhibitions, such as the maiden sermon in his home-town on the exordium "Primum quidem sermonem feci, o Theophile"; the funeral sermon for a notary public with its comparison to pagan and American-Indian burial ceremonies; the "Great Week" series in Pero Rubio with its "Holy show" are no less grotesque. The purpose of this splendid novel was completely achieved: though couched in bitter satire the baroque style had received a blow, from which it never recovered.

Since the publication of "Fray Gerundio" by Jos. F. de Isla, S.J., this bizarre style of preaching has been fittingly dubbed *Gerundianism*. The Spanish Gerundioes might never have been known, had they not moved heaven and earth to cause the work of Isla to be condemned by the Inquisition. They were mostly Friars Minor (Alcantarine), who demanded a swift, unequivocal condemnation, saying that the work abused the religious state in general and definite Orders and their domestic affairs in particular.

The Great Inquisitor Archbishop Manuel Quintano y Bonifaz at once interdicted the publication of the second volume, and confiscated the second edition of the first, which lay finished in 3,100 copies, imposing a fine of 200 ducates for any transgression. However, not all Religious Orders, nor all members of the Alcantarines were of the same mind. The Capuchin Francisco de Ajofrin, lector of theology at the royal convent of Prado (Madrid), composed an exhaustive monograph in defense of the work, stating that only such whom their conscience pricked, could object to its circulation. But his voice and that of others were of no avail. From the opposite camp poured tracts, dialogs, sermons, letters, novels, sonnets, clamoring for the suppression of the book. The most vociferous of all was the Capuchin Fray Matias Marquina, who scathingly denounced it from the pulpit. Benedict XIV (d. 1758) and Ferdinand VI (d. 1759) had died. The spiritual guide of the royal successor, King Charles III, was Fray Joaquin Eleta, a Friar Minor (Discalced), who caused the book to be placed on the Index, because of certain sentences being "temerariae, erroneae, hereticae et heresiam sapientes." The work is no longer on the Index of Leo XIII of 1900.[1]

Balthassar Pachecus of Ledesma (fl. 1600), of Salamanca, is the author of *Discursus* 14 *in Orationem Dominicam*, published at Salamanca 1596; *Discursus* 14 *in Orationem Dominicam* published at Salamanca 1595,

[1] Cf. "Geschichte des beruehmten Predigers. . . ." Leipzig 1773 passim; A. Baumgartner, S.J., 'Der Spanische Humorist Jos. F. de Isla, S.J.,' in "Stimmen aus Maria-Laach," vol. 68, 1905, pp. 82-92; 182-205; 299-315; J. C. Reville, S.J., 'Fray Gerundio and Padre Isla' in "America," vol. XIX (1918), pp. 435 f.

Spanish Preachers of the 17th Century

Concio in sacra die Pentecostes, at the General Chapter of Aracoeli, printed at Rome 1600 in 4°; *Exhortationes ad Sacerdotes*, Madrid 1611; *Exhortatio ad Theologos ad studium Juriscanonici et methodum cognoscendi*, Salamanca 1614 in 4°.

Alphonse Solano, O.M. (Observant, d. 1600), of the Province of Castille, missionary in America, composed more than 40 works in the various Mexican dialects. He is also the author of *Sermones varii, aliaque excerpta historico-sacra*, unpublished.[2]

Lawrence of Cuenca, O.M. (Observant ?, d. 1600), a Spaniard, is the author of *Homiliae in Evangelia*, printed at Madrid 1602 in 4°.[3]

John Bapt. de Madrigal, O.M. (Discalced, d. ca. 1600), wrote *Homiliarium evangelicum* (Spanish), Madrid 1602 in 4°; *Discursos predicables de las Dominicas de Adviento y Fiestas de Santos, hasta la quaresma*, voll. 2, Madrid 1606 in 4°.[4]

Philip Diez

Philip Diez, O.Min. (branch ?, d. 1601), professor of theology at Salamanca. For a time he also taught theology at Compostella. When the Bishop of Salamanca noticed the increase of licentiousness and ribaldry among the students of the University, he insisted with the superiors of the Order that Friar Philip be recalled. He belongs to the most powerful and effective preachers of his day. He steadfastly refused all offices in the Order, so as not to be impeded in his preaching activity. Of his writings, mostly of a homiletic nature, we have: *Conciones quadruplices Dominicarum, tomi* 4, printed at Salamanca 1584 and 1585 in 4°, and frequently thereafter at Lyons, Venice, Cologne, etc., in all 16 editions, comprising sermons on all the Sundays of the year, as also all the feasts of Christ and the Blessed Virgin, and the Feast of All Saints. His *Mariale* or sermons on the Bl. Virgin together with a sermon on the Passion of Christ and another on the Compassion of Mary, was printed at Barcelona 1597 in 4°, Venice 1608 and 1610 in 4°; Paris 1608 in 2, tom. in 8vo. He published also *Conciones* 12 *pro omnibus Actis*, Salamanca 1597 and 1612 in 4°; Venice 1589 in 4°. The *Summa praedicantium ex omnibus locis communibus*, 2 tomi in 4° appeared first at Salamanca 1589 and 1593, and nine later editions. *Marial de la Sacratissima Virgen Nuestra Senora*, appeared at Salamanca 1596; Barcelona 1597 in 4°, a French translation of this work *La Mariale ou Consideration*, was printed at Paris 1609 in 8vo. The Bibl. Indic.-Occident. tit. 18 speaks of an edition of the *Sermones Fr. Philippi Diaz* in the Mexican language.[5]

Didacus Vega

Didacus de la Vega, O.M. (Observant, d. ca. 1604), of Toledo, member of the Province of Castille, was for many years Guardian of Madrid. He was one of the greatest preachers of Spain and has left the following: *Paradisus gloriae sanctorum* (Spanish), namely, sermons on the saints for the entire year, printed at Toledo 1602, 2 vols. in 4°; Lisbon 1603, 2 vols. in Fol.; Medina 1604; Pienza 1607; Barcelona 1611; this work was translated into French and published at Cambrai 1610 in 8vo; Paris 1614; a Latin translation from the French was published by Henry Paludanus (Desmarets) at Cologne 1611 and Venice 1611 in 8vo; *Conciones vespertinae quadragesimales* on the seven penitential psalms, Alcalà 1595 in 4°; and six later editions, originally in Latin, then Spanish and French, namely at Venice 1599, 1601, 1604; Lyons 1600, 1603, 1604; *Quadragesimale pro omnibus Dominicis et feriis* (Latin), from Septuag.

[1] Wadding, *o. c.*, p. 35; Sbaral. *o. c.*, n. 286.
[2] Sbaralea, *o. c.*, n. cxix.
[3] Wadding, *o. c.*, p. 158.
[4] Sbaral. *o. c.*, n. 1052.
[5] Sbaralea, *o. c.*, n. 1717; Kirchl. Handl. I, col. 1121; Jacq. Rosenthal, XV, n. 185.

till Low Sunday, printed at Toledo 1600 in 4°; Venice 1606; Cologne 1610; *Conciones pro Dominicis totius anni,* translated by Henry Paludanus into Latin and published at Cologne 1610 in 8vo, pp. 8 and 710 and 4 (Rosenthal, Catal. XV, n. 1003); at Venice 1611 and 1617; *Sermones super VII criminalia vitia et pro defensione virtutum,* Alcalà 1622, 2 vols in 4°; Mussiponti 1623; *Mariale,* sermons on the virtues of Mary (Spanish), Alcalà 1626 in 4°. This same preacher also published several sets of *Exercitia spiritualia* (Spanish), namely *super Evangelia Adventus,* at Madrid 1604 in 4°; Barcelona 1607; Salamanca 1617; *super Evangelia dominicalia totius anni,* Madrid 1607 in 4°; Barcelona 1607 in 4°; Salamanca 1617; this entire collection of retreats was edited in a Latin translation by Henry Paludanus at Cologne 1612 in 8vo.[6]

Gabriel de Ribera (fl. 1605), of the Observant Province of St. Michael, Spain, wrote *Conciones quadragesimales,* for all Sundays, Wednesdays and Fridays from Septuag. till Easter (Spanish), printed at Salamanca 1603 and 1605 in 4°.[7]

Alphonse de Frias, O.M. (Observant, fl. 1605), member of the Castilian Province, published *Concio in Capitulo Generali,* held at Toledo 1606 and printed at Alcalà 1608 in 4°.[8]

Louis de Rebolledo, O.M. (Observant, fl. 1608), Minister of the Provincia Baetica, a ready preacher and elegant stylist, wrote *Orationes funebres quinquaginta* (Spanish), Sevilla 1600 in 4°; Madrid 1605; Saragozza 1608; *Oratio funebris* at the burial of Comte de Chinchon, delivered at the General Chapter of Toledo and printed ibid. 1606 in 4°.[9]

John de Rada, O.M. (Observant, d. 1608), General Procurator of the Order in 1600, died on the way to Rome to receive the bishop's mitre. He wrote: *Orationes habitae in Capella Clementis VIII* in 1604, listed in "Registro II familiae Ultramontanae," f. 83-87.[10]

John de la Cava, O. M. (Observant, fl. 1609) of the Provincia Baetica, has left: *Oratio ad Fratres in capitulo provinciali congregatos,* published at Granada 1609 in 4°.[11]

John de Ovando, O.M. (Observant, d. after 1610), lector of theology at Salamanca, composed *Discursus praedicabiles de mysteriis fidei,* Brescia 1603 in 8vo;later at Venice, Paris, Lyons 1606 in 8vo;*Sermones in omnes Dominicas post Pentecosten,* Lisbon 1609 in Fol.; his *Tractatus de Incarnatione ad Concionatores divini verbi,* said to have been printed at Salamanca, is extant in the British Museum.[12]

Francis de Plata (fl. 1610) a Spaniard, composed *Sermones* on S. Nicolaus Tolentino, S. John ante Port. Lat., Conversion of S. Paul, St. John Evang., S. Clare, all published separately at Sevilla 1609 in 4°.[13].

Martin Doyza (fl. 1610) of Saragozza, member of the Province of the Regular Observance of Aragon, composed *Conciones pro Dominicis Quadragesimae,* Saragozza 1602 in 4° and Brescia 1606 in 4°; *Conciones pro Dominicis Adventus usque Quadr.,* Saragozza 1602 in 4° and Brescia 1610 in 4°; *Sermo de S. Enecone Abbate Benedictino* (Spanish), Saragozza 1601 in 4°; all sermons appeared under the title *Sermones Martini Doyza, ord. Min. Regularis Observantiae, Concionatore Caesaraugustano,* at Cologne 1610, 2 vols. in 8vo.[14]

[6] Sbaral. *o. c.,* n. 519; Hurter, *o. c.,* t. III, col. 618; Hans v. Matt, Katal. 86 n. 875; Bocca, Catal. 225, 197.
[7] Wadding, *o. c.,* p. 97.
[8] Sbaralea, n. xcii.
[9] Wadding, *o. c.,* p. 164.
[10] AFH. vol. XI, 1918, p. 525, n. 69; Wadding, *o. c.,* p. 150.
[11] Sbaral. n. mmcxxxi.
[12] Wadding, *o. c.,* p. 146.
[13] Sbaral. n. mcdlxi.
[14] Wadding, *o. c.,* p. 168.

Antony (Andrew ?) Angeli, O.M. (probably Tert. Reg. fl. 1610), was a pious and very learned man and great preacher in Portugal, is the author of *Doctrina moralis et politica praedicabilis pro mundi gubernio*, published at Lisbon 1693 in Fol.[15]

Petrus Baraona de Valdivielso, O. M. (Observant, d. after 1610), a famous preacher, wrote *Sermones In Ave Maria*, published at Salamanca 1596 in 4°. *Interpretatio moralis et mystica Ps.* 86: *Fundamenta ejus*, applied to the Imm. Concept. and published at Salamanca 1596 in 4°; *De arcano verbo atque de concionatoribus ejusdem*, a work on preaching, published at Madrid 1595 in Fol.; his *Declarationes super psalmos pro Quadragesima ad vespertinas conciones*, as also *De nominibus Christi* (Spanish) remained unpublished.[16]

Mathew de Burgos, O. M. (Discalced, d. 1611), Commissary General of the Friars Minor Discalced in Spain, adversary of the Friars Observant, later Bishop of Pamplona, is the author of *Discursus Evangelici*, published at Madrid 1599.[17]

Gabriel Calderon (fl. 1612), of the Observant Province of Compostella, published: *Concio de conversione s. Pauli*, held in the cathedral of Sevilla and printed there in 1608 in 4°; *Oratio funebris* for Margaret of Austria, Queen of Spain, held at Salamanca on Dec. 18, 1611, and printed there 1612 in 4°.[18]

John Vargas, O. M. (Observant, fl. 1612), member of the Province of St. Michael, Spain, wrote: *Oratio funebris* at the burial of Margaret of Austria Queen of Spain, Madrid 1612 in 4°.[19]

John Bapt., the Mexican, O. M. (Observant, d. before 1613), Guardian and lector of theology at Tezcuco, wrote in Spanish: *Eruditae admonitiones et advertentiae pro parochis et concionatoribus*, Mexico 1599 and 1601; *Sermones* 26 *super Epistolas Adventus et* 2 *de Immaculata Concept. et* 2 *de S. Andrea*, Mexico 1606 in 4°; *Libellus de sermonibus*, containing a great number of practical talks, which fathers and mothers should address to their adolescent children, printed at Mexico 1601 in 8vo.[20]

Martin of Bologna (fl. 1614), member of the Observant Province of Lima in Peru, left in mss. a volume of *Conciones variae* in Fol. [21]

Melchior Garcia of Orihuela, O.M.Cap. (d. 1614), member of the Province of Valencia, brother of John Garcia, bishop of Orihuela, Preacher Apostolic and religious of saintly life, wrote *Sermones de Passione Dni et de b. Maria Virgine*, published at Valencia 1610,[22]

Peter Galan (fl. 1615), of the Province of the Observance of Carthegena, is the author of *Oratio funebris* at the translation of the remains of the Prince of Ayamonte, s. l. 1608 in 4°; *Concio de Imm. Conceptione Virginis*, Cuenca 1615 in 4°.[23]

Andrew Guimarnes, O.M. (Observant, fl. 1615), lector of theology in the Province of Portugal and Commissary General, delivered the *Oratio funebris in exequiis Hispan. Reginae Margaritae Austriacae*, printed in Lisbon 1611 in 4°.[24]

Didacus de Albuquerque (fl. 1615), of the Provincia Baetica, published in Spanish: *Concio ad Fratres* at the funeral service at the Provincial Chapter, Sevilla 1614 in 4°; *Oratio funebris* at occasion of the burial of John de Hierro, Minister General, printed at Sevilla 1613 in 4°.[25]

[15] Sbaral. *o. c.*, n. 169.
[16] Wadding, *o. c.*, p. 185 and 194 mistakenly treats him again as Peter de Varrona; Sbaralea, *o. c.*, n. 1621; Cuneo, *l. c.*, p. 93, n. 14.
[17] Wadding, *o. c.*, p. 170.
[18] Sbaral. n. mdxlviii.
[19] Sbaral. n. mmcdxxxiii.
[20] Sbaral. *o. c.*, n. 1054.
[21] Sbaral. n. mmdcclxxxiv.
[22] Scrip. Capp. p. 190.
[23] Sbaral. n. mmmclxxiv.
[24] Sbaral. n. clxxxiii.
[25] Sbaral. n. mlxx.

Damian de Lugo (fl. 1615), for many years Guardian at Sevilla, preached *De festivitate solemnissima Immaculatae Conceptionis b. Mariae* at the annual solemnity at the convent of St. Francis, Sevilla, printed at Malaga 1616; *Oratio funebris* at the death of John de Hierro, Minister General (1612-1613), printed at Milan 1614 in 4°.[26]

Philip de Ayala (fl. 1615), Provincial of Castille, lector of theology, consultor of the Holy Office, is the author of a learned *Sermo de Imm. Conceptione*, which was printed together with a large theological work on the Imm. Conception at Toledo 1616.[27].

Didacus Cabrera (fl. 1615), of the Province of Aragon, is the author of *Sermones pro Adventu* and *Sermones pro Quadragesima*, both published at Saragozza 1610.[28]

Francis of Azevedo (fl. 1615) of the Discalced Province of St. Gabriel, has left: *Concio in Capitulo provinciali*, printed at Salamanca 1615 in 4°.[29]

Didacus Murillo

Didacus Murillo (d. 1616), Minister of the Observant Province of Aragon, the greatest Spanish preacher of his age, published a great number of homiletic works, namely: *Quadragesimale duplex* (Latin), Saragozza 1603 and Cologne 1612; *Sermones quadragesimales in Evangelia*, different from the foregoing, at Brescia 1612; Venice 1613; *Sermones duplices in Evangelica* a volume of 100 sermons together with *Sermones* 10 *de Passione Dni*, translated from the Spanish into Italian and published Venice 1613 and 1617 in 4°; *Sermones de Adventu Dni et sanctis*, Saragozza 1604 and 1611 in 4°; *Sermones de B. Virgine sive Marialc*, 2 vols. at Saragozza 1610 and 1614 in 4°; *Sermones a Dom. Pass. usque Ressurrect.*, Barcelona 1616 in 4°; *Discursus de Vita Christi*, Saragozza 1607 in 4°; Barcelona 1616 in 4°.[30]

Alphonse of Toledo, O.M. (branch ?, fl. 1616), published in Spanish *Concio, de Immaculata Conceptione*, delivered at Ossuna and published at Sevilla 1616 in 4°.[31]

Peter Gomez de Guinaldo (fl. 1616), of the Spanish Observant Province of St. Michael, wrote in Spanish: *Oratio in translatione ossium plurium sanctorum*, Sevilla 1604 in 4°; *Concio de S. P. Francisco*, Sevilla 1616 in 4°.[32]

John de Cartagena

John de Cartagena, O.M. (Observant, d. 1617), was first a Jesuit, and later he became a Franciscan. He was a great friend of Pope Paul V. and for a number of years lector of theology at Rome. He died at Naples 1617 and is buried in the chapel of St. James of the Marshes. He is the author of *Homiliae catholicae in universa Christianae Religionis arcana in libros XVI divisae*, printed at Rome 1609, 1 vol. in Fol.[33]; Paris, 1613, in Fol. 6 ff. 652 pp. 40 ff.[34] *Homiliae Catholicae et Morales de sacris arcanis Christianae Religionis ad Christum Dominum spectantibus*, published at Rome 1612, 1 vol. in Fol.[35] *Homiliae Catholicae de sacris arcanis Deiparae Mariae et Joseph spectantibus*, Rome 1611, 4 vols. in Fol.[36]; another edition of this work is of

[26] Sbaral. *o. c.*, n. 493.
[27] Wadding, *o. c.*, p. 194.
[28] Wadding, *o. c.*, p. 70.
[29] Sbaral, n. mcclxxxii.
[30] Wadding, *o. c.*, p. 70 f.; Sbaral. *o. c.*, p. 513.
[31] Sbaral. n. cxxii.
[32] Sbaral. n. mmmclxxx.
[33] Bocca, Catal. 304, 256.
[34] Rosenthal, Catal. XV, n. 137.
[35] Bocca, *o. c.*, 307, 249.
[36] Bocca, *o. c.*, 307, 250.

very late date, namely Naples 1859, 4 vols. in 4° [37]; *Homilae de statu Pontificio et Cardinalitio* remained unpublished.[38]

Didacus de Arza (d. 1617), Minister of the Province of Carthagena, confessor and adviser of Ferdinand Ruiz de Castro of Lemos, viceroy of Naples, a man well versed in theology and every other science; in 1614 he became Bishop of Cassano (Calabria) and after three years Bishop of Tuy (Spain). He was one of the foremost preachers of Spain. His works are: *Sermones pro Adventu*, Murcia 1606; *Sermones pro Sanctis*, ibid. 1606; *Discursus praedicabiles in Salva Regina*, Cuenca 1601 in 4°; *Sermo de Cruce Christi et Bono Latrone*, Murcia 1607 and 1614 in 4°; *Miscellanea pro sermonibus conficiendis*, Madrid 1600; Murcia 1606 in 4°.[39]

John Terrones, O.M. (Observant, d. after 1617), of the Province of St. James, Spain, wrote in Spanish: *Modus sive Ars concionandi*, printed at Granada 1617; *Concio de Imm. Conceptione V.M.*, Granada 1616 in 4°.[40]

John de Auraz, O.M. (Observant, d. after 1617), Bishop of Cadix, wrote *Conciones de S. P. Francisco*, not printed; *Concio de Annuntiatione B. Virginis* appeared at Madrid 1617 in 4°; *Concio in beatificatione S. Teresiae*, printed at Madrid 1615 in 4°.[41]

Peter Jover, O.M. (Observ., d. after 1618), Procurator General of the Order, is the author of *Orationes in Capella Pontificia*, preached in 1615 and printed in "Registr. II Familiae Ultramontanae," ff. 190-193; *Oratio habita in Capella Pontificia*, preached in 1617, and printed in Registr. *o. c.*, f. 208.[42]

Paul of the Cross, O.M. (Observant, d. 1619), of Lisbon, Friar of the monastery of Segovia in Spain, is the author of *Conciones de sanctis*, printed at Valladolid 1612; *Conciones vespertinae pro Quadragesima*, Lisbon 1614; *Mariale*, s. l. et a. (Valladolid 1612 ?) [43]

Michelangelo de Almenara (fl. 1618), of the Observant Province of Valencia, is the author of *Pensiamentos morales sobre los evangelios del Adviento, de la Epiphania*, 2 vols. at Valencia 1623 in 4°; *Sermon de la Beatification de S. Luis Bertran*, Valencia 1609 in 8vo.[44]

Ignatius Gárcia, O. M. (Observant, fl. 1620), custos of Majorca and a great preacher, whom Wadding heard several times in the Royal Palace of Spain. He has written (Spanish): *Sermones de Passione et doloribus Christi* (printed ?); *Concio ad fratres tertiarios*, printed at Salamanca 1616 in 8vo.; *Concio de Annunciatione*, delivered in the Cathedral of Sevilla and published ibid 1618 in 4°.[45]

John Sarria, O.M. (Observant, fl. 1620), custos of Compostella, is the author of *Concio de Imm. Conceptione V. Mariae*, printed at Salamanca 1619 in 4°.[47]

Francis a Martyribus (fl. 1620), of the Discalced Province of St. Paul, Spain, published: *Panegyris de SS. Ignatio et Francisco Xaverio*, delivered at Segovia on occasion of their canonization, printed at Pincia 1622 in 4°.[48]

Anonymous, O.M. (Discalced, fl. 1620), of the Province of St. Joseph in Spain, is the author (beside a splendid life of St. Peter Alcantara, Rome 1622) of *Exercitia spiritualia ad usum Discalceatorum*, printed at Antwerp

[37] Baston, Catal. p. 26; Bocca, *o. c.*, 304, 257.
[38] Bihl. Cath. Enc. vol. VI, p. 293; Cuneo, *l. c.*, p. 96 n. 71; Wadding, *o. c.*, p. 134;
[39] Sbaralea, *o. c.*, n. 1093.
[40] Wadding, p. 153; Sbaral. n. 1261.
[41] Sbaral. n. mmxxv.
[42] AFH. XI, p. 522, n. 161.
[43] Wadding, *o. c.*, p. 183.
[44] Wadding, *o. c.*, p. 173.
[45] Sbaral. *o. c.*, n. 1009.
[47] Sbaral. n. mmcccxcvii.
[48] Sbaral. n. mcdvii.

1622 in 8vo; *Exercitia ad Heremitas S. Francisci*, published at Barcelona 1625.[49]

Antony a Magdalena, O.M. (Discalced, fl. 1620), of the Province of St. Paul, lector of theology, for many years preacher at Calvary Convent, Salamanca, is the author of *Concio de Imm. Conceptione*, published at Salamanca 1619 in 4°.[50]

Augustine de Hinojosa, O.M. (Observant, fl. 1620), of the Baetic Province, delivered the *Concio de Beatificatione S. Teresiae a Jesu*, printed at Madrid 1615 in Fol.[51]

Bernardin ab Angelis, O.M. (branch ?, fl. 1620), wrote in Spanish *Tractatus et conciones de Immacul. Conceptione V. Mariae*, 2 vols. in 4°, published at Sevilla 1616 and 1617.[52]

Didacus de Medina (fl. 1620), of Reynosa, missionary in Mexico, celebrated preacher, is the author of *Panegyris de S. Hippolyto*, printed at Mexico 1621 in 4°.[53]

Antony Paschalis, O.M. (Observant, fl. 1620), Provincial of Valencia, published *Exhortationes seu collationes spirituales* at Valencia 1622 in 4°.[54]

Louis de Miranda, O.M. (Observant, fl. 1620), Procurator General of the Order, polemic writer against the Friars Minor Discalced, author of many works on juridical questions. He wrote *Collationes spirituales ad Fratres*, published at Salamanca 1617, 2 vols. in 4°.[55]

Alphonse of Valdiviesso, O.M. (Observant or Discalced, fl. 1620), published *Oratio in funerali pompa Philippi III Hispaniae Regis* at Murcia 1621 in 4°.[56]

Melchior Huelamus (Huelva ?), O.M. (Observant ?, fl. 1620), of Tarragona, is the author of *Discursus praedicabiles super: Salve Regina*, Cuenca 1601 in 4°; *Discursus spirituales et praedicabiles ex ceremoniis Missae deprompti*, Cuenca 1595 in 4°, 1600 and 1604 in 4°; *Epitome discursuum praedicabilium* (Spanish), Cuenca 1601.[57]

Ferdinand del Campo, O.M. (Observant, d. after 1621), Guardian at Salamanca, Bishop of Uselli in Sardinia in 1621 and later of Baranco in Peru. He is the author of *Annotationes in Evangelia Quadragesimalia*, printed at Salamanca 1599.[58]

Michael de Talavera, O.M. (Discalced, d. 1622), missionary on the Philippine Islands, composed *Mariale*, or sermons on the Bl. Virgin in the *Tagale* dialect, printed at Manila 1617. He wrote a great number of other works in *Tagale*. He is not mentioned by Lenhart, "Language Studies. . . ."[59]

Peter de Collantes (fl. 1624) of the Observant Province of Granada, censor of the S. Inquisition, is the author of *Concio de Inventione S. Crucis*, Granada 1624 in 4°.[60]

Ambrose a Jesu, O.M. (Observant, d. ca. 1625), of the Portuguese Province, Definitor General of the Order, is the author of a *Panegyris de laudibus S. Antonii*, held at the General Chapter, printed at Rome 1615 in 4°; *Concio dogmatica in actu fidei*, published at Lisbon 1622 in 4°.[61]

[49] Sbaral. n. ccccxx.
[50] Sbaral. n. cdlxxxii.
[51] Sbaral. n. dcxii.
[52] Sbaral. n. dcccxxxvi.
[53] Sbaral. n. mxc.
[54] Wadding, *o. c.*, p. 29.
[55] Wadding, *o. c.*, p. 164.
[56] Sbaral. n. cxxv.
[57] Sbaral. *o. c.*, n. 1499.
[58] Wadding, *o. c.*, p. 75.
[59] *o. c.*, p. 78 f.; Marcellino da Civezza 'Bibliografia Sanfrancescana,' Prato 1879 n. 708.
[60] Sbaral. n. mmmcliv.
[61] Sbaral. n. cxl.

Didacus a Bascunvelos (fl. 1625), of the Province of Burgos, wrote *Sermones de Immaculata Conceptione, de SS. Ludovico, et Francisco Xaverio,* published at Logrono 1622 in 4°.[62]

Didacus Rodriguez, a S. Joseph (Discalced) (fl. 1625) of the Provincia Baetica, published *Sermo de S. Joseph* (Spanish), delivered in the Cathedral of Sevilla and published ibid. 1626 in 4°.[63]

Antony Tudanca, O.M. (Discalced, d. ca. 1625), of Toledo, lector of theology for more than twenty-four years, author of *Tractus multplices discursuum praedicabilium,* published at Madrid 1604 in 4°; ibid. 1656; *Oratio funebris* at the death of Paschal of Aragon, Card. Archbishop of Toledo together with *Oratio funebris* for Ven. Mother Emerentiana Copones, foundress of the Capuchinesses at Toledo, preserved in manuscript in Provincial Archives of the Discalced at Toledo.[64]

Francis Torralva (d. 1625), born in Madrid, of the Observant Province of Yucatan, published in the Maya language *Sermones totius anni.*[65]

Frances de Torres (d. 1636) of Saragozza, Provincial of the Province (Observant) of Aragon, published a number of tracts on the Imm. Conception, and also *Panegyris de Immaculata* at Valencia 1634 in 4°.[66]

Francis del Fresno (fl. 1625) of the Castille Observant Province, lector of theology, published *Oratio in obitu D. Joannis de Moscoso Antistitis Malacitani,* printed at Malacca 1617 in 4°.[67]

Jerome Perez, Discalced (fl. 1625) a Spaniard, wrote *Sermones pro Adventu,* Saragozza 1625 in 4°.[68]

John Francis Collantes, O.M. (Observant, fl. 1625), for many years Guardian at Saragozza, secretary of the Order and Commissary General of the Provinces of Aragon, wrote *Sermones Adventuales et Quadragesimales de verbis Dni in Monte Sion* in 3 vols. (Spanish), published at Saragozza 1617 and 1618; *Sermo in laudem D. Garziae Hurtado* at the General Chapter of Rome 1625 and printed ibid. 1625.[69]

Francis Penna (fl. 1625), first a Canon of the Cathedral of Mexico, later a Franciscan, wrote *Panegyris de S. P. Francisco,* unpublished. Francis Penna, a contemporary of the foregoing, member of the Observant Province of St. Michael in Spain, wrote: *Oratio in translatione ossium S. Didaci de Oviedo* printed at Salamanca 1626 in 4°.[70]

Bonaventure of Moncada, O. M. Cap. (d. 1627), published: *Sermo de s. Teresia* (Spanish) at Valencia 1623; *Sermo de S. Isidore* (Spanish), at Valencia 1623.[71]

Alvarus Mendoza, O.M. (branch ?, d. after 1628), of Aragon, Bishop of Aquila in Italy, and later of Jaca in Spain, is the author of *Panegyris de festivitate Conceptionis Deiparae,* published at Saragozza 1630 in 4°.[72]

John Ximenes (Discalced, d. 1628), three times Provincial of Valencia, founder of the Congregation of St. Philip Neri in Valencia and author of the lives of many Spanish Franciscans. He wrote also *Exercitia spiritualia,* Valencia 1622 in 12mo; *Conciones multiplices* in 22 vols. in 4°, preserved in mss. in the convent Mt. Sion of Torrente.[73]

Gaspar de Vergera (fl. 1630) of the Province of Granada, a good preacher,

[62] Sbaral. *o. c.,* n. 505.
[63] Sbaral. n. mc.
[64] Sbaral. n. dxlix.
[65] Sbaralea, n. mdxiii; cf. Lenhart, "Language Studies," *o. c.,* p. 84 f., who erroneously calls him Juan and places his arrival in America at 1542, evidently too early.
[66] Sbaral. *o. c.,* n. 722.
[67] Sbaral. *o. c.,* n. 628.
[68] Wadding, p. 118.
[69] Wadding, *o. c.,* p. 140.
[70] Sbaral. n. mcdlii.
[71] Script. Capp. p. 53.
[72] Sbaral. n. cxxxiii.
[73] Wadding, *o. c.,* p. 154.

wrote *Panegyris in canonizationc S. Andreae Corsini*, Granada 1629 in 4°; *Discursus de Conceptione Mariae*, Cordoba 1624.[74]

Antony de Thomar (fl. 1630), published in Portuguese *Oratio Eucharistica in laud. S. Antonii*, at Lisbon 1628 in 4°.[75]

John Nuñez

John Nuñez, O.M. (Observant, d. ca. 1630), de Torres, the same as John Francis Nunnus,[76], theologian, confessor of Margaret of Austria, Discalced Poor Clare at the Royal Convent at Madrid, consultor of the Sacred Inquisition of Spain and severe opponent of the Friars Minor Discalced, against whose Minister General he wrote several polemic works. He wrote in Spanish *Instruction de todos les estados de da Iglesia*, with an exhaustive index for the use of preachers, published at Salamanca 1618 in 4°; *Sanctorale Seraphicum* appeared at Salamanca in 1623 in 4°; Bernard Cuneo, O.F.M.[77] states that he published notes on the gospels of Advent and on the Four Gospels.[78].

Alphonse Tanco, O.M. (Discalced, fl. 1630), of the Province of St. Gabriel, wrote a number of *Conciones*, of which the *Concio de Edicto S. Inquisitionis* was printed at Sevilla 1633 in 4°.[79]

Roderic de Portillo, O.M. (Observant, d. after 1630), of Spain, Royal Preacher to Philip IV, Procurator General of the Order in 1612, is the author of *Orationes habitae* in *Capella Papali* 1614, printed in "Registro Familiae Ultramontanae," F. 157.[80]

Francis Ferriz (d. 1631) of Saragozza, Provincial of Aragon, wrote in Spanish: *Sermo in funere Card. Gabrielis de Trejo*, published at Murcia 1630 in 4°.[81]

Michael Beltram (fl. 1632), of Madrid, member of the Observant Province of Castille, lector of theology and Royal Preacher, wrote (in Spanish) *Panegyris de sacris stigmatibus S. P. Francisci*, Madrid 1632 in 4°.[82]

Paul of Porziuncola (fl. 1632) member of the Portuguese Province of the Observance, is the author of *Concio de S. Joanne Evangelista*, printed at Coimbra 1632 in 4°.[83]

Lawrence Lobo (fl. 1632), of the Observant Province of Castille, composed beside a practical explanation of the rubrics of the Breviary and Missal, several volumes of *Conciones*, printed s. l. (Madrid ?) 1612.[84]

John of St. Jerome, O. M. (Observant, fl. 1632), great preacher of the Province of Algarve, Portugal, wrote (in Portuguese) a volume of sermons entitled *Rosetum coeleste*, apparently unpublished; *Concio de SS. Sacramento ac Evangelista*, Lisbon 1632 in 4°.[85]

Michael of Avellino, O.M. (Observant, d. after 1633), lector of theology in the Province of Carthagena, confessor of Margaret of Austria, Bishop of Sira (Greece) in 1633, is the author of *Declamatio in solemniis Granatensis pro. Imm. Conceptione*, Granada 1616 in 4°; *Oratio funebris* upon the death of the Marquise of Villareal, printed in Malacca and Sevilla 1615 in 4°; *Sermon que predico Don Fr. Miguel*, a sermon on the Bl. Trinity preached at the General Chapter of Toledo, printed at Barcelona 1638.[86]

Thomas de Beira, O.M. (Observant, fl. 1633), of Lisbon, wrote *Considerationes literales et morales super Hieremiam*, published at Lisbon 1633.[87]

Angelicus of Tudela, O.M.Cap. (d. 1633), a Spaniard, was called the Apostle of Spain, and because of the immense crowds he was frequently compelled to preach outdoors. He composed *Sermones de tempore*, 1 vol. in

[74] Wadding, *o. c.*, p. 99; Sbaral. *o. c.*, n. 763.
[75] Sbaral. n. dxiii.
[76] Wadding, *o. c.*, pp. 140 and 146.
[77] *l. c.*, p. 94, n. 93.
[78] Sbaralea, *o. c.*, n. 1203.
[79] Sbaral. *o. c.*, n. cxxi.
[80] AFH. vol. XI, p. 530, n. 127.
[81] Sbaral. n. mccexxxvii.
[82] Sbaral. n. mmdcccxc.
[83] Sbaral. n. mmlxxxii.
[84] Wadding, *o. c.*, p. 159.
[85] Sbaral. n. mmccl.
[86] Sbaral. n. mmdcccixxxix.
[87] Wadding, *o. c.*, p. 215.

Fol.; *Sermones quadragesimales*, 2 vols. in Fol.; *Sermones de virtutibus et vitiis*, 2 vols. in Fol.[88]

Didacus de S. Francisco (Discalced), (d. 1633), missionary in Japan, where he died as a result of innumerable tortures suffered for the Faith. He wrote in Spanish, *Conciones in gratiam praelatorum pro Capitulis et Visitationum Fratrum*, printed at Manila 1625 in 4°.[89]

John de la Custa (de Ceyta), (Discalced ?, d. 1635), of Lisbon, wrote *Quadragena de Sermones en louvor da Virgen Maria* printed at Lisbon 1619 in Fol.[90]

John Zeita, O.M. (Observant, d. 1633), of Lisbon, united in his person all the physical, mental and moral qualities of a good preacher. He is the author of *Quadragesimale in laudem Christi et Deiparae una cum sermonibus super Evangelia Dominicalia totius anni*, printed at Lisbon 1619 in Fol.; *Quadragesimale una cum concionibus pro Adventu*, Ebora 1625 in Fol.; *Sermones de Christo, Maria, Sanctis et defunctis et 8 de Eucharistia*, Lisbon 1634 in 4°; the same in Castilian idiom, Saragozza 1635 in Fol.; *Sermones de Sanctis Ordinis seraphici, et de Apostolis, Martyribus et 10 de Eucharistia*, Saragozza 1635 in 4°; *Concio in solemni actu fidei*, Evora 1624 in 4°; *Sermones de praecipuis festis*, Valladolid 1622.[91]

John Zeita

Peter Correa (d. 1634), of Lisbon, lector of theology in the Province of Algarve, is the author of *Sermo de S. P. Francisco*, printed at Ebora 1623; *Concio in solemni actu fidei*, Ebora 1627 in 4°.[92]

Jerome Ferrer, O.M. (Observant, d. 1635), of the Province of Aragon, a great preacher, wrote in Spanish *Christianus reformatus*, conferences to Tertiaries, Saragozza 1612 in 16mo; *Sermones dominicales et festivales* from Advent to the Feast of the Purification, Saragozza 1625 in 4°.[93]

Melchior a S. Maria, O.M. (Discalced, d. after 1635), of Toledo, preacher of the convent of St. Lawrence of Cuenca, is the author of a work entitled *Quadragesimale Discalceati* published at Cuenca 1635 in 4°; in the preface of this work the author states that he has ready for the press sermons for Advent, for all the Sundays of the year, and for the feasts of the saints, which, however, seem never to have appeared.[94]

Peter de Tebar Aldana (fl. 1635), member of the Observant Province of Lima, Royal Preacher of Philip IV and member of the Inquisition, composed *Sermones Quadragesimales*, 2 vols. printed at Madrid 1627 and 1644; *Sermones de Christo et sua Genitrice*, Barcelona 1622; Lisbon 1635; *Sermo de Resurrectione*, Valencia 1609.[95]; *Nociones evangelicas de las excellencias de Dios, su madre y sus santos*, published at Madrid 1636-1639, 2 vols. in Fol.[96]

Andrew de Murillo, O.M. (Observant, fl. 1635), lector of the Province of Aragon, splendid preacher, wrote *Conciones de Adventu*, published s. l. 1640 in Spanish.[97]

Louis Ran, O.M. (Observant, fl. 1635) of Huesca in Aragon, is the author of *Concio in translatione Christi de Columna ad novum Sacellum*, printed at Huesca 1634 in 4°.[98]

Maurus of Valencia, O.M.Cap. (d. 1637), an excellent preacher, published: *Sermones 5 de sanctis* (Spanish), Madrid 1625; *Oratio funebris* (Spanish) at the death of Margaret of Austria, Madrid 1626; *Quadragesimale* (Span-

[88] Script. Capp. p. 12; Sbaral. n. ccii.
[89] Wadding, *o. c.*, p. 70.
[90] Sbaral. n. mmclvii.
[91] Wadding, *o. c.*, p. 154; Sbaral. n. 1281.
[92] Sbaral. *o. c.*, n. 1640.
[93] Wadding, *o. c.*, p. 116.
[94] Wadding, *o. c.*, p. 173.
[95] Wadding, *o. c.*, p. 193.
[96] Jacq. Rosenthal, Catal. XV, 962.
[97] Sbaral. n. clxxviii.
[98] Sbaral. n. mmdclxxxiii.

ish), Madrid 1637; *Oratio panegyrica de S. Teresia a Jesu*, Madrid 1627 in 4°.[99]

Gregory Bapt. de Hurtado, O.M. (Observant, fl. 1638), of Mendoza in Portugal. He was a member of the Province of Catalonia. For several years he had transferred to the Benedictines, but at the end of his life he returned to the Franciscans. He wrote *Annotationes in Evangelia totius anni tam Dominicarum quam festivitatum*, published at Lisbon 1630 in 4°; Barcelona 1638 in Fol.; he is also the author of *Annotationes in Caput* XIII (not XII) *Evangelii S. Joannis*, printed at Coimbra 1621; new edition (in Portuguese) at Lisbon s. a. (1630).[1]

Peter Gonzales de Mendoza (d. 1639), a very learned man, Commissary General of the Observants (Ultramontane),[2] Archbishop of Granada and later of Saragozza, is the author, beside other works, of *Concio de Imm. Conceptione B.V.*, preached in 1606 at the General Chapter of Toledo and printed there 1608 in 4°; *Conciones de Sanctis*, preserved in mss. in the convent of Salzeda.[3]

Joseph de Zisneros, (fl. 1640), Commissary General of all the Provinces of the Observance of Peru, Censor of the S. Office and Great Inquisitor, composed: *Discorso en el insigne Acto de la Fee*, delivered in the cathedral of Lima and printed ibid. 1639 in 4°.[4]

John of Aragon, O.M. (Discalced, fl. 1640), missionary on the Philippine Islands, published *Conciones super Immacul. Conceptionem*, Manila 1643 in 4°.[5]

Francis Ximenes (fl. 1640), of the Province of St. John (Discalced) in Spain, custos of Valencia, left in mss. 20 volumes inscribed '*in concionatorum usum*,' preserved in the convent of Torrente; *Concio de S. P. Francisco*, appeared s. l. 1640.[6]

Antony of the Mother of God, O.M. (Observant, fl. 1640), lector of theology in the Portuguese Province, is the author of *Concio gratulatoria*, preached at the proclamation of John IV as king of Portugal, and printed at Lisbon 1642 in 4°.[7]

Antony Chacon, Tert. Reg. (fl. 1640), Provincial of Boetia, consultor of the Holy Office, celebrated theologian and preacher, composed *Conciones de sanctis*, voll. 2 in 4°; *Conciones de festis BVM.* vol. 1 in 4°; *Sermones Adventuales*, vol. 1 in 4°, all of which are preserved in mss. in the Conv. of Our Lady of Consolation, Sevilla.[8]

Didacus de Cea (d. 1640), of Aguas, lector of theology, Commissary General at Rome (Ultramontane), is the author of *Sermones de S. Joseph*, Rome 1634 in 4°; *Conciones due de SS. Sacramento et de Imm. Concept.*, Sevilla 1620 in 4°; *Concio de Eucharistia*, Sevilla 1627 in 4°; *Concio funèbris in exequiis Eneci D. Infantadi*, Sevilla 1630 in 4°.[9]

Alphonse de Herrere y Molina, O.M. (Observant, fl. 1640), organizer of the Province of the XII Apostles of Lima (1612), wrote in Spanish *Quaestiones evangelicae pro concionibus Adventus et sanctis ejus temporis*, published at Saragozza 1644 in 4°; Lima 1649 voll. 2; *Quadragesimale* at Lima 1644.[10]

Alphonse of Torres, O.M. (Observant, d. ca. 1640), of the Province of Granada, published in Spanish *Scala Coeli*, conferences for Poor Clares, at Granada 1625; *Educatio spiritualis*, a retreat for Novices, Madrid 1605

[99] Sbaral. n. 1491; Script. Capp. p. 190.
[1] Cuneo, *l. c.*, p. 96, n. 67; Sbaralea, *o. c.*, n. 789; Wadding, *o. c.*, p. 101.
[2] Holzapfel, *o. c.*, p. 696.
[3] Sbaral. *o. c.*, n. 1652.
[4] Sbaral. n. mmdiii.
[5] Sbaral. n. mmxxiv.
[6] Sbaral n. mdxxxv.
[7] Sbaral. n. cdxciii.
[8] Sbaral. n. cdxiv.
[9] Sbaral. *o. c.*, n. 508.
[10] Sbaral. *o. c.*, n. 56.

and 1628; *Oratio de S. Joan. ante Portam Lat.* to the General Chapter of Toledo 1682 and printed at Madrid 1682.[11]

Lawrence Portel, O.M. (Observant, d. after 1640), Provincial of Algarve in Portugal, great authority on Canon Law, especially as it affects the Regulars. He is the author of *Sermones, et exhortationes monasticae*, delivered to both religious and seculars, and printed at Lisbon 1617 in 4°; Antwerp 1651 in 4°; *Sermones totius anni*, Antwerp 1651; he has left in mss. *Annotationes in Evangelia; Sermones dos Santos da Orden Serafica; Quadragesimal.*[12]

Charles Rapinaeus, (Recollect) (d. after 1641), of Catalonia, member of the Province of St. Denis in France, best historian of the Friars Minor Recollect in France, Flanders, Italy and Spain, author of a number of learned exegetical works, wrote in French *Psaltes purpuratus Jesu Christus*, namely conferences on the first fifty psalms, printed at Paris 1639 in 8vo, though a copy of this work in the monastery of the Conventual Friars, Bologna, bears the date, Paris 1632 in 8vo.[13]

Joannes a Conceptione, O.M. (Observant, d. 1643), of the Province of Algarve, Portugal, is the author of *Concio de translatione S. Vincentii Mart.*, Lisbon 1641 in 4°; *Concio de Expectatione Virginis*, ibid. 1641 in 4°.[14]

Peter Nunez de Castro, O.M. (Observant, fl. 1643), a Spaniard, composed *Sermones de sanctis Minoritis* (Spanish), published at Rioseco 1618 in Fol.; *Sermones praedicabiles pro Adventu*, Pincia 1643 in 4°.[15]

Peter Munoz, O.M. (branch ?, fl. 1643), a Spaniard, wrote *Sermones de Adventu* (Spanish), Valladolid 1643.[16]

Martin Gomez de Soto, O.M. (Observant, fl. 1645), of Burgos, doctor of theology and consultor of the S. Office, wrote: *Concio de S. P. Francisco*, published at Burgos 1645 in 4°; *Conciones variae*, unpublished.[17]

Ildephonse dal Prado, O.M. (Observant, fl. 1639), Procurator General of the entire Order, is the author of *Oratio praedicata in Capella Sacra coram Urbano VIII Febr.* 1629, printed in Registr. Fam. Ultramontan. III, fol. 176; *Oratio ab eodem facta*, Registr. III, fol. 205; *Oratio habita ab eodem anno* 1630, Registr. III, fol. 223; *Oratio in Capella Pontificia anno* 1631, Registr. III, fol. 252.[18]

John Nunnez, O.M. (Observant, fl. 1645) of Hermosilla, Diocese of Zamorra, published: *Concio de S. Dominico*, Sevilla 1642 in 4°.[19]

Francis a S. Anna, Discalced, (fl. 1645), of the Province of St. Joseph, Spain, composed *Quadragesimales Conciones*, Saragozza 1641 in Fol.; *Concio tempore belli habita*, Saragozza 1640; *Oratio funebris* at the burial of Elizabeth Bourbon, Queen of France, printed at Madrid 1642; Saragozza 1645 in 4°; *Concio de S. Dominico et Francisco*, s. l. (Saragozza ?) 1647.[20]

Lawrence Guardiola, O.M. (Observant, fl. 1645), lector and historian of the Province of Valencia in Spain, is the author of *Concio de Imm. Conceptione Virginis*, Valencia 1644 in 4°.[21]

Leander Montanus of Murcia, O.M.Cap. (fl. 1647), a powerful orator throughout Spain, court-preacher of Philip IV. Among his many apologetical and juridico-regular works we single out as being of a homiletic nature his *Commentaria moralia in librum Esther*, published at Madrid 1647 in Fol., although the title page bears the year of publication 1648.[22]

Bonaventure a Salinis (d. after 1647), of Cordoba, of the Province of

[11] Wadding, *o. c.*, p. 14; Sbaral. *o. c.*, n. 70, who correctly presumes that the speaker at the Toledo Chapter is a Friar, later and different from the first mentioned writer, though he bears the same name.
[12] Sbaral. *o. c.*, n. 1338.
[13] Sbaral. *o. c.*, n. 431.
[14] Sbaral. n. mmcxlvii.
[15] Sbaral. *o. c.*, n. 1671.
[16] Wadding, *o. c.*, p. 191.
[17] Sbaral. n. mmdccxcii.
[18] AFH. vol. XII, pp. 274-276.
[19] Sbaral. n. mmcccxxi.
[20] Sbaral. n. mcclxvii.
[21] Sbaral. n. mmdlxv.
[22] Sbaralea, *o. c.*, n. 1341; Script. Capp. p. 170.

Peru, is the author of *Panegyris de S. P. Francisco,* printed at Lima 1646 in 4°; *Concio funebris* at the death of the Spanish Prince Balthasar Charles of Austria, published at Mexico 1647 in 4°; *Sermones varii,* preserved in mss. at Lima.[23]

George Romeo (fl. 1647) of the Observant Province of Aragon, "Praedicator generalis," for many years master of novices, confessor to the Marquis Peter Faxard de los Velez, at whose funeral he delivered the *Oratio funebris,* printed at Palermo 1647 in 4°.[24]

Jerome Zapata, O.M. (Discalced, d. ca. 1648), a Spaniard of the Province of the Holy Angels and a famous preacher, is the author of *Concio de Imm. Conceptione,* delivered in response to a decree of Gregory XV, printed at Sevilla 1622 in 4°; *Oratio funebris* at the death of the Marquise Antonia Portocarrero of Alga, Sevilla 1647 in 4°; *Discursus historiae Susannae literales, mystici et morales* (Spanish), mss. in Fol. in the Convent of St. Antony, Sevilla.[25]

Francis de Angelis, Discalced (fl. 1648) of Leon, wrote beside a number of ascetical works *Annotationes in Evangelia festivitatum Christi et Angelorum, necnon Patriarcharum Dominici et Francisci; Annotationes in Evangelia Dei mysteriorum, sanctorumque nostrae Seraphicae Religionis; Tractatus in Evangelia Sanctorum cum historia Ruth; Elucidationes in totam fere Scripturam; De sermonum speculatione cum Adventuali, Quadragesimali, Mariali;* all these works composed for the benefit of preachers are extant in mss. in the convent of St. Didacus at Valladolid.[26]

Francis de Siriano (d. after 1648), of Granada, beside theological works published: *Panegyris de Imm. Conceptione Virginis* at Granada 1616 in 4°.[27]

Christopher of Lisbon (Discalced) (d. after 1648), learned theologian, Bishop-Elect of Congo-Angolia, is the author of *Sanctorale variarum concionum,* published at Lisbon 1638 in 4°; *Concio,* delivered on the 3rd Sunday of Advent at the proclamation as King of Portugal of John IV, printed at Lisbon 1641 in 4°; *Concio pro exercitus regalis prosperitate,* Lisbon 1644 in 4°; ibid. 1649; *Concio de Imm. Concept. Virg.,* Lisbon 1646 in 4°; *Conciones quo quaque feria* 6. *Quadragesimae,* Lisbon 1648 in 4°, all these sermons in Spanish. He is likewise the author of *Jardin de sagrada Escriptura,* moral tracts from Scripture for the use of preachers, published at Lisbon 1653 (1635 ?) in 4°.[28]

Christopher of Lisbon

John a S. Bernardino (fl. 1650), of Lisbon, Procurator of the Friars Minor Observant at Rome, Royal Preacher of Portugal, is the author of *Concio de Imm. Conceptione* (Portuguese) published at Lisbon 1641 in 4°; *Concio,* held on the 2. Sunday of Advent in the cathedral of Lisbon, printed ibid. 1641; *Oratio funebris* at the death of Duart, brother of John IV of Portugal, appeared at Lisbon 1650 in 4°.[29]

John Munnoz (fl. 1650), lector of the Observant Province of Castille, wrote *Conciones de S. Joseph et S. Joanne Evangelista,* Alcalà and Madrid 1644 in 4°.[30]

Gregory Foyas (d. 1650) of Almenar, diocese of Saragozza, lector of theology, is the author of *Sermo pro electione P. Fr. Petri Manero in Commissarium Generalem Familiae de Observantia cismontanae,* printed at Saragozza 1650 in 4°.[31]

[23] Wadding, *o. c.,* p. 59; Sbaral. *o. c.,* n. 402.
[24] Sbaral. *o. c.,* n. mdcvi.
[25] Sbaral. n. mdcccliii.
[26] Sbaral. *o. c.,* n. 587.
[27] Sbaral. n. mcdxcvi.
[28] Wadding, *o. c.,* p. 63, is evidently mistaken in his bibliography; Sbaral. *o. c.,* n. 452.
[29] Sbaral. n. mmlxxxix. [30] Sbaral. n. mmcccxv. [31] Sbaral. n. mdcxxxiii.

Balthasar of Bustamente, O.M. (Observant, fl. 1650), of Lima, Definitor of the Province of Peru and popular preacher, is the author of *Concio de Patrocinio*, delivered in the Cathedral of Lima, and printed ibid. 1644 in 4°; *Concio ad Fratres*, held at the Provincial Chapter and printed at Lima 1650.[32]

Christopher Ortega (Discalced) (fl. 1650), a Spaniard, is the author of *Concio de Immac. Conceptione Virginis*, published at Granada 1650 in 4°.[33]

Didacus de Zayas (fl. 1650) of Spain, is the author of *Conciones* and *Concio ad honorem purissimae Conceptionis Virginis Mariae*, both published at Granada 1651 in 4°.[34]

Basil of Teruel, O.M.Cap. (fl. 1650), a famous preacher of the Province of Valencia, wrote *Collectanea, sacra*, i. e. sermon sketches, published at Madrid 1658.[35]

Andrew of Granada, O.M.Cap. (ca. 1650), of the Provincia Baetica, lector of theology and great preacher, wrote *Panegyris in exequiis Ferdinandi Catholici* (Spanish), preached in the Cathedral of Granada and printed, ibid. 1650 in 4°.[36]

Peter Gonzalez (d. after 1651), theologian of the Observant Province of Granada, is the author of *Concio de SS. Eucharistia*, held at the General Chapter of Victoria (1648) and published at Granada 1649 in 4°; *Oratio ad Fratres*, delivered at the same occasion and published at Granada 1649 in 4°.[37]

John Coronel, O.M. (Observant, d. 1641), of the Province of Castile, later Apostolic Preacher of the Province of Yucatan in Mexico, composed *Discursus praedicabiles spirituales* (Mayo), Mexico 1620 in 8vo.[38]

Joannes a Nativitate, (Discalced, d. 1652), of Lisbon, member of the Province of St. Anthony, wrote *Conciones super Evangelia adventus*, Lisbon 1641 in 40°.[39]

Julian Perez, O.M. (Observant, d. after 1654), Procurator General, composed *Orationes*, delivered in the Pontifical Chapel at Rome in 1652-1654, and printed in 'Registr. VI Familiae Ultramont.,' f. 475.[40]

Peter de Aristizaval (d. ca. 1655), preacher of the Province of Castile and consultor of the Holy Office, composed *Discursos morales y politicos sobre Habacuc*, Madrid 1648; *Commentaria latina super Josue ad usum concionatorum*, 3 vols. in Fol., Madrid 1652.[41]

Francis de Rojas

Francis de Rojas, O.M. (branch ?, d. 1656), of Toledo, Censor of the Inqisition, is the author of *Concordia Evangelica*, in which he harmonizes the four gospels according to the order of the gospel readings of the year in 2 vols. published at Madrid in 1621; *Quadragesimal sobre los Evangelios*, Madrid 1628 in Fol. (Bocca, 238, 189); *Oratio funebris* at the death of King Philip III of Spain, Madrid s. a. (1619 ?); *Panegyris de Sacris Stigmatibus S. P. Francisci*, Madrid 1626 in 4° (Sbaral. *o.c.*, n. 696). *Vespertinae conciones de opprobriis Christi;* Madrid 1634 in 4°; *Theatrum funerale*, Madrid 1638 in 4°; *Sermones evangelici de sanctis totius anni*, 2 voll. Madrid 1621 in Fol.[42]

Louis of the Nativity (d. 1656), lector of the Observant Province of Lisbon. Several volumes of sermons of diverse character, one volume of sermons on the Imm. Conception, and a volume of Eucharistic sermons for all the Sundays of the year, all in Portuguese, are extant in manuscript, ready for the press but to date not published.[43]

[32] Sbaral. n. dcxxxiv.
[33] Sbaral. n. cmxiii.
[34] Sbaral. n. mcx.
[35] Script. Capp. p. 38; Mills, *o. c.*, p. 302.
[36] Sbaral. n. clxxi; Script. Capp. p. 11.
[37] Sbaral. n. mmmclxxxii.
[38] Lenhart, "Language Studies," *o. c.*, p. 84.
[39] Sbaral. n. mmcccxvii.
[40] AFH. XII, p. 563.
[41] Sbaral. n. mmmcxi.
[42] Wadding, *o. c.*, p. 92.
[43] Sbaral. n. mmdclxxiv.

Bartholomew de Villalba (d. after 1657), Procurator General of the Observant family (Ultramontane) in 1655. He is the author of *Orationes in Capella Pontificia*, one held on the 2nd Sunday of Lent 1656 [44] and one on the 3rd Sunday of Lent 1657.[45]

Peter Manero (d. 1659), of the Province of Aragon, secretary of the Order, Vice-Commissionary General of the Observants (Ultramontane) [46] is the author of *Exhortatio ad Martyres in carcerem missi*, Madrid 1657 in Fol.[47]

Matthew of the Nativity

Matthew of the Nativity, O. M. (Discalced, d. 1659), of Ampuera in Spain, lector of theology, styled by contemporary authors "scriptor celeberrimus" and "Peter Alcantara redivivus," wrote among many other unpublished works *Scholia in Evangelia totius anni pro concionibus; Hymenaeus virginalis*, sermons on Mary and Joseph, both mss. in the library of the Friars Minor at Salamanca; *Trophaea mortis*, namely 24 funeral sermons in mss.; *Cathedra Crucis*, sermons on the seven last words, Pincia 1639 in 4°; *Minerva Eucharistica*, several sermons for each month of the year on the Bl. Eucharist, Madrid 1644 in 4°.[48]

Michael of Majolanda, O.M.Cap. (fl. 1659) published *Sermones de diversis Sanctis* (Spanish) at Madrid 1659 in 4°.[49]

Cyprian a S. Maria, Tert. Reg. (fl. 1660), of the Provincia Baetica, doctor of theology, lector at Granada, composed in Spanish *Sermo seu Opusculum*, in which he defends the corporal assumption of the Bl. Virgin, printed at Granada 1645 in 4°; *Conciones variae de conversionibus evangelicis ac peccatis capitalibus*, Granada 1660 in 4°; *Conciones de Passione Dni*, Granada s.a.; *Mariale*, Granada s.a. in 4°.[50]

Antony of Alicante, O.M.Cap (ca. 1661), good preacher, published a work in homiletics in Spanish: *Avisos al nuevo Predicador Evangelico, con un breve tractado de la Sagrada Escrittura*, with 24 sermon sketches for the use of preachers, at Valencia 1661, 2 vols. in Fol.[51]

John Ginto (Discalced ?, d. 1661), of Saragozza, member of the Province of Aragon, lector of theology and chronicler of his province, is the author of *Concio de Imm. Conceptione*, printed at Saragozza 1650 in 4° [52]

Alexander of Toledo, O.M.Cap. (d. ca. 1663), published in Spanish *Sermones de sanctis*, at Toledo 1663.[53]

Didacus of Malaga, O.M.Cap (fl. 1663), published in Spanish a *Sermon at the dedication* of the church of the Discalced Augustinians, Granada 1695 in 4°.[54]

Antony of the Trinity, O.M. (Discalced, d. ca. 1663), of Portugal, missionary in the East Indies, is the author of *Panegyris de laudibus S. P. Francisci*, published at Lisbon 1645 in 4°.[55]

Cyril Pasqual of Alicante, O.M.Cap (fl. 1663), published in Spanish *Sermones de Sanctis* at Valencia 1659; *Oracion evangelica en las Fiestas que hizo la ciuidad de Valencia al nuevo favor por la Santidad de Alexandro VII*, at Valencia 1663 in 4°.[56]

John of Madrid (Discalced, d. after 1666), lector of theology at Cuenca, preached the *Oratio funebris* at the funeral of Prince Balthasar Charles of Austria, Cuenca 1647; *Oratio funebris* at the burial of Philip IV, King of Spain, Madrid 1666 in 4°; *Panegyris de S. Eligio*, Madrid 1659 in 4°.[57]

[44] Registr. Fam. Ultramontanae VII, f. 53 f.
[45] Registr. *o. c.*, VII, f. 73; AFH. XIII, 1920, pp. 218 and 219.
[46] Holzapfel, *o. c.*, p. 697.
[47] Sbaral. n. 1656.
[48] Wadding, *o. c.*, p. 170.
[49] Script. Capp. p. 192.
[50] Sbaral. *o. c.*, n. mxli.
[51] Script. Capp. p. 20.
[52] Sbaral. n. mmccxxxi
[53] Script. Capp. p. 3.
[54] Script. Capp. p. 71.
[55] Sbaral. n. dxlvii.
[56] Ed. Alencon, Bibl. Mariana, *o. c.*, p. 18.
[57] Sbaral. n. mmccxcvii.

Didacus of Toledo, O.M.Cap (fl. 1668), a celebrated preacher, published *Sermones de sanctis* (Spanish), at Madrid 1668.[58]

Antony a S. Maria, O.M. (Discalced, d. after 1670), of the Province of St. Paul in Spain, missionary in the Philippine Islands, as well as in China, where he built a great number of monasteries, chapels and churches, and gained unnumbered souls for the Faith. He wrote a great number of apologetic works, manuals, prayerbooks, devotional works in the various languages and dialects, as also tracts, too many to enumerate, addressed to the Propaganda, the Dominicans, the Jesuits, upon their request, upon such subjects as *De Modo evangelizandi, de modo praedicandi regnum Dei*, etc., most of which, either manuscript or in print, are preserved in the Archives of the Propaganda at Rome.[59]

Caspar of Vienna, O.M.Cap (d. ca. 1670), a Spaniard, published a *Quadragesimale* (Spanish) at Madrid 1668 in Fol. and *Sermones in Threnos Jeremiae* (Spanish)) at Madrid 1670 in 4°.[60]

Didacus Caesar, Tert. Reg. (d. after 1673), Provincial of Portugal and celebrated preacher, composed: *Concio de bulla Cruciatae*, Lisbon 1644 in 4°; *Concio in solemni actu fidei*, Lisbon 1646 in 4°; *Concio de mandato Fer. V. hebdomadae sanctae*, Lisbon 1653 in 4°; *Concio de SS. Sacramento pro levamine quorundam injuriarum* and *Concio de Domina nostra a Nivibus*, Coimbra 1673 in 4°.[61]

Bonaventura de Antequera, O.M.Cap. (d. ca. 1675), of the Province of Andalusia, published *Oratio de b. P. Francisco*, preached at the provincial chapter and printed at Malaga 1670.[62]

John a S. Francisco, O.M. (Observant, d. 1675), Definitor of the Province of Algarve, Portugal, is the author of the following works, all in Portuguese: *Sermo de S. P. Francisco*, Lisbon 1646 in 4°; *In festo S. Mariae Portiunculae*, Lisbon 1646 in 4°; *In fer V. Coena Dni*, Lisbon 1666 in 4°; *In beatificatione S. Rosae*, Lisbon 1669 in 4°; *De triumpho SS. Eucharistiae*, Lisbon 1671 in 4°; *Sanctorale*, Lisbon 1671 in 4°; *Quadragesimale*, Lisbon 1675 in Fol., *Conciones V de V conviviis*, namely the banquet of Assuerus, Balthasar, Absolom, Herod and Christ, together with a sermon on the *Purification*, published in the Castilian idiom at Madrid 1679 in 4°; Good Friday sermon *De Christi Dni depositione a Cruce*, Coimbra 1696 (1669 ?); *Oratio funebris* at the death of Fr. John Peroyra, Commissary Apostolic, at Lisbon 1669 in 4°.[63]

John a S. Francisco

Louis of Antequera, O.M.Cap. (fl. 1678), a famous preacher, published *Oratio funebris* (Spanish) at the service for the deceased brethren of his Province, Malaga 1677; *Sermones de SS. Sacramento*, delivered at the solemn visitation of the sick, Sevilla 1678.[64]

Felix of Barcelona, O.M.Cap. (fl. 1679), published a homiletic work, entitled, *Instructiones de predicadores para hacer bien los sermones, y predicarles provechos amente*, at Barcelona 1679 in 4°.[65]

Hermenegild of Alpera, O.M.Cap. (fl. 1679), is the author of *Triunfos de la nave Maria sobra las saladas undas de la culpa auxiliando pecadores, aclamados en Oracion panegirica*, published at Valencia 1679 in 4°, pp. 36.[65a]

Martin de Castilo, O.M. (Observant, d. 1680). of Burgos, in Spain lector of theology, consultor of the Holy Office and Provincial in Mexico, wrote: *Panegyris de S. Laurentio*, published at Madrid 1649 in 4°; *Panegyris de*

[58] Script. Capp. p. 72.
[59] Sbaralea, n. cdlxxxvii.
[60] Script. Capp. p. 109; Mills, *l. c.*, p. 304, fails to mention any ascetical works.
[61] Sbaral. n. mlxxix.
[62] Script. Capp. p. 50.
[63] Sbaral. n. mmcci.
[64] Script. Capp. p. 172.
[65] Script. Capp. p. 85.
[65a] Ed. Alencon, Bibl. Marian. p. 31.

Seraphico Patre Francisco, ibid. 1649; *de dedicatione ecclesiae*, ibid. 1649; *Crisis Danielica sive Susanna conceptibus illustrata*, Madrid 1658 in Fol.; *Concio una cum thesibus*, delivered at the General Chapter of Toledo, printed at Toledo 1658; *Commentaria super sermones aureos S. Petri Chrysologi*, Lyons 1667 in Fol.; *Commentaria in Debboram de Maria figurata sive Conciones vespertinae in Quadragesima concinnandae*, Sevilla 1678 in Fol.; Lyons 1690 in Fol.[66].

Andrew Hildago, O.M. (Observant, fl. 1680), of the Province of Compostella, preacher for many years at Salamanca, is the author of *Concio de sacris Stigmatibus S. P. Francisci* (Spanish), printed at Salamanca 1688 in 4°.[67]

Francis Macedo the "Omniscient"

Francis Macedo a S. Augustino (d. 1681) of Coimbra. At the age of fifteen years he entered the Society of Jesus, in 1643 he transferred to the Friars Minor Discalced, and finally enrolled among the Friars Minor of the Regular Observance. He was a genius, and because in 1658 he submitted to an examination at Rome on all things knowable for three successive days, he was commonly called the "omniscient." He was preacher to Queen Anne of France, lector at the Propaganda College, Poet Laureate and master historian of Rome, a man of "infallible" memory, and author of more than seventy large works. A marble slab at the entrance to the monastery of Aracoeli, Rome, recounts the extraordinary accomplishments of this Friar. He is the author of a great number of panegyrics, namely, *In laudem S. Elisabethae Lusitaniae*, Coimbra 1625 in 4°; *De P. N. Francisco* (Italian), Padua 1680 in 4°; *In hon. SS. Eucharistiae*, Paris 1648 in 4°; *In honorem Clementis Papae IX* (Latin), Padua 1669; *Concio de solitudinibus Deiparae*, delivered in the Royal Chapel, Lisbon, 1645 in 4°. *Funeral sermons* were delivered by this Friar at the death of Abbot *Hilarion Rancati*, Rome 1663 in 4°; *in morte Card. Julii Sacchetti*, Rome 1663 in 8vo; *in obitu Ludovici XIII. Regis Galliae*, Paris 1643 in 4°; homiletic works are *Encyclopedia in agonem concionatorum producta*, Rome 1657 in 4°; *Scientia rhetorica* in Fol. has been lost; *Theses rhetoricae seu Viridiarium eloquentiae*, Lyons 1626 in 4°; his *Philippica Porttugesa* (Spanish) were printed at Lisbon 1643 in Fol.; *Apes Barberini*, delivered before Urban VIII, appeared at Rome 1642 in 4°; *Rosae Alexandrinae*, delivered before Alexander VIII, appeared at Rome 1655 in 4°; finally, there is *Sermo academicus: quis delectabilius fruatur repraesentatione comica vel tragica vel mixta in theatro; an caecus qui audiat, vel surdus qui vident*, (Italian), printed at Padua 1676 in 4°.[68]

Joseph Ferrer (Discalced, d. 1682), of the Province of Valencia, lector of theology and good preacher, is the author of *Pharus Evangelica*, sermon materials on all the four gospels, printed at Lyons 1661 in Fol.; *Panegyris de purissima Conceptione Virginis*, Granada 1651 in 4°; seven other volumes of sermons are preserved in mss. in the library of the Convent of St. John a Ripa, at Valencia.[69]

Antonio da Fonseca Soares (das Chagas, Observant), (d. 1682), was famous throughout Portugal as preacher, poet and ascetical writer; he merited a place among the classical writers of Portugal. Eight of his works were published after his death, among these *Sermoes genuinos*, Lisbon 1690.[70]

Francis of Jerez, O.M.Cap. (d. 1684), court preacher to Philip IV. of Spain, published the Spanish *Sermo de SS. Eucharistia* at Malaga 1647;

[66] Sbaral. n. mmdcclxxxviii; Cuneo, *l. c.*, p. 108 n. 9.
[67] Sbaral. n. clxxiv.
[68] Sbaral. n. mccclxxxvii.
[69] Sbaral. *o. c.*, n. 1296.
[70] Cf. Cath. Encycl. VI, p. 126; not mentioned by Wadding-Sbaral.

Sermo in Canonizatione Ferdinandi III, held at Rome in 1671 and printed ibid 1671.[71]

Joseph of Sevilla, O.M.Cap (d. 1686), court preacher in Spain, published *Sermones de sanctis et de diversis* (Spanish) voll. 3 Madrid 1685-1686 in 4° [72]

Francis of Guadiz, O.M.Cap. (fl. 1687), is the author of *Oratio funebris* (Spanish) for all the deceased members of the Capuchin Province of Andalusia, printed at Sevilla 1687; *Concio panegyris in SS. Sacramentum*, Sevilla 1687.[73]

Michelangelo of Valencia, O.M.Cap. (fl. 1689), wrote: *Oracion de la Virgen Maria Llamada la Esperenza*, printed at Valencia 1689 in 4°.

Didacus of Valvanera, O.M.Cap. (fl. 1690), a famous preacher, published *Sermo de SS. Eucharistia* (Spanish) at Illora 1690; *Oracion evangelica y panegyrica*, delivered on May 1 at occasion of the solemnity of Our Lady de la Cabeza, printed at Cordoba 1689 in 4°.[74]

Gregory of Granada, O.M.Cap. (fl. 1691), published in Spanish *Oratio in Canonizatione S. Joannis de Capistrano*, Cordoba 1691.[75]

Felix of Cabra, O.M.Cap. (fl. 1692), published in Spanish *Sermo de S. Facundo*, Malaga 1692.[76]

John Perez Lopez, O.M. (Observant, d. after 1693), of the Province of Aragon, Procurator General for the Observant Family (Ultramont.) in 1691. His *Oratio de Transfiguratione Dni in Capella Papali* on March 2, 1692, printed in 'Registr. *o.c.*, XII, pp. 14-16,' and another *Oratio* on the same subject February 15, 1693 (Registr. *o.c.*, pp. 483f.).[77]

Ven. Joseph of Carabantes

Joseph Velasquez of Carabantes, O.M.Cap. (d. 1694), missionary in America and later a popular missionary in Spain. He is the author of a grammar, dictionary, and catechism in the Indian Carib dialect, Madrid 1678. His *Practica de Misiones: Remedio de Pecadores*, applied to the exercise of a Mission, vol. 1, was printed at Leon 1674 in 4°; *Segunda Parte del Remedio*, vol. 2, together with 24 sermons, appeared at Madrid 1678; *Platicas dominicales y Lecciones doctrinales de las cosas mas essenciales sobre los Evangelios de las Dominicas de todo el anno, para desemparo de Parrocos y aprovechamento de Feligreses*, vol. I at Madrid 1686; vol. II ibid. 1687 in 4°. By decree of July 4, 1687, Bishop de Lugo of the province of Galicia made it obligatory that this *postilla Evangeliorum* be read in all parish churches of the diocese, imparting an indulgence to the hearers as well as the readers. The day of beatification of Ven. Joseph of Carabantes is not far off.[78]

Antony of Toledo, O.M.Cap (ca. 1694), a famous preacher, published *Oratio funebris* (Spanish), delivered in the Academy of Salamanca at the funeral of His Exc. Vincent Gonzaga, Viceroy of Sicily, printed at Salamanca 1694 in 4°.[79]

Antonius de Ledesma, O.M. (Discalced, d. ca. 1695), of the Province of the Holy Angels, Spain, Procurator General of the Order of 1693, is the author of *Oratio evangelica*, preached on the 2nd Sunday in Lent 1694 before the papal court, printed in "Registr. Familiae Ultramontanae" XIII, f. 78 [80]

[71] Script. Capp. p. 102.
[72] Script. Capp. p. 155.
[73] Script. Capp. p. 94.
[74] Ed. Alencon, Bibl. Mariana, *o. c.*, p. 19.
[75] Script. Capp. p. 111.
[76] Script. Capp. p. 86.
[77] AFH. XVIII, p. 138.
[78] Ambrosio de Valencina, 'Vida del V. P. Jose de Carabantes,' Sevilla 1908 in 4o, pp. 94. Script. Capp. pp. 152 f.; Mills, *l. c.*,p. 305; the 'Instructions to Missionaries' are reprinted in Anal. Capp. vol. XLII, 1927, pp. 205-216.
[79] Script. Capp. p. 25.
[80] AFH. XVIII, p. 588.

Arsenius of Santiago, O.M.Cap. (fl. 1695), is the author of *Concio de Domina nostra ab Angelis*, published at Valencia 1695 in 4°.[81]

James Corella, O.M.Cap. (d. 1699), a popular missionary in Spain, court preacher to Charles II, compared by the Archbishop of Saragozza to St. Paul. He published *Collectio sermonum* at Pamplona s. a.; his *Quadragesimale, Mariale, Sermones de sanctis*, and a volume of *Conciones*, all in Spanish, remained unpublished.[82]

The Spanish Provinces of Friars Minor had mostly adopted the reform of St. Peter Alcantara, whence they received the name of Alcantarines, or also Discalced. The Friars Minor Conventual, in so far as they had not accepted the reform, were excluded from the Spanish Peninsula. Hence, the following list of Franciscan preachers, of whom neither manuscript nor printed sermons could be found, is taken from the Discalced, or Observant, or Capuchin Friars Minor: Francis ab Omn. Sanctis of Segovia (d. 1600); John Bapt. of Madrigal (d. 1600); Andrew Hibernon (d. 1602); Antony of St. Joseph (d. 1603); Fabian of Centellas, Capuchin (d. 1604); Andrew of Vera, Observant (d. 1605); Manuel Baptista, Observant, Court preacher, Bishop of Angola-Congo (d. ca. 1632) [83]; Louis of St. John Evangelist (d. 1610); Sebastian Pastor (d. 1611; Ildephonse a S. Paula (d. 1612); Thomas of S. Francis of Salamanca (d. 1615); Ignatius Garzias (d. after 1615), a zealous propagator of the Third Order, investing 700 members in a few months of 1615 (by 1644 there were 11,000 Tertiaries in Portugal); Sebastian de Bricianos, Observant, court preacher, Bishop of Orense (d. ca. 1625) [84]; Cyril of the Holy Cross, Capuchin (d. 1630); Antony Enriques, Observant, court preacher, Bishop of Zamorra (d. ca. 1692) [85]; Joseph of Avellino, Capuchin (d. 1651); Eugene of Oliva, Capuchin (d. 1673); Francis of S. Nicholas (d. 1678).

FRANCISCANS AND THE CATHOLIC RESTORATION IN THE NORTH

Peter Marsaeus Cratepolius, O.M.Conv. (d. 1605), of Juelich, of the convent of Mersen in the Province of Cologne, a celebrated historian, is the author of *Ludovici Granatensis Conciones*, revised and enlarged edition in 2 vols. published at Lyons 1592 in 8vo and 1609; the same had been published at Cologne 1591 in 8vo.[1]

Joh. Franz Kemminger, O.M. (Observant, d. 1606), was the amanuensis of Joh. Nas, the one-time tailor at Ingolstadt. He was a famous preacher and continued the catalog of the library of Ingolstadt, begun by Joh. Findling and Joh. Nas. He was Provincial of Bavaria for two terms, and founded the theological seminary at Munich for the purpose of affording special training in apologetics against heresy. He wrote ten works of an apologetic character, among them a number of *Sermones*, all of which are preserved in manuscript in the provincial archives of Munich.[2]

Conrad Oesterreicher (fl. 1606), member of the Bavarian Observant Province, published *Passio Domini* at Ingolstadt 1581.[3]

Melchior Breitter, O.M. (branch ?, fl. 1608), is the author of *Leichpredigt gehalten zu Regensburg auf Erzherzogin Maria von Oesterreich, Gemahlin Erzherzog Karls*, printed at Ingolstadt s. a. (1608) in 4°, pp. 44.[4]

[81] Ed. Alencon, Bibl. Marian. p. 9.
[82] Script. Capp. pp. 128 f.
[83] AFH. XII, p. 574.
[84] AFH. XII, p. 574.
[85] AFH. XII, p. 575.
[1] Sbaral. *o. c.*, n. 1659.
[2] Minges, *o. c.*, p. 97; Bihl, "Katalog des P. Joh. Nasus," Ingolstadt 1921, p. 81.
[3] Wadding, *o. c.*, p. 65.
[4] Jacq. Rosenthal, Catal. XV, n. 637.

Henry Desmarets (Paludanus), O.M. (Observant, fl. 1609), of Liège, lector of theology at Bruehl, translated from the French (not Spanish) the sermons of Didacus de Vega, entitled, *Conciones dominicales totius anni* in 2 voll. and *Paradisus gloriae Sanctorum*, 1 vol., published at Cologne, 1609, 1610; Venice 1611 and 1617 in 8vo.[5]

Simon Rick, O.M. (Observant, fl. 1615), lector of theology in the monastery of Mayence, enlarged and re-edited *Conciones Card. Bellarmini*, printed at Cologne 1615.[6]

Arnold of Isch (near Brussels), O.M. (Observant, d. 1619), exiled from Amsterdam by the heretics and suffering many years in the prison at Edam. Later he became Guardian of Louvain and then Provincial. On his visitation of the Cologne Province he died at Coblenz, where he lies buried. He wrote *Sermones quinque docens quomodo in Christum credendum; Sermones de Passione Dni*, published at Louvain s. a. (1604 ?) and several times thereafter.[7]

Henry de Vroom, surnamed Sedulius, O.M. (Observant, d. 1621), of Cleve. He entered the Order at Louvain. On a journey to Rome he was detained by his brethren at Innsbruck to teach theology. In 1580 he

Henry Sedulius

organized the Tyrolese Province of St. Leopold from convents of the Strassburg and Austrian provinces and became the first Provincial. In 1584 he returned to his mother province, where he became Provincial twice. Despite the fact that he was a celebrated preacher, all his own published works are of an ascetical nature, enumerated by Mills [8]. Bihl mentions him among the best Franciscan preachers of Germany. He edited *Sermones Eucharistici LXIX* of his teacher, Adrian Hofstadt, at Antwerp 1608.[9]

St. Fidelis of Sigmaringen, O.M.Cap. (d. 1622), through his powerful preaching converted many sinners to penance and a great number of Protestants to the Faith. As a preacher he was most conscientious, and it is commonly believed by his biographers that he scrupulously wrote all his sermons, although but few manuscripts are extant. He was the

St. Fidelis

first missionary and Prefect Apostolic appointed by the Congregation of the Propaganda, was martyred for the Faith at Seewis in Switzerland, April 24, 1622. He was beatified in 1729 and canonized in 1746, the first martyr and patron of the Propaganda. The archives of the Capuchin monasteries of Switzerland possess in mss. *Collectanea*, namely, sermon sketches, notes, thoughts, observations on the Sundays and feast days of the year. Four sermons are published in the "Life of St. Fidelis" by Ferd. della Scala (Mainz 1896): (1) *In Sexagesima: Exiit qui seminat* (German), Appendix, pp. 20-25; (2) *Fer. 6 p. Dom. 4. in Quadr.: Erat.....Lazarus* (German), App. pp. 25-29; (3) *Fer. 2, p. Palm: Si exaltatus fuero* (German), App. pp. 29-34; (4) *In festo dedicationis Ecclesiae* (Latin), App. pp. 34-40, and the same in a German translation by the Saint, pp. 40-47; a sermon *De quinque vulneribus* for Low Sunday is published in Anal. O.M.Cap., vol. xxxviii (1922), pp. 283-289.[10]

Nicholas Wiggers (Vigerius) d. 1628), of a wealthy family, studied at Louvain and later, as secular priest defrayed the costs for poor students, at

[5] Sbaral. *o. c.*, n. 870.
[6] Wadding, *o. c.*, p. 211.
[7] Guggenbichler, *o. c.*, p. 80.
[8] *l. c.*, p. 299.
[9] Guggenbichler, *o. c.*, pp. 72 f.
[10] P. Ferdinand della Scala, "Der hl. Fidelis von Sigmaringen," Mainz 1896, pp. xvi-255 and 56; Jos. Rager, "Der hl. Fidelis als Prediger" in the homiletic periodical "Prediger und Katechet," vol. LXXIV, Regensburg 1924, pp. 285-292.

the same university. On his return from Rome in 1603 he joined the Observants at Cologne, and thereafter labored zealously for the restoration of the Catholic religion in the Rhineland. From Cologne he organized the Franciscan Mission to Holland. He died at Cologne March 30, 1628, and is buried in the monastry *ad olivas*. Much material for controversial sermons is contained in his *Demonstratio fidei catholicae* and his *Centuria omnium haereseon*.[11]

Louis de Castro, O.M.Conv. (d. 1632), several times Provincial of Belgium, Commissary General of the Order for Savoy, the Dauphiné, and Burgundy, was present in Cologne at the translation of the body of Ven. Duns Scotus, an effective preacher and prolific author against the heretics. His sermons against Vigneus, leader of the Calvinists, entitled *Antivigneum*, were published at Liège 1619 in 8vo.[12]

Markward Leo, O.M. (Observant, d. 1633), lector of theology, twice Provincial of Strassburg, General Definitor, great writer and preacher, is the author of *Discursus theologici*, Munich 1605; *Evangelisches Examen und rechtmaessige Behoerung der vermeinten christlichen Predigt*, Ingolstadt 1609 in 4°.; *Qualiter ad haereticos praedicandum sit*, sermon held at the Provincial Chapter of Bamberg, published ibid. 1610 in 4°.[13]

Wilhelm Spoelberg (d. 1633) of Brussels, custos of the Cologne Observant Province, a very learned man, composed a number of ascetical and apologetic works, and is the author of *Conciones morales pars hyemalis et pars aestivalis*, Antwerp 1624, 1625, 1632, 1643 in 2 vols.[14]

James Tyras, O.M. (Observant, fl. 1633), zealous preacher against the heretics in Holland, is the author of *Disputatio cum pseudoministro Calvinista super Justificationem*, a public disputation, published at Douay 1633.[15]

Nicholas Oranus of Liège, O.M. (Observant, d. 1634), Guardian at Liège and Luxemburg, a famous preacher, wrote *Conciones* 23 *de Adventu*, entitled *Exilium generis humani*, published at Mont 1615 in 8vo.; *Conciones* 30 *de Judae proditoris apostasia, seu triplici ejus defectu a fide, a gratia, ab apostolatu*, printed at Antwerp 1611 (Bocca 230, 3095); *Conciones quadragesimales de Conversione Pauli*, entitled *Benjamin Evangelicus*, printed at Cologne 1624 in 2 vols. in 8vo. (Rosenthal, Catalog XV, n. 723); *Conciones de conversione Cornelii Centurionis*, at Mont 1632 in 8vo; *Concio trium horarum Agoniae Dni*, Cologne 1634; *Oratio moralis et historica*, written in Latin but delivered in French, Dec. 4, 1612, at the translation of the body of Cardinal Albert of Liège, martyred at Rheims, printed at Douay 1613 in 4°.[16]

Nicholas Oranus

Josse Vanderborght (Jodocus a Castro), O.M. (Observant, d. 1634), Provincial of the Netherlands and famous preacher, wrote *Conciones in Evangelia dominicalia totius anni et Octava Venerabilis Sacramenti*, to which is added an *Elenchus ad formandas Conciones pro feriis quadragesimae et sanctorum*, published at Antwerp 1633, 2 vols. in 4°; *Decachordum Mariale*, namely, sermons on ten virtues of B.V. Maria Annuntiata, together with sermon matter and sketches for such occasions as Religious Investiture and Profession and another addition of sketches and matter for sermons on the Sundays and feastdays for the use of preachers, both secular and religious, all published at Antwerp 1635, 2 vols. in 4°.[17]

[11] B. Kleinschmidt, O.F.M. in KL., vol. XII, coll. 1571-1573; Guggenbichler, *o. c.*, pp. 226 f.
[12] Wadding, p. 162.
[13] Minges, *o. c.*, p. 98.
[14] Wadding, *o. c.*, p. 107; Sbaralea, *o. c.*, n. 842.
[15] Wadding, *o. c.*, p. 127.
[16] Serv. Dirks, "Hist. liter. et Bibliogr.," *l. c.*, pp. 174-176.
[17] Serv. Dirks, *o. c.*, pp. 187 f.

Balduin de Jonghe, O.M. (Observant, d. 1634), of the Hague in Holland, doctor of theology of Louvain, a very prolific writer and polemic author, wrote *Sermones super Evangelia Dominicalia* in two parts, published at Antwerp 1610, 1611, 1619 in 8vo; *Collationes igneae in festa B. Virginis* appeared at Douay 1601; *Collationes in Dominicas*, Douay 1631; *Collationes in festa totius anni*, Douay 1630 and 1631. Cf. for list of his ascetical works Victor Mills, O.F.M. in FEC. Report VIII, 1926, p. 295.[18]

Zachary Kirchgessner (Observant ?, fl. 1640), of Klingenberg on the Maine, of the Province of Cologne, and preacher of the convent of Muenster, wrote *Christiana compassio*, or four lectures on the condition of the Faith in Germany, published at Muenster 1635.[19]

Simeon Mannhart, O.M. (Reformed, fl. 1640, of the Province of Strassburg, and later confessor and spiritual director of the Poor Clares of Graz in Styria, wrote four volumes of *Conciones:* vols. 1 and 2, *Dominicale*, published at Augsburg 1629 in Fol.; vol. 3, *De sanctis*, Augsburg 1629; vol. 4, *De Passione Domini*, at Graz 1639 in Fol.[20]

Nicholas Langenberg (branch ?, fl. 1640), of Vipperfurt in Germany, composed *Animae medicina*, namely sermons for the confraternity of Ss. Roch and Sebastian (German), published at Cologne 1642.[21]

Herman Bergh (fl. 1643) of Juelich, member of the Cologne Province, wrote: *Oratio funebris*, preached at the funeral of John Werner, Count of Jevyn (?), Baron of Amstenraedes, Cologne 1643.[22]

Victor Winterich (fl. 1644), of Coblenz, famous preacher of the Observant Province of Cologne, published a volume of sermons, entitled *Afflictio consolans* at Cologne 1644.[23]

Schweikard (?) Beck, O.M. (Observant ?, fl. 1645, of Mayence, member of the Province of Cologne, is the author of *Conciones de gravitate peccati*, Cologne 1646.[24]

Arnold Caesarius (Kaiser), O. M. (Observant, ca. 1646), lector of theology of the Province of Cologne, wrote several ascetical works and also sermons, entitled *Expositio Orationis Dominicae*, Cologne 1644; *Decas Virtutum*, on the virtues of the Bl. Virgin, ibid 1647.[25]

Francis Ampferle

Francis Ampferle, O.M. (Reformed, d. 1646), was lector of philosophy and theology, and also parochial preacher at St. Peter's at Munich, even before his ordination. In 1601 he became cathedral preacher at Freising, which office he held for forty-five years, while the pulpit of St. Peter's was given to the Capuchins who held it until the suppression of the monasteries in 1802. After some struggles Ampferle consented to introduce the stricter branch of the Observance, namely the "Reformati" into the Bavarian Province. He is buried in the Cathedral of Muenchen-Freising, where the Prince-Bishop Veit Adam placed a classical epitaph on his tomb.[26] He is the author of several sermon works, of which a great number of *Sermones funebres* (German) were published at Munich 1627-1633.[27]

Joseph Bergaigne, O.M. (Recollect, d. 1647), of Antwerp, re-organizer of the Provinces of Saxonia and Thuringia, Commissary General of Germany and legate of Spain at the Peace Conference of Münster, finally Archbishop

[18] S. Dirks, "Hist. Literaire," *o. c.*, p. 169; Sbaralea, *o. c.*, n. 280.
[19] Wadding, *o. c.*, p. 221.
[20] Wadding, *o. c.*, p. 210 f.; this author is not listed under the above name by Minges, *o. c.*
[21] Wadding, *o. c.*, p. 178.
[22] Wadding, p. 116.
[23] Wadding, *o. c.*, p. 219.
[24] Wadding, *o. c.*, p. 209.
[25] Mills, *l. c.*, p. 310; Wadding, *o. c.*, p. 32; Guggenbichler, *o. c.*, p. 320.
[26] Guggenbichler, *o. c.*, pp. 235 ff. and 350 ff.
[27] Minges, "Franziskaner in Bayern," *o. c.*, pp. 82, 107, 142-144.

of Cambrai, a prolific apologetic writer against heresy and a powerful preacher. He has left *Instructiones ad virgines nobiles recenter a Calvinismo conversas*, printed at Cologne 1632; *Apologia adversus Gerlach Molitorem praedicantem religionis evangelicae reformatae*, Treves 1625 in 4°; *Exhortatio de qualitatibus Praelati*, delivered at the Provincial Chapter of the Regular Observance of Saxonia, printed at Osnabrueck 1631 [28]

Onesimus de Kien of Ypres, O.M.Cap. (d. 1654), a great preacher in Belgium, translated from the Spanish of Jerome Bapt. de Nuza: *Homiliae in Evangelia Quadragesimalia, de Sanctis et de Eucharistia*, as also *Medulla Cedri Libani super Dominicas et festa anni* at Antwerp 1649, 4 vols in Fol.; ibid. 1650 et secundo 1650; further: *Triumphus Jesu Christi Dei et Salvatoris nostri, sive Discursus praedicabiles in ejus solemnitatibus* of John de Matha, O.P., Preacher General of the Order, at Antwerp 1653 in Fol.; of the same Dominican John de Matha the *Paradisus Virginalis*, namely discourses on the Bl. Virgin at Antwerp 1652 in 4°, pp. 467 in one volume.[29]

Benedict Fidelis a S. Philippo, O.M. (branch ?, fl. 1657), is the author of *Paradisus concionatorum, Sermones quadragesimales*, published at Cologne 1657, 2 vols in 4°.[30]

Peter de Hullegarde, O.M. (Observant, d. after 1666), of the Province of the Netherlands, vice-Procurator of the Order in 1665, is the author of two *Orationes in Capella Pontifica in* 1665 [31] and a second in 1666.[32]

Bernardin Wettweiss, O.M. (Observant, d. 1668) of Dueren, lector of theology, five times Provincial of the Cologne Province, a zealous and resourceful preacher against heretics. Among his writings is a defense of the Regular Observance against the Capuchin Zach. Boverius and the Conventual Bonitus Cambassone. He is also the author of *Compendium controversiarum fidei hujus temporis ad Parochorum et Concionatorum instructionem perutile*, printed at Cologne 1640.[33]

Henry Jonghen (d. 1669), a famous preacher of the Belgian Province of Recollects, is the author of *Nuptiae Agni seu discursus exhortatorii pro sacris vestionibus, professionibus et jubilaeis religiosis, itemque de dedicationibus ecclesiarum, strenisque spiritualibus novorum annorum, primitiis sacerdotum et exequiis defuntorum*, of which work we could not find the first edition; 2nd edition at Antwerp 1667 in 4°, ff. 14, pp. 824 [34]; *Vera fraternitas, Opus morale*, namely monthly conferences to the fraternities of the Rosary, the Scapular, the Girdle of St. Augustine, the Chord of St. Francis, Antwerp 1662 in 4°, ff. 12, pp. 778 with examples from the lives of the brethren of the Order of Preachers, Augustinians, Carmelites and Franciscans.[35]

Bruno Neusser, O. M. (Observant, d. ca. 1669 or 1680), lector of theology at Mayence and custos of the Cologne Province, a very learned philosopher and theologian, as well as a powerful preacher. He translated many homiletic works of great preachers into Latin: *Hortus floridissimus discursuum praedicabilium*, 4 vols, at Mayence 1677 in 4°; *Scientia universalis concionatorum* (from the Italian), Cologne 1676 in 4°; *Quadragesimale, Dominicale et Sanctorale* (from the Italian), 4 vols, at Mayence 1669 in 4°.; *Sermones per omnes Dominicas* (from the French), at Mayence, 1668 in 4°.; *Assumpta praedicabilia super omnia Evangelia Quadragesimae* (from the

[28] Guggenbichler, *o. c.*, pp. 75, 300-301; Serv. Dirks, *o. c.*, pp. 185-186.
[29] Script. Capp. p. 202; Ed. Alencon, Bibl. Mariana, p. 59 f.; Mills, *l. c.*, p. 308.
[30] Matt, Katal. 86 n. 630.
[31] Registr. Fam. Ultram. VII, f. 451 f.
[32] *l. c.*, f. 453, AFH. XIII, p. 236.
[33] Guggenbichler, *o. c.*, p. 302 f.; Sbaral. *o. c.*, n. 354.
[34] Rosenthal, Catal. CVI, n. 2934.
[35] Rosenthal, Catalog XXXVI, n. 1157; CII, n. 1657.

Italian), Cologne 1668 in 4°; *Summa praedicabilium sermonum*, 2 vols., at Cologne 1659 in 4°.[36]

Maximilian Muenchsmaier of Deggendorf, O.M.Cap. (d. 1670), is the author of a Retreat (Latin), entitled *Flores Rosarum et Lilia convallium*, published at Munich 1658 and at Salzburg 1661.[37]

Mathias Keul, O.M. (Observant, fl. ca. 1670), lector of theology and celebrated preacher at Cologne, is the author of *Discursus sacro-morales praedicabiles*, 2 vols., Cologne 1696 in 4°; *Dominicalia tria*, 3 vols., Cologne 1686 in 4°; *Sanctoralia tria*, 3 vols., Cologne 1685 in 4°; *Conciones per annum*, 6 vols., at Cologne 1691-1696 in 4°.[38]

Octavius of Amsterdam

Octavius Worst of Amsterdam, O.M.Cap. (d. 1671), a powerful preacher and one of the greatest controversialists of the Netherlands in his time. He wrote and published nine works against the Calvinists, Jansenists and Jews: (1) *Jonas in suggestu*, or 40 moral sermons to be delivered at the time of Forty Hours, published at Bologna 1669 in 4°; (2) *Christus liber signatus sigillis septem*, or moral and scholastic sermons for the seven principal feasts of Christ during the year, together with other sermons on the Bl. Trinity and the Holy Name, published at Rome 1666 in 4°; (3) *Maria liber signatus sigillis septem Apocalypsis cap.* 5, sermons for the seven principal feasts of Mary during the year, not printed; (4) *Franciscus liber signatus sigillis septem*, sermons on the seven principal feasts of the Seraphic Order, namely, SS. Francis, Clare, Antony, Bonaventure, Louis, Bernardine, Didacus, together with sermons on certain feasts of Holy Martyrs and Confessors, not published; (5) *Flores Paradisi*, or moral sermons on the saints throughout the year, 2 vols. in 4°, unpublished; (6) *Fasciculus Myrrhae*, or moral sermons on the Passion of Christ and the Compassion of Mary, 2 vols. in 4°, unpublished; (7) *Dominicales Conciones*, 2 vols, in 4°, unprinted; (8) *Adventus conciones viginti tres*, in 4°, and (9) *Sermones de SS. Eucharistiae Sacramento*, unpublished.[39]

Geminian Rompeck, O.M.Cap. (d. 1672), of Munich, published two courses of sermons: *Der Wegweiser gen Himmel*, sermons on the gospels for Sundays and Holy days, Munich 1667-1668, 2 vols in 4°; Munich 1679, 2 vols in 4° *Der Wegweiser gen Himel*, sermons on the Sundays and feast days for the second part of the year, 2 vols, Munich 1689, vol 1, pp. 14 and 1614 and 36 in 4°; vol. 2, Munich 1689 in 4°.[40]

Simeon Maenhard, O.M. (Observant, fl. 1674), of the Strassburg Province, published *Christliche Predigen ueber die Sonn und Feyrtaegliche Evangelien*, 2 vols. in Fol., first volume at Augsburg 1629, second volume Munich 1675 (Jacq. Rosenthal, Catal, XV, n. 625 and 626); *Passologia d. i. Predigen von dem Leyden Jesu Christi*, Munich 1639 and 1675.[41]

Probus of Munich, O.M.Cap. (d. 1676), is the author of *Sermones*, which appeared at Munich 1672.[42]

Wilhelm Herinx, O.M. (Recollect, d. 1678), of Helmond in Brabant, doctor of theology of Louvain, Commissary General for Flanders, England, Scotland and Ireland, Bishop of Ypres, is the author of some brief ascetical tracts and of *Centiloquium theologicum*, a discourse delivered at Valladolid and printed ibid. 1661 in 4°.[43]

[36] Guggenbichler, *o. c.*, p. 321 f.; not mentioned in Wadding-Sbaral.
[37] Eberl, "Bayerische Kapuzinerpr.," Frbrg. 1902, p. 293.
[38] Guggenbichler, *o. c.*, p. 322.
[39] Script. Capp. p. 201 f.; Ed. Alencon, Bibl. Mariana, *o. c.*, p. 59; Mills, *l. c.*, p. 308.
[40] Jacques Rosenthal, Catalog XV, nn. 325-328; Script. Capp. p. 109 is very deficient.
[41] Kneller, Geschichte der Kreuzwegandacht, p. 170; KL. vol. X, col. 343, where he is numbered among the representatives of 'concetti e pensieri'; not mentioned by Minges, *o. c.*
[42] Script. Capp. p. 217; Max. Poeckl, "Kapuziner in Bayern," Sulzbach 1826, p. 127.
[43] Guggenbichler, *o. c.*, p. 76.

Conrad Wuerfl, O.M.Cap. (d. 1680), of Salzburg, an excellent preacher is the author of a number of sermons, which were published after his death by Juvenal de Ruffinis of Nonsberg (d. 1713): *Der treue Hayls-Ermahner*, sermons for all Sundays and Holy days of the year; Salzburg 1683 in 4°; *Geistliche Schaubuehne*, sermons for Advent and Lent, Salzburg 1694 in 4°; each work contains more than eighty sermons.[44]

Procopius of Templin

Procopius of Templin, O.M.Cap. (1607-1680), secular name probably Andreas, of Templin in Brandenburg. At the age of twenty the *wanderlust* took hold of him and carried him to Prague, where he was converted from militant Lutheranism to the Catholic religion. The monastery on the Hradschin at Prague (the home of the famous "Kapuzinertropfen"), attracted him to the Capuchin Order, which he joined on June 3, 1627, as a member of the Austro-Bohemian Province. Immediately after his ordination he was enrolled in the missionary service among Catholics and heretics, for which latter office he was especially fitted. The following regulation of the Provincial Michael of Deggendorf (1650) is characteristic of the labors of the Capuchins: "ut acatholicos tam publice quam privatim amicabili potius quam acerba conversatione sibi addictos reddant (missionarii), ac gratiosa suavitate solidaque praedicatione ad Fidem trahere studeant." The result was that single Friars obtained more than 1,000 conversions in a year, a total of 17,325 in 1653. As early as 1644 the Capuchins were the cathedral and other parochial preachers of Prague, Vienna, Salzburg, Passau, Linz, and Budweis, and Procopius preached at all these places at one time or other. His actual preaching activity lasted till 1661, when because of ill health he withdrew and was occupied in the edition of his sermons. He died November 22, 1680, at Linz, Austria.

Das Deutsche Kirchenlied

Procopius is best known as the author of sermon works, but he also ranks high in German literature as a poet. Thirteen of his hymns were embodied in Arnim's and Brentano's "Des Knaben Wunderhorn" (1806), a selection greatly commended by Goethe, and twelve other hymns were added in the "Hundertjahrs-Jubelausgabe" (Leipzig 1906) by Grisebach. The 576 sacred hymns of Procopius vary in length—some of them having as many as twelve stanzas of four, five, six or seven verses—and vary just as much in rhythm, measure and rhyme. They are far superior to contemporary poetry in perfection of style, and must be noticed in a treatise on homiletics since they closely follow the liturgical year; 554 of the hymns present the Sunday or Holyday Gospel in verse, and 78 treat of the Blessed Virgin. Almost all were put to music and for hundreds of years served as the German text for congregational singing, though the author was mostly unknown or ignored.

Procopius as Preacher

Procopius of Templin, though he may now be little known, was the foremost preacher of his day and is probably the greatest homiletic author in the history of the Capuchin Order. He has left more than 2,600 sermons, all complete and most of them having been preached by the author, thus representing a homiletic career that occupied this Friar for forty-five years. His *Doctrinale*, a work of 300 sermons, was printed upon command of the Archbishop of Salzburg, and 10,000 copies were circulating in this one diocese. For the greater part the sermons are based on the Sunday epistles and gospels and only the *Lignum vitae* and *Catechismale* are in part of a thematic nature. A cursory inspection of the sermons of Procopius will show how superficial is the conclusion of Kehrein,[1] that this preacher begins invariably

[44] Hohenegger, *o. c.*, I, pp. 579 and 732; J. Rosenthal, Catalog XV, n. 158.
[1] *o. c.*, vol. I, p. 72.

with "an exordium from profane history, and continues with the ever recurring threefold division." The same author (*l.c.*) contradicts himself, for he concludes his critique, saying "there is no thought of any clear-cut division." To arrive at this verdict, Kehrein has inspected two sermons of the *Mariale-Dominicale*.[2] Even Bishop Keppler was misled by Kehrein, for he writes: "His (Procopius') everlasting tripartition means nothing better than a bouquet of herbs and flowers, of notions, *conceptus*, Bible-texts, parables and examples in three likewise disorderly bouquets." And as proof for this, Keppler, too, adduces only the two sermons already noted by Kehrein[3] out of a total of 2,612 sermons. Now, as a matter of fact, unity of thought is a law of sacred eloquence well known to Procopius and consistently applied by him. In no more than a half dozen cases does he announce a partition of his sermon. He follows the Bible reading closely, and his numbers 1, 2, 3, 4, 10, indicate the introduction of a new thought. The § sign at the margin, occurring twice, thrice, five times, or even ten times in different sermons, presents a new example, mostly treated at length in the text, but sometimes only hinted at. Had Kehrein inspected but a few other sermons, he could not have arrived at his erroneous conclusion.

The sermons of Procopius are certainly not stereotyped, general, or colorless. They are concrete and specific, and reveal a preacher in intimate touch with the people to whom he speaks, their work, their customs, their aspirations, their fears. The single collections are designated as *Juventutale*, *Patrociniale*, etc., not merely for the sake of bearing a name, but they are of such definite stamp, that no single sermon of a collection is interchangeable with one of another collection. Though always vivacious, original, fluent and at times intensely dramatic, he is never boisterous, vulgar, or offensive, as Abraham a S. Clara is all too often. His *Poenitentiale*, *Judiciale*, and *Decalogale*, do not emit fire and brimstone. Procopius avoids casuistry, saying that he leaves those things to moral theologians, while he will treat what is immediately necessary for his people; he considers the feelings of his hearers at the various seasons of the liturgical year, saying that on "great solemnities one cannot introduce such melancholy themes as the Passion, or Penance, or Judgment and Hell, but must offer something more joyful" (*David*, p. 465).

Following is a list of the sermon collections of Procopius of Templin. All are written in the German language, and the Latin titles are contractions of the German title and indicative of the contents. 1) *Eucharistiale* (26 sermons and eucharistic hymns), Passau 1661 in 8vo, pp. 608; 2) *Poenitentiale* (25 sermons and 12 penitential hymns), Passau 1662 in 8vo, pp. 578; 3) *Orationale* (36 sermons on prayer and 8 hymns), Passau 1663 in 8vo, pp. 753; 4) *Conjugale* (30 sermons on marriage and widowhood and 14 hymns), Passau 1663 in 8vo, pp. 600; 5) *Juventutale* (30 sermons for young people and 7 hymns), Passau 1663 in 8vo, pp. 552; 6) *Praedestinationale* (30 sermons on grace and 2 hymns; 1663 in 8vo, pp. 589); 7) *Decalogale* (32 sermons on the commandments), Salzburg 1664 in 8vo, pp. 707; 8) *Threnale* (26 sermons on the first chapter of the Lamentations of Jeremias), Passau 1664 in 8vo, pp. 589; 9) *Mariale* (160 sermons on the Bl. Virgin, each feast with corresponding hymn), in two parts, Salzburg 1665 in 4°, part I ff. 614, part II ff. 424; 10) *David* or *Miserere* (37 sermons on the conversion of David, intended as penitential sermons for men), Salzburg 1665 in 8vo, pp. 800; 11) *Magdalenale* (30 sermons on Magdalen, Martha and Lazarus, intended especially for women), Passau 1665 in 8vo, pp. 597; 12) *Homo bene moriens*

Works of Procopius

[2] Nrs. 1 and 8.

[3] Cf. Keppler, "Zur Entwicklung der Predigtanlage," in Theol. Quartalschrift, Tubingen 1892, vol. 74, pp. 52-120, 179-212.

(24 sermons on a happy death, dedicated to the sick), Munich 1666 in 8vo, pp. 504; 13) *Judiciale* (15 sermons on judgment, 16 on purgatory, 4 on hell), Munich 1666 in 4°, pp. 639; 14) *Sanctorale* (176 sermons on the saints), Salzburg 1666 in 4°, pp. 1037; 15) *Lignum Vitae* (a collective work of all so far mentioned excepting the *Mariale* and *Sanctorale*), Munich 1666 in 4°, III vols., vol. 1, pp. 894; vol. 2, pp. 930; vol. 3, pp. 1,126; 16) *Adventuale* (more than 100 sermons on Advent and Christmas and corresponding hymns), Munich 1666 in 4°, pp. 1038; 17) *Quadragesimale et Passionale* (more than 100 sermons for Lent and Holy Week with hymns), Salzburg 1666 in 4°, pp. 895; 18) *Dominicale* (100 sermons during Easter time and hymns), Salzburg 1667 in 4°, pp. 928; 19) *Dominicale Aestivale* (100 sermons on Sundays during summer and hymns), Salzburg 1667 in 4°, pp. 1095; 20) *Mariale Concionatorium* (170 sermons, different from the first work of the same name), Salzburg 1667 in 6°, voll. 3, part 1, pp. 639; part 2, pp. 392, part 3, pp. 198; 21) *Processionale* (100 sermonettes at the start or close of pilgrimages and eight pilgrims' songs), Salzburg 1667 in 8vo, pp. 312; 22) *Sanctorale* (second edition of this work, revised and augmented, so as to contain 215 sermons on the saints), Salzburg 1668 in 6°, pp. 1156; 23) *Dominicale II* (100 new sermons on the Easter and Pent. season), Salzburg 1669 in 4°, pp. 1078; 24) *Funerale* (150 funeral sermons, in four divisions, namely, general, on Sundays, for poor people at whose funeral no one else wished to preach, special occasions), Salzburg 1670 in 4°, pp. 1258; 25) *Encaeniale* (100 sermons for church dedication day), Salzburg 1671 in 4°, pp. 1221; 26) *Patrocinale* (100 sermons on various patronal feasts), Salzburg 1674 in 4°, pp. 1022; 27) *Catechismale* (300 half-hour sermons to children in correct catechetical fashion with beautiful hymns), Salzburg 1674-1676 in 8vo, 6 voll., vol. 1, pp. 612; vol. 2, pp. 701; vol. 3, pp. 563; vol. 4, pp. 624; vol. 5, pp. 306; vol. 6, pp. 459; 28) *Triennale Dominicale* (3 sermons for each Sunday of the year, hence about 160 sermons, dedicated to Emperor Leopold and his wife Eleanora, who granted to the Provincial exclusive copyright for all the works of the Austrian Capuchins), Salzburg 1676 in 6°, pp. 1036; 29) *Epithalamium* (100 half-hour sermons to the Eucharistic Confraternity, based mainly on the Canticle of Canticles), Munich 1678 in 4°, pp. 890; 30) *Tugendspiegel der Closter-Jungfrauen* (20 half-hour sermons to the Benedictine Nuns of St. Ehrentrud, Salzburg), Sulzbach 1679 in 12mo, pp. 395. Most of the works of Procopius enjoyed a second, and many a third edition, in all 48 editions, during the lifetime of the author.[4]

Ludwig Kellen, O.M. (Recollect, fl. 1682), is the author of *Adventuale*, published at Cologne 1682 in 4°.[4a]

Lucius Baron Pfoten of Moosburg, O.M.Cap. (fl. 1684), is the author of *Sermones*, published at Munich 1684.[5]

Isidor Francis of Brussels, O.M.Cap. (fl. 1684), published *Sermon de la Concepcion Purisima*, preached at the Provincial Chapter of Sevilla in January 1684 and printed ibid. 1684.[6]

Charles of Hildesheim, O.M.Cap. (fl. 1686), a good preacher, left in mss. six volumes of *Sermones dominicales;* one vol. *Quadragesimale;* one vol. *Sermones casuales;* one vol. *Sermones de sanctis;* one vol. *Sermones de Epistolis*, all in German.[7]

John Capistran Brinzing, O.M. (Reformed ?, d. 1687), parochial preacher in Bamberg, powerful and popular in his sermons. His literary works

[4] Dr. Veit Gadient, O.M.Cap., "Prokop von Templin," Gekroente Preisschrift der Universitaet Freiburg, Regensburg 1912, in 8vo, pp. xi-274; Script. Capp. pp. 217-219; Ed. Alencon, Bibl. Mariana, *o. c.*, pp. 64 ff.

[4a] Matt, Katal. 86 n. 832.

[5] Script. Capp. p. 172.

[6] Ed. Alencon, Bibl. Mariana, *o. c.*, p. 36.

[7] Script. Capp. p. 59.

have become known only lately through J. Zingerele in the "Zeitschrift fuer deutsche Philologie" (vol. XXIV, 1891, p. 44). He wrote *Candelabrum apocalypticum* (German), sermons for the Sundays and Holy days, in seven volumes, published vol. 1 in two parts at Kempten 1681 in 4°; vol. 2 in two parts at Kempten 1683 in 4°; vol. 3 in two parts at Kempten 1691 in 4°[8]; the first reference lists this work as *Apokalyptischer Leuchter*, 3 vols. of various size at Kempten 1679-1691 in 4°, but we do not know whether all the seven volumes are here implied; *Candelabrum Mariano-Apocalypticum* (German) 43 sermons for the feasts of the Bl. Virgin in three parts, continued by J. Heimhofer, printed at Kempten 1693 in 4°.[9]

John Capistran Brinzing

Theodor Gsettner of Fraunau, O.M.Cap. (d. 1690), of the Bavarian Province, wrote: *Koenigliches Seelen-Panget*, namely 365 sermons in honor of the Bl. Sacrament for the Archconfraternity of Corpus Christi at Munich 1666.[10] He also published (German), *Conciones quadragesimales; per annum; et de sanctis* at Munich 1688, voll. 2 in Fol.[11]

Leonard of Aix-la-Chapelle, O.M.Cap (fl. 1693), a zealous preacher, published *Apis argumentosa, i.e.*, sermons for the Sundays and feast days (German ?), printed at Cologne 1693 in 4°.[12]

Maurus Znadler of Griesskirchen, O.M.Cap. (d. 1693), preacher at the Cathedral of Salzburg and in other famous pulpits, published *Geistliche Weckuhr*, sermons to "alarm those hardened in sin," vol. 1, Sunday sermons at Salzburg 1690 in 4°; vol. 2, Holy day sermons, Salzburg 1691 in 4°; vol. 3, Sunday sermons (second series), Salzburg 1692 in 4°; *Klaegliches Trauergeruest*, sermons on the Sorrowful Mother, Salzburg 1697 in 4°.[13]

Marian of Graz, O.M.Cap (fl. 1694), published *Sonn und Feyrtaeglich Evangelist*, sermons on the Gospels of all the Sundays of the year and some feasts of Saints, at Clagenfurt 1693-1694 in 2 voll. in 4°.[14]

Donatus of Passau, O.M.Cap. (d. 1694), a celebrated preacher of the Austrian Province, published *Rosetum dolorosum centifoliatum*, at Sulzbach 1693 in 4°, German sermons on the Passion of Christ; *Triumphus temporis evangelii*, 2 voll. German sermons on the Sundays and feast days, Sulzbach 1694 in 4°.[15]

C. Fuesslin, O.M. (Recollect, fl. 1695), is the author of *Theatrum gloriae Sanctorum. Conciones*, printed at Sulzbach 1695 in 4°, a work illustrated with 51 copper cuts.[16]

George of Duesseldorf, O.M.Cap (fl. 1696), an excellent preacher, published: *Geistlicher neuer Ackerbau*, or 100 select sermons for the Sundays and feast days, Cologne 1696, voll. 2 in 4°.[17]

G. Geyss, O.M. (branch ?, fl. 1696), published *Predigten an Sonn-, Feyer-, und Festtaegen der Heiligen*, at Augsburg 1694-1696, voll. 2 in 4°[18]

Francis Baron Roth of Busmanshausen, O.M.Cap. (d. 1697), published: *Flores Campi*, German sermons on the Sundays of the entire year, Kempten 1679 in 4°; *Flores Campi*, German sermons on the feasts of the year, Kempten 1679 in 4°, pp. 1,300; *Quadragesimale*, German sermons for Lent, Kempten 1679 in 4°; *Vox medica Samaritani coelestis*, i. e. *Traktat von den 7 hl. Sakramenten in* 32 *Fastenpredigen samt Passions-Predig*, Kempten 1681 in

[8] Hans v. Matt, Katalog 86, n. 662; Rosenthal, Katal. XV, nn. 114-116.
[9] Rosenthal, XV, n. 117.
[10] Hohenegger, "Geschichte der Tyrolischen Kapuzinerprovinz," vol. I, Innsbruck 1913, p. 368.
[11] Script. Capp. p. 236; Mills, *l. c.*, p. 309.
[12] Script. Capp. p. 170 f.
[13] Hohenegger, *o. c.*, vol. I, pp. 658, 733.
[14] Jacq. Rosenthal, Katal. XV, n. 639; not mentioned anywhere else, not even in Script. Capp.
[15] Script. Capp. p. 76.
[16] Matt, Katal. 86 n. 758.
[17] Schoeningh, Katalog 45, n. 249.
[18] Matt, Katal. 86 n. 769.

4°.[19]; *Panctus Ecclesiae, i. e.*, German Lenten sermons, Kempten 1682 in 4°; *Mariale seu sermones menstrui de B.M.V.*, Latin emblematic sermons on the Bl. Virgin for six years, Kempten 1688 in 4°, pp. 32 and 326 and 26[20]; *Oliva in Campis, Dominical und Predigen de tempore*, Kempten 1688 in 4°; *Lectulus floridus virtutum et Spinae vitiorum;* German sermons for Advent and Lent, Kempten 1688 in 4°;*Sacrarum concionum integer cursus*, Latin sermons for Sundays and feastdays Kempten 1689 in 4°; *Palma Austriaca immarcescibilis*, or panegyric to the elector of Baden because of his victory over the Turks, Kempten 1693 in Fol.; *Des himmlischen Brautigams samt seiner allerkeuschesten Braut tugendreiches Blumen-Bethlein*, namely sermons on the virtues, Cologne 1696 in 4°[21];*Planctus ecclesiae et animae*, sermons on the Lamentations of Jeremias, Kempten 1680 in 4°.[22]

The following Friars of Germany, though no sermons from their pen have come down to us, are known to have been very active in the pulpit. Unless indicated otherwise, they will be presumed to have belonged to one of the reforms of the Observance: John Stalpart, Conventual of the Cologne Province (d. 1608); Louis Baron von Einsiedeln of Saxony, Capuchin, a convert from Lutheranism, known as "Ludwig von Sachsen," a most celebrated preacher in Switzerland, Austria and Bavaria (d. 1608); Frederick Bachstein, John Martinez, Bartholomew of Bergamo, Conventuals (?), martyred together with five clerics and five lay brothers at Prague (d. 1611); Adalbert Egg, Conventual, preached in Holland, Frisia, Sweden and Norway (d. 1614; Augustine André of Tyrol (d. 1618); Henry Leihborn, Conventual (d. 1620); Hermann Langeneck, Conventual (d. 1620); Simon Rick of Cologne (d. 1622); Adolph Drolshagen, martyred at Soest, Westphalia (d. 1624); John Ostermann, a lay brother, called "German doctor" because of his learned explanations of divine things (d. 1626); Cristopher Hompesch, Conventual (d. 1627); Jakob Potflier, teacher of rhetoric at Ghent before entering the Observants (d. 1628); William Vorden of Erfurt, Conventual (d. 1631); Juniper Deutsch of Saxony (d. 1631); Marian Orscelar of Ghent, apostle of Landshut (d. 1632); Peter Schebbe of Bruges (d. 1634); Adrian Wimmer of Mayence, Conventual (d. 1635); Theobald Schwab, court preacher at Innsbruck for 28 years, present at the Diet of Ratisbon (d. 1635); Silverius Meusburger of Egg-Bregenz, Capuchin (d. 1638); Marian Lutzenkirchen of Cologne (d. 1635); Zachary Merz (d. 1646); Martin Leo, preserver of the Catholic Faith in the Palatinate, which he evangelized, assisted by his confrères of the Strasburg Observant Province and by a number of Jesuits (d. 1653); Francis Rosen, Conventual (d. 1654); Clement Raifer of Brixen, martyred by Waldensians in the Luserna Valley (d. 1655); Francis Eckstein, of Austria (d. 1657); Thomas Kestelin of Bozen (d. 1667); Luke Glabsperger, of the Strassburg Province, famous for his leaflets on the Immaculate Conception, called "Lukaszettel," at first approved ecclesiastically, but later forbidden (d. 1672); Wolfang Quast of the Cologne Province (d. 1675); Ambrose Kirchmayr of Landshut (d. 1678).[23]

Polish Preachers

John Evangelist, O.M.Conv. (fl. 1630), of the province of Poland, wrote in Polish *Passio Domini ad usum concionatorum*, Cracow 1630[1]

Matthew Dirkovic, O.M. (Observant, c. after 1630), of Styria, is the author of *Sermones in Evangelia totius anni* (Slovak), unpublished.[2]

[19] Rosenthal, Catal. XV, n. 277.
[20] Ed. Alencon, "Bibl. Mariana," p. 27 f.
[21] Schoeningh, Katal. 45, n. 391.
[22] Matt, Katalog 86, n. 156, 753, 754; Script. Capp. p. 103 is very deficient.
[23] Cf. Schlager, *o. c.*, passim; Minges, *o. c.*, passim; Eubel I, *o. c.*, passim; Eubel II, *o. c.*, passim; Guggenbichler, *o. c.*, passim; Hohenegger; Eberl, *o. c.*
[1] Sbaral. n. mmclxxix.
[2] Sbaral. n. mmdcccxxi.

Francis a Rodasen (Rogasen n. Posen ?), O.M.Cap. (fl. 1640), a Pole and missionary in Bohemia, wrote *Exercitia spiritualia pro captu omnium statuum personarum* (Bohemian), published at Prague 1647 in 8vo. He is also the author of a number of controversial works and tracts for recent converts to the Faith.[3]

Peter Posnaniensis, O.M. (Observant, fl. 1640), Provincial of Poland, a famous Scotist, is the author of *Institutiones sacrae, literales, morales ac speculativae in Dominicas anni*, published at Venice 1628 in Fol.[4]. A work entitled *Conciones sacrae tripartitae*, published at Cologne 1617, 2 vols. in 4°, is similar to the *Institutiones*; the second part of *Institutiones sacrae literales*, etc., appeared at Antwerp 1639.

Daniel Niger, O.M.Conv. (d. ca. 1640), of Cracow in Poland, lector of theology, published, while still a student at St. Bonaventure's. Rome, *Oratio funebris* at the burial of Cardinal Radzivil, printed at Venice 1600 in 8vo.[5]

Didacus Meler, O.M.Conv. (d. 1650), of Posen in Poland, wrote a number of funeral sermons, viz., *Dolor mortis* (Polish), for Nicholas Stradomski, printed at Cracow 1643; *Luna in plenitudine* for Marian Przylecki, ibid. 1643; *Doloris et laetitiae certamina* for Constantia de Lubomierz Czarakowska, Posen 1646; his *Veri Salamonis curia*, a course of sermons on the saints, and his *Regium Gynaeceum* on Virgins and non-virgins (Polish), are exant in mss.[6]

Alexander Diaczowicz, O. M. Conv. (fl. d. 1654), of Petricow, doctor of theology and famous preacher, labored chiefly in Cracow. He published a volume of *Orationes funebres* (Polish) at Cracow 1645; *Coelestis lunae exaequatio* at the funeral of Abraham Goluchowski, Cracow 1648 (Polish); *Conciones de sanctis nostri Ordinis* (Polish), extant in manuscript.[7]

Nicolaus Barsotto of Lucca, O.M.Cap. (d. ca. 1675), member of the Bohemian Province, equally celebrated as philosopher, theologian, mathematician, astronomer, Latin poet, as also as a learned preacher. John Caramuel, O.Cist., says of him: "Cum magno applausu et fructu Conciones Evangelicas habet et a claris et illustribus viris collaudatur." He wrote: *Sermones de Evangeliis pro Adventu et Quadragesima*, published at Vienna 1667 in 4°; *Sermones de sanctis per annum*, at Vienna 1668 in 4°.[8]

Epiphanius Lindsay, O.M.Cap. (fl. 1620), a Scotchman, frequently held public disputations with heretical ministers and he achieved many conversions. These disputations he published under the name, *Controversiae fidei* s. l. 1620.[1]

Preachers of the British Isles

Francis Nugent, O. M.Cap. (d. 1638), member of the Irish Province, founder of several Provinces on the continent, is the author of a great number of mystical works, foremost among them his defense of the doctrines of John Tauler. He was equally esteemed by princes and prelates, Bl. Bellarmin calling him "Pillar of the Church and Lamp of the orthodox Faith." In 1618 he steadfastly refused the Archbishopric of Armagh and the Primacy of Ireland. Of his writings, many perished in consequence of the persecutions of the Friars. The Roman archives harbor some manuscripts of: *Sermones plurimi latine, gallice, italice conscripti a Rmo Francesco Nugent.*[2]

Francis Bell (Bel) Ven. (d. 1643), an Englishman, professor of Hebrew

[3] Script. Capp. p. 98; Mills, *l. c.*, p. 304.
[4] Jacq. Rosenthal, Catal. XV, 749.
[5] Sbaral. *o. c.*, n. mlvii.
[6] Sbaral. n. mxci.
[7] Sbaral. n. lxi.
[8] Sbaral. mmcmliii; Script. Capp. p. 198; Mills, *l. c.*, p. 308.
[1] Sbaral. n. mcxci.
[2] Ritratti, *o. c.*, t. III, pp. 87-91.

and Sacred Scripture at Douay, for several years confessor and spiritual director of the Sisters of the Third Order in Brussels. In 1632 he was commissioned to restore the Franciscan Province in Scotland. He died as a martyr of the English Reformation, at London 1643. He is the author of *Collationes in Testamentum S. Francisci* (English), published at Douay 1632.[3]

Nicholas Asbold, O.M.Cap. (fl. 1650), an Irish Capuchin, excellent missionary in England and Ireland, published as many as 25 theological and ascetical works among them *Conciones de tempore et de sanctis*, 3 vols., s. l. et a.[4]

John Heslenan, O.M. (Observant, d. after 1658), an Irishman, Guardian of the convent of St. Isidore, Rome, later vice-Procurator of the Order, in which capacity he delivered: *Oratio in Capella Pontificia* in 1658; printed in "Registr. Famil. Ultramont." VII, fl. 112.[5]

Luke Wadding

Luke Wadding (d. Nov. 18, 1657), of Waterford, member of the Irish Observant Province, called to Rome to systematize the immense stores of material gathered from all the provinces throughout the world and digested into the *Annales Ordinis Minorum*, a work of 25 volumes, of which Wadding himself published eight during the years 1625-1654. This work stamps him as the greatest historian of the entire Order of Friars Minor. Beside this work and the *Scriptores Ordinis Minorum*, published for the first time in 1650, Wadding published *Opuscula S. Francisci*, Antwerp 1623 in 4°; *Concordantiae morales S. Antonii*, Rome 1624 in 4°; *Commentaria in Marcum Angeli de la Paz*, Rome 1623 in Fol.; *Commentaria in Evangelium Lucae Angeli de la Paz*, in 2 vols., Rome, 1625 and 1628 in Fol.[6]

Bonaventure Baron (d. after 1684), a nephew of Fr. Luke Wadding, Commissary and Custos of Ireland, for several years lector at Rome, later Commissary of the Province of Strassburg, the author of a great number of works on philosophy, theology, canon law, apologetics, asceticism and homiletics. He has left: *Orationes panegyricae X* (decem), printed at Lyons 1650.[7]

Other great English preachers who have left no sermons are: Archangelus Earl of Forbes, O.M.Cap. (d. 1606 in Belgium); Thomas Fitzgerald, Observant, martyred at Dublin (d. 1617)[8]; Martin Woodcock, Recollect, hanged and quartered at Lancaster (d. 1646).[9]

FRANCISCAN HOMILETIC AUTHORS AND PREACHERS OF THE EIGHTEENTH CENTURY

The Friars of Italy

John Peter Crespi of Busto Arisizio, O.M.Cap. (d. 1700), Minister General, published *L'idea de buon governo. Discorso al senato di Lucca predicando ivi nella Quaresima*, at Lucca 1693 in 4°.[1]

Matthias Frenaro of Panicocolo, O.M.Cap. (d. 1702), Cathedral preacher at Naples, is the author of *Quaresimale*, which was ready for the press at his death, but seems not to have appeared.[2]

[3] Cf. Fr. B. Steck, O.F.M., "Franciscans," *o. c.*, pp. 230, 292-310; Wadding, *o. c.*, p. 78 f.
[4] Script Capp. p. 198.
[5] AFH. XIII, p. 221, n. 98.
[6] Cf. Jos. O'Shea, "The Life of Father Luke Wadding," Dublin 1885 in 8vo; Holzapfel, *o. c.*, pp. 580-585; Sbaralea, *o. c.*, n. 1363.
[7] Wadding, *o. c.*, p. 58; Sbaralea, *o. c.*, n. 375.
[8] Cath. Enc. VIII, p. 167.
[9] Steck, O.F.M., *o. c.*, pp. 311 f.
[1] Script. Capp. p. 150; Anal. O.M.Cap. XII, p. 54.
[2] Apollin. a Valent., 'Bibl. Prov. Neapol.,' p. 125 f.

Angelus M. Annabate of Pettineo, O.M.Cap. (fl. 1706), wrote: *I miracoli della grazia, cioè Panegirici Sacri,* Naples 1716.[3]

Bernard Mary Cioffo of Naples, O.M.Cap. (d. 1707), missionary in Georgia (Russia) and author of a number of works in the Georgian language.[4] He later published: *Prediche morali e panegirici* at Naples 1706 in 4°, pp. 12 and 288 and 23.[5]

Francis Arena of Messina, O.M.Cap. (fl. 1709), a good preacher, has left in print: *Il Roveto Fiammeggiante del Tebro,* a panegyric on St. Philip Neri, printed at Trapani 1700; *Panegirici vari,* Palermo 1709 in 4°.[9]

Peter Benedict dei Giavannini of Urbino, O.M.Cap. (d. 1709), universally styled "the wonder of preachers," published a number of *Panegyrics,* printed separately at various places and times.[7]

Angelus M. di Paravicini, O.M. Cap. (fl. 1710), left beside many mss., *Concio coram Hebraeis,* delivered at Allessandria at the baptism of the leader of the Jews, Emmanuel Vitalis and his three sons, printed at Alessandria 1710.[8]

Nicholas M. of Naples, O.M.Cap. (fl. 1711), composed: *Liber primus rhetorices contractae sive Partionum oratoriarum,* pp. 139, namely, an Aristotelian Rhetoric, at present preserved in Bibl. Nazional. Neapol. codex XIII. H. 54.[9]

Aloysius M. of Milan, O.M. Cap. (fl. 1711), of the nobility di Loda, a splendid speaker, is the author of an oration before the Senate of Lucca, entitled: *Gli Splendori d'un Principe Cristiano unito al Principato di Cristo,* printed at Lucca 1711 in 4°.[10]

Joseph of Monigliana, O.M.Cap. (d. 1715), an excellent preacher and able scholar of Hebrew. He frequently preached to the Jews, and has left in mss.: *Paedagogus Christianus pro concionibus construendis; Idolum Aaronis seu discursus centum pro bono regimine; Liber contra Hebraeos,* a scientific work containing much matter for sermons to the Jews.[11]

Hippolyt of Milan, O.M.Cap. (fl. 1717), member of the nobility dei Allegri, published *Il modo de ritrovare il Messia proposto agli Ebrei nel Duomo di Alessandria in occasione del battesimo di Abramo Vitale Ebreo,* a sermon to the Jews, published at Alessandria 1717.[12]

Jerome Bianconi of Caglio, O.M.Cap. (fl. 1718), an excellent preacher, published: *Panegirici,* Milan 1718 in 4°; *Discorso panegirico,* on the victory of the Christian forces over the Turks, Milan 1716 in 4°.[13]

Antony Berioli of Citta di Castello, O.M.Cap. (d. 1718), left in mss. *Discorsi Varii,* preserved in the Capuchin monastery of Foligno.[14]

Urban dei Franchis of Naples, O.M.Cap. (d. 1718), a splendid preacher, is the author of *Prediche Quaresimali, Sermoni e Panegirici,* Naples 1719.[15]

Benedict dei Castatini of Arezzo, O.M. Cap. (d. 1718), General of the Order 1691-1698, published: *Discorso fatto nella Sala della Republica di Lucca,* delivered at occasion of conducting the Lent in the cathedral of Lucca, printed ibid. 1672.[16]

Victor Piperno-Albino of Benevento, O.M.Cap. (d. 1719), a good speaker,

[3] Script. Capp. p. 11.
[4] Lenhart, "Language Studies in the Franciscan Order," Franciscan Studies No. 5, New York 1926, p. 57.
[5] Apoll. a Valent., Bibl. Prov. Neapol. *l. c.*, pp. 59 f.; Script. Capp. p. 50.
[6] Script. Capp. p. 91.
[7] Script. Capp. pp. 214 f.
[8] Script. Capp. p. 17.
[9] Apoll. a Valent. 'Bibl. Prov. Neapol.,' p. 180.
[10] Script. Capp. p. 6.
[11] Script. Capp. p. 157.
[12] Script. Capp. p. 123.
[13] Script. Capp. p. 117.
[14] Script. Capp. p. 25; Ed. Alencon, Bibl. Mariana, *l. c.*, p. 8.
[15] Apoll. a Valent. 'Bibl. Prov. Neapol., pp. 147 f. [16] Script. Capp. p. 42 f.

published: *Panegirico in lode di S. Agata*, Catanea 1699; *Quaresimale*, Naples 1719 in 4°, pp. 493.[17]

Cardinal Francis Casini

Francis Mary Casini of Arezzo, O.M.Cap. (d. 1719), one of the foremost preachers of his day, "Apostolic Preacher" in 1698, in which office he continued for a year after becoming Cardinal in 1712. He published *Panegirici sacri*, Massa Ducale 1677; Venice 1679; *Prediche de' legati pii*, Florence 1680 in 4°; *Prediche dette nel Palazzo Apostolico*, voll. 3 in Fol. Rome 1713; Milan 1714 in 4°; latest edition at Fossano 1861, voll. 3 in 8vo[1]; this same work was translated into other languages.[2] Another sermon is *Le Altezze assicurate da precipitij*, a discourse on the Holy Virgin of Mercy, Protectress of Massa, printed at Massa 1674.[3]

Romuald of Parma, O.M.Cap. (fl. 1719), was considered a second apostle because of his eloquence. He published: *Discorso politico morale*, delivered before the Senate of Lucca at occasion of conducting the Lent in the cathedral, printed ibid. 1707; *Discorso politico morale*, delivered at a similar occasion in 1719 and printed at Lucca 1719.[4]

Simon Caracciolo of Naples, O.M. Cap. (d. 1721), was a celebrated preacher, who for several years delivered a sermon on the Passion of Christ on every Friday of the year in the Capuchin church at Naples, and thus established his fame. His sermons on the Passion are published in his work: *Horologio della Passione di Gesu Cristo secondo le* 24 *Hore nelli quali la pati*, Naples 1709, 2 vols. in 4°; ibid. 1718, 2 vols. in 4°; ibid 1741, 2 vols. in 4°, pp. 408 and 544. *Dolori mentali di Gesu Cristo espressi in discorsi ed Affetti*, the first volume dealing with Christ's hidden life, published at Naples 1717 in 4°, pp. 488; the second volume deals with Christ's public life, printed at Naples 1722. His *Vita della Beatissima Vergine*, a volume of sermons, is preserved in manuscript in the Biblioteca Nazionale of Naples, consisting, though incomplete of 259 sheets (folia).[5]

Salvator of Parma, O. M. Cap. (fl. 1721), published: *Orazione funebre*, delivered at the burial of Duke Francis I of Parma, and printed ibid. 1727 in 4°.[6]

Pacificus of Venice, O.M.Cap. (fl. 1721), a very zealous preacher, is the author of: *Prediche quaresimali per tutti i giorne della Quaresima*, published at Padua 1722 in 4°; *Prediche quaresimali per tre giorni della settimana*, printed at Venice 1726 in 4°; *Panegirici e Sermoni* was published at Venice 1728 in 4°.[7]

Bernard Emiliano of Pesaro, O.M.Cap. (d. 1722), published: *L'Innocenza trionfante, o sia panegirico di S. Geiminiano, Vescovo e Protettore di Modena*, delivered on the feast of the Saint and printed at Modena 1667.[8]

Ambrose Oliveri of Novi, O.M.Cap. (d. 1726), published: *Il Parroco diligente nell' uffizio di predicare e spiegare i Vangeli delle feste al suo popolo*, Genoa 1718 in 8vo.[9]

Philip Nani, O.M.Conv. (d. 1728), a most powerful preacher, in fact one of the best of his day, was greatly esteemed by Pope Pius VI, who selected

[17] Apollin. a Valent. 'Bibl. Prov. Neapol.,' Rome 1886, p. 148 f.; Script. Capp. p. 246.
[1] Matt, Katal. 86, n. 75.
[2] Cf. Ritratti di Padri Illustri, Rome 1850, tom. I, pp. 23-28.
[3] Ed. Alencon, *o. c.*, p. 29; a lengthy treatise on this preacher of the first class, written in 1785, is reprinted in Anal. Ord. M. Capp. vol. XXVI, 1910, pp. 252-258.
[4] Script. Capp. p. 224.
[5] Apollin. a Valent., 'Bibl. Prov. Neapol.,' Rome 1886, pp. 144 ff.; Ed. Alencon, Bibl. Marian., *l. c.*, p. 68; Script. Capp., p. 232.
[6] Script. Capp. p. 226.
[7] Script. Capp. p. 205.
[8] Script. Capp. p. 48.
[9] Script. Capp. p. 9.

Philip Nani

him as consultor for several Roman Congregations. But his vivid imagination carried him too far at times, making him affected. At the end of his life he lost his mental faculties. His *Prediche* were published at Bologna 1819; Genoa 1821; Pesaro 1828, and later.[1]

Angelus M. of Busto Arsizio, O.M.Cap. (fl. 1728), a good preacher, is the author of *Il Principe, il Senato, le imprese di un governo ideati co' riflessi del Tabore,* delivered in the Senate Hall of Lucca and printed ibid. 1712 in 4°; *La Gloria della Risurrezione dovuta a Cristo, come a Deo, come a Uomo, e come a Re,* delivered in St. Marc's, Venice, and printed ibid. 1720 in 4°.[2]

Gesuald of Giaccio, O.M.Cap. (d. 1730), a powerful popular missionary in Italy, is the author of *Carro mistico della gloria di Dio,* a panegyric at the election of Pope Benedict XIV, delivered in the church of the Dominicans of Giacci Reale and printed at Messina 1723; he has also left *Prediche sulle dieci precetti* in manuscript.[3]

Apollonius of Cadoro, O.M.Cap. (fl. 1730), published: *Discorso della Passione di Gesù-Cristo,* delivered before the Senate of Venice, and printed ibid. 1730.[4]

John Bapt. Pizzati of Pontremoli, O.M.Cap. (fl. 1730), a greatly loved preacher, published *Novena per le anime del Purgatorio, e altra Novena di Passione per le XL Ore della Settimana Santa, coll' aggiunta d'alcuni discorsi recitati in varie funzione,* Genoa 1730 in 8vo. His homiletic work *Avertimenti Rettorici sacri, che comprendono il Metodo di predicare appostolico,* appeared at Piacenza 1719 in 8vo.[5]

John Chrysostome of Bologna, O.M.Cap. (d. 1731), a very popular preacher, is the author of *Panegirico di S. Emidio,* delivered in the cathedral of Ascoli on the feast of the protector of the diocese and printed at Ascoli 1721 in 4°; *Panegirico in lode di S. Rosalia,* delivered in the cathedral of Palermo on the feast of this holy citizen and printed at Palermo 1724 in 4°; *Panegirico in lode di San Filippo Neri,* delivered at Palermo and printed ibid. 1724 in 4°.[6]

John Antony dei Federighi of Florence, O.M. Cap. (d. 1733), resigned the Generalate of the Order after two years (1719-1721), was court preacher of Emperor Leopold I. Despite the constant urgings of princes and cardinals, he did not publish his splendid sermons. We have from his pen: *Predica della Passione in San Marco in Venezia,* printed in Venice s. a. (1687 ?) and frequently thereafter, and sold annually on the streets during the season of Lent; *Il Giuramento di fedeltà,* a sermon pledging eternal loyalty to the Roman Pontiff and delivered in the cathedral of Cesena at the left hand of the monument of Pope St. Gregory the Great, printed at Cesena 1687; a great number of other sermons on special occasions were printed s. l. et a.[7]

Remigius of Varese, O.M.Cap. (d. ca. 1733), a celebrated speaker, is the author of: *Panegirico di San Giovanni Battista,* Novara 1733; *Panegirico di s. Emilio Protettore d'Ascoli,* (Ascoli 1733); *Panegirico di S. Margherita da Cortona,* Perugia ca. 1733.[8]

Joseph M. Masotti of Udine, O.M.Cap. (fl. 1736), a zealous popular missionary, preaching frequently six and more times daily. He published *Due Panegirici dell'Immaculata Concezzione,* delivered at Venice and printed at Udine 1736 in 4°, pp. 12 and 60.[9]

Luke Termini of Caltanissetta, O.M.Cap. (fl. 1732), published a work of homiletics: *Ristretto dell'arte di predicare,* Palermo 1738 in 4°. He left

[1] Hurter, *o. c.*, t. V, col. 1076.
[2] Script. Capp. p. 16 f.
[3] Script. Capp. p. 131.
[4] Script. Capp. p. 27.
[5] Script. Capp. p. 143.
[6] Script. Capp. p. 144.
[7] Script. Capp. p. 139.
[8] Script. Capp. p. 222.
[9] Ed. Alencon, *o. c.*, p. 44.

in manuscript: *L'Arte del ben dire,* treating of rhetoric in general, of sacred sermons in particular, and finally of poetry.[10]

Gabriel Mary of Brescia, O.M.Cap. (fl. 1739), a good preacher, published *Prediche Quaresimali* at Brescia 1739 in 4°.[11]

John Bapt. Pisone of Sambuca, O.M.Cap. (fl. 1740), published *Quaresimale* at Palermo 1740.[12]

Joseph M. of Bagnacavallo, O.M.Cap. (d. 1742), a zealous preacher, published *Orazione Mistica-panegirica in onore di S. Carlo,* delivered at Modena and printed ibid. 1726 in 4°.[13]

Ven. Bonaventure Barberini

Ven. Bonaventure Barberini of Ferrara, O.M.Cap. (d. 1743) was "Apostolic Preacher" for nineteen years, General of the Order 1733-1740, Archbishop of Ferrara 1740-1743. In the conclave of 1740 he received a number of votes at the election of a new Pope; his cause of beatification is introduced at Rome. He occupied the pulpits of the foremost cities of Italy and is numbered among the most celebrated preachers of his day. He is the author of *Orazione panegirica,* delivered at the re-erection of the miraculous image of the Blessed Virgin at Forlì and printed there 1718 in Fol.; *Orazione funebre* at the burial of Peregrino Masserio, cannon at Forli, ibid. 1718 in Fol.; *Ringraziamento,* a thanksgiving sermon to the citizens of Forli at occasion of the Capuchin Chapter, ibid. 1718 in Fol.; *Prediche dette nel Sacro Palazzo Apostolico per il corso di anni dieci nove,* Venice 1752 voll. 3 in Fol.[1]

Platina, Teacher of Eloquence

Joseph M. Platina, O.M.Conv. (d. 1743), of Savigliano, prefect of studies in Turin, as a famous preacher second only to his contemporary, the Capuchin Barberini, was teacher of sacred eloquence and author of a number of works. He published: *Arte Oratoria,* Bologna 1716 in 4°; *Stati Oratorii,* Bologna 1718 in 4°; *Trattato del movimento degli affetti,* Bologna 1726 in 4°; *Trattato dell' Eloquenza spettante ai tropi,* Bologna 1730 in 4°; *Trattato dell' eloquenza spettante alle figure delle parole,* Bologna 1731 in 4°.[1a]

Bernard Giacchi

Bernard Mary Giacchi of Naples, O.M.Cap. (d. 1744), a splendid speaker, of whom D. A. Mazzarella says: "He possessed the excellencies of every order of eloquence. He commanded a rhetorical style, purity of language and ready dialectics; his eloquence was marked by fine harmony, and his periods are majestic in their climaxes and anti-climaxes. He had a manner of delivery entirely his own, so that all who imitated him ran the danger of growing bambastic. Yet at times his manner becomes quite ordinary or even fantastic."[2] He published: *Orazione funebre* at the death of the Duke Gateano Argento, Naples 1744 in 8vo pp. 152 and 4, containing beside the funeral oration also panegyrics on the Mother of Sorrows, St. Peter Celestine and St. Catellinus; *Orazioni sacre,* printed at Naples 1746-1747, 3 vols. in 8vo, the three volumes comprising in all 840 pages; Milan 1747, 2 vols. in 4°; Venice 1747, 2 vols. in 4°; Naples 1749 in 4°; Venice 1752, 3 vols. in 8vo; Naples 1763, 3 vols in 8vo; ibid. 1773; ibid. 1850, 2 vols. in 8vo. Some sermons were published separately, as in: *Raccolta di Panegirici dei Cappuccini,*

[10] Script. Capp. p. 171.
[11] Script. Capp. p. 108.
[12] Script. Capp. p. 143.
[13] Script. Capp. p. 160.
[1] Matt, Katal. 86 n. 29; Ritratti di Padri Illlustri dell' Ordine Capuc., Rome 1850, t. I, pp. 84-90.
[1a] Holzapfel, *o. c.,* p. 604; Bocca, Catal. 230, 3408-3409; 232, 300-303.
[2] "Biografia degli uomini illustri del regno di Napoli," Naples 1816, p. 110.

Venice 1747, 2 vols. in 4°; Naples 1749 in 4°; Venice 1752, 3 vols. in 8vo; Naples 1846-1850.[3]

Joseph of Canobbio, O.M.Cap. (d. ca. 1744), an excellent preacher and historian of the Order, is the author of *L'intera idea dell'ottimo governo,* delivered in the senate hall of Lucca, and printed ibid. 1735 in 4°; *Orazione panegirica di S. Margharita da Cortona,* Perugia 1737; *Orazione panegirica del. B. Giuseppe da Leonessa,* Milan 1738 and Venice 1745 in "Collezione Oratorum Capuccinorum."[4]

Seraphin of Lendinara, O.M.Cap. (fl. 1744), a much admired preacher, published: *Panegirici,* vol. I at Venice 1739; vol. II at Venice 1741; vol. III at Venice 1744 in 8vo.[5]

Seraphin of Vicenza, O.M.Cap. (fl. 1745), a very famous preacher, published *Orazioni sacre,* Venice 1735-1739,[6] 6 vols. in 8vo; ibid. 1740, 2 vols. in 4°; ibid. 1744; Milan 1743, 2 vols. in 4°; Venice 1761, 2 vols. in 4°.[6] *Ragionamenti morali,* Venice 1738-1740, 3 vols. in 8vo; ibid. 1745, 2 vols, containing 80 sermons. *Orazione funebre* at the death of Bonaventure Barberini of Florence (d. 1743), printed at Venice 1743.[7]

Sigismund dei Pori of Milan, O.M.Cap. (fl. 1745), published *Il principato che pretende fissare e dividere tabernacoli in terra,* Lucca 1727 in 4°; *Scuola de' Principi aperta da Cristo transfigurato sul Tabor,* a discourse delivered as the previous one before the Senate of Lucca and printed ibid. 1740.[8].

Philip of Cittanova, O.M.Cap. (fl. 1745), called "florentissimus orator," is the author of *Orazione Panegirica in lode di S. Rosalia,* delivered at Palermo, and printed in *Collez. Orator. Venet.* at Venice 1745.[9]

John Angelus Serra of Cesena, O.M.Cap. (fl. 1745), a famous preacher of homiletics, whose new method of preaching was introduced in the various secondary schools and seminaries of Italy, as attested by letters of Louis Muratori, Paulinus a S. Joseph, lector of homiletics at the Sapienza of Rome, and others. He is the author of *Compendio della Rettorica, nel quale si dà un nuovo, facile e utilissimo metodo d'insegnare L'Arte Oratorica,* 2 vols. in 8vo, Faenza 1737-1741; *Opera Analitica sopro le Orazioni di M. T. Cicerone, nella quale si discuoprono tutte le finezze del'Arte,* a homiletic work of extraordinary merit, treating of the composition of the sermon as well as of the delivery, printed at Faenza 1739-1745, 2 vols. in 4°; of the entire work, which comprises 16 volumes, only the first two volumes were printed. Another work is his *Delle controversie oratorie,* Faenza 1754, 4 vols. in 8vo; *Analisi sopra alcune prediche del Segneri,* Faenza 1756. The author planned works similar to *Opera Analitica* on the orations of Demosthenes. Whether any of his plans materialized, we were unable to verify.[5]

The Homiletic Teacher Angelus Serra

Louis of Olivadi, O.M.Cap. (d. after 1745), a great preacher, had ready for the press a work, entitled *Rettorica* at Naples 1745, but we are unable to state whether it ever appeared in print.[6]

Joseph Mary of Ferrara, O.M.Cap. (fl. 1745), a good preacher, published *Oratione panegirica in lode del B. Fedele da Sigmaringa,* Bologna 1740 and Venice 1745.[7]

Joseph M. of Saorniano, O.M.Cap. (fl. 1745), is the author of *Discorso del*

[3] Apollin. a Valentia, Bibl. Prov. Neapol. 1886, pp. 61-64 and 177; Script. Capp. p. 49 f.; Hurter, *o. c.,* t. V, col. 1664.
[4] Script. Capp. p. 152.
[5] Script. Capp. p. 228.
[6] Bocca, Catal. 276, 9193.
[7] Script. Capp. p. 52, 229 f.
[8] Script. Capp. p. 230.
[9] Script. Capp. p. 216.
[5] Script. Capp. p. 138; Suppl. p. 42, where it is stated that Angelus Serra died in 1766.
[6] Script. Capp. p. 175.
[7] Script. Capp. p. 159.

SS. Sacramento, preached before the Senate of Venice in the Cathedral of St. Marc, and printed at Venice 1746 and again at Venice 1746.[8]

Fidelis of Piacenza, O.M.Cap. (fl. 1745), is the author of *Panegirico in lode di San Margherita da Cortona,* printed at Venice 1745, and previously at Cortona s. a.[9]

Fortunat Zanchini of Bologna, O.M.Cap. (d. after 1745), a popular preacher, has left in print: *Orazione panegirica in lode di San Benedetto,* delivered in the cathedral of Fano on the Friday of Passion Week, and printed at Venice 1745.[10]

Louis of Bologna, O.M.Cap. (d. after 1745), a very brilliant preacher, is the author of *Panegirico de' Santi Ilario Vescovo d'Aquileja e di S. Taziano suo diacono, Martiri di Gorizia,* Udine 1737 in 4°; *Panegirico in lode di S. Emidio, Protettore del Ascoli,* delivered at Ascoli during the Lenten Series and printed ibid. 1745 in 4°; *Panegirico del Preziosissimo Sangue,* delivered at Mantua in the Chapel of St. Andrew of the Archduke, while preaching the Lent in that city in 1740, and printed at Venice in 1745.[11]

Antony M. Pescatori of Parma, O.M.Cap. (d. 1747), Archbishop of Parma, is the author of *Oratio funebris,* delivered in the Royal Chapel of Spain (Madrid) at the funeral of Francis I, Duke of Parma.[12]

Joseph M. Paltrinieri of Sassuola, O.M.Cap. (d. 1747), occupied the foremost pulpits of Italy with unusual success. He is the author of *Gesù-Cristo Trasfigurato,* a discourse held before the senate of Lucca, while conducting the Lent in that city and printed at Lucca 1724 in 4°; *Discorso del Volto Santo,* delivered in the cathedral of Lucca and printed ibid. 1724 in 4°.[13]

Bernardine of San Angelo in Vado, O.M.Cap. (d. ca. 1750), Vicar General of the Order, published: *Metodo facile a' giovani predicatori per comporre panegirici de' Santi,* Venice 1743 in 12mo; *Ottavario della SS. Vergine Assunta,* unpublished; *Il Predicatore ai Chiostri, ovvero discorsi claustrali,* unpublished.[14]

Antony Russo of Barra, O.M.Cap. (d. 1751), published: *Panegirici ed orazione sacre,* Naples 1768 in 4°, pp. 300; *Quaresimale,* Naples 1768 in 8vo, pp. 432.[15]

St. Leonard of Port Maurice

One of the greatest preachers of Italy, perhaps of all countries and times, was Saint Leonard Casanova of Portu Mauritio (d. 1751). In 1697 he entered the Retreat House of St. Bonaventure of the Friars Minor (Reformed) of the Roman Province. After his ordination he labored uninterruptedly as popular missionary for forty-four years. In his sermons he revealed his flaming charity, sublime enthusiasm, holy unction and extraordinary power, and it is not surprising that he converted countless sinners. Pope Clement XII sent his Apostolic Preacher, Bonaventure Barberini, O.M.Cap. (d. 1743), who had grown old in the apostolate of the Word, into the churches where Leonardo preached, and from him he received the report that he had never heard a more zealous preacher and that the impression created by this Friar's sermons was indescribable. In fact, Barberini himself could not restrain his tears. In Rome, Benedict XIV came to listen to his sermons, and Leonard was compelled to promise the Pope to die nowhere else but in Rome. On being sent to conduct a mission in Bologna he felt his end approaching, and

[8] Script. Capp. p. 160.
[9] Script. Capp. p. 87.
[10] Script. Capp. p. 90.
[11] Script. Capp. p. 173.
[12] Script. Capp. p. 26; Bullarium O.M.Cap., I, p. 216; Ritratti di Padri Illustri, *l. c.*, vol. III, p. 29.
[13] Ed. Alencon, *o. c.*, p. 44.
[14] Script. Capp. p. 47 f.; Ed. Alencon, Bibl. Marian., p. 12.
[15] Apollin. a Valent. 'Bibl. Prov. Neapol.,' p. 42 f.; Script. Capp., suppl. p. 13.

speedily hurried back to Rome, where he died November 26, 1751. Pius VI, who had known and esteemed him in life, enrolled him among the Blessed forty-five years after his death, while Pius IX canonized him, June 29, 1867. The oration of his feast lauds him as a man "invicto dicendi robore ad obstinata corda per evangelicam praedicationem ad poenitentiam flectenda." Bihl writes of him: "Everywhere the saint made abundant conversions, and was very often obliged both in cities and country districts to preach in the open, as the churches could not contain the thousands who came to listen. He exerted himself especially to spread the devotion of the Stations of the Cross, the propagation of which he greatly furthered," and which became a general devotion only afterward. "He died in his beloved monastery of St. Bonaventure on the Palatine. The numerous writings of the saint consist of sermons, letters, ascetic treatises, and books of devotion for the use of the faithful and of priests." [2]

As an author St. Leonard merits special attention. His numerous works were printed separately at first. They appeared collectively as *Opere complete con un ragguaglio della vita*, at Naples 1846, 2 vols. in 8vo.[3] the first really complete edition is: *Collezione completa delle opere tratte fedelmente dagli originali*, Rome 1853-1884, 13 vols. in 8vo; Venice 1868-1869, 5 vols. in 8vo, entitled *Opere complete di S. Leonardo di Porto Maurizio*. A French translation has appeared: *Oeuvres complètes de S. Leonard de Port-Maurice*, Paris and Tournai 1858 in 8 vols.; *Sermons de S. Leonard de Port-Maurice*, Paris s. a. in 3 vols. Only single works have been translated into German, English and other languages.[4] The edition of Rome 1853-1884, upon which we are drawing for our data, is divided thus: vol. I, Life of St. Leonard; vol. II, Maxims and Rules for conducting Missions, and some letters; vol. III, Ascetical Works; vol. IV, the famous ascetical work *Via del Paradiso;* vol. V, *Manuale sacro;* vol. VI, *Discorso mistico e morale,* occasional sermons, etc.; voll. VII-IX, *Prediche Quaresimali;* vol. X, Exordia, Sermon Sketches and Sermons for Missions; voll. XI and XII, Catechetical Instructions; vol. XIII, a Spiritual Retreat. "In fact, the writings of this great man offer a profound treasury of asceticism and homiletics, yes, of the entire department of pastoral theology" [5] A German translation of his Lenten sermons appeared under the title of *Missionspredigten*, Vienna 1845, 2 vols. in 8vo; Regensburg 1892, 2 vols. in 8vo; recently there appeared *Prediche e lettere inedite di S. Leonardo da Porto Maurizio a cura del P. Benedetto Innocenti, O.F.M.*, at Quaracchi 1917 (?) in 8vo, pp. xxxii-327.[6]

Writings of St. Leonard

On March 17, 1923, Pope Pius XI proclaimed St. Leonard of Port Maurice the patron of all popular missionaries in Catholic countries.[7]

Albert Agnello of Palermo, O.M.Cap. (d. 1753), famous as a popular missionary throughout Italy, published: *Circolo doloroso ovvero motivi e discorsi predicabili di Maria Addolorata*, first volume at Palermo 1750 in 4°; three additional volumes remained unpublished.[8]

Cajetan Mary Migliorini of Bergamo, O.M.Cap. (d. 1753), a favorably known ascetical writer, many of whose ascetical and devotional works were translated into other languages, is the author of *Tre sermoni sopra alcuni*

[1] Card. J. Hergenroether in KL. vol. VII, col. 1818.
[2] Cath. Enc. vol. IX, pp. 178 f.
[3] Bocca, *o. c.*, 304, 769.
[4] KL. vol. VII, col. 1820; Cath. Enc. vol. IX, col. 179.
[5] KL. vol. VII, col. 1819.
[6] Catal. 1924 Quaracchi, p. 23.
[7] A. Ap. Sedis, vol. XV, p. 196; Vermeersch, Periodica, vol. XII, 84, 193. Cf. Heithausen u. Gehlen, "Leben des sel. Leonhard v. Portu Maurizio," Innsbruck 1869; Leopold de Cherancè, O.M.Cap., "S. Leonard de Port-Maurice," Paris 1908.
[8] Script. Capp., suppl. p. 11; Ed. Alencon, Bibl. Marian. *o. c.*, p. 1.

Cajetan of Bergamo

peccati occulti dello stato nobili, delivered on the three days before Christmas and printed at Bergamo 1740 in 8vo; *Panegirico alla B. Vergine della Cintura*, Bergamo s. a. in 8vo; *La morale evangelica*, a large and learned work of sermons, well authenticated by the Scriptures, the Councils and the Fathers, printed at Padua 1743 in 4°; ibid 1762.[1]; the same work in German, as *Evangelische Sittenreden*, Augsburg 1770 3 vols. in 8vo; [2] a homiletic pastoral theology, entitled: *L'Uomo Apostolico instruito nella sua vocazione al pulpito*, appeared at Venice 1779 in 4°.[3]

Augustine of Conegliano, O.M.Cap. (fl. 1754), left in manuscript an unusually large number of *Lenten Sermons*.[4]

Alexander of Bassano, O.M.Cap. (d. 1755), a good preacher, is the author of *La Passione di Maria e altre panegirici*, a great number of sermons for Holy Week, delivered in various cities of Italy, and printed at Rome 1726 in 4°, pp. viii-97.[5]

Charles Mary Pepoli of Cesena, O.M.Cap. (d. 1755), "concionator insignis," published *Discorso del sangue prezioso di N. S. conservato in Todi*, Terni 1732 in 4°; *Discorso politico morale*, delivered before the senate of Lucca, while preaching the Lent in the cathedral, printed at Lucca 1739 in 4°.[6]

Macarius Gambini of Mangone, O.M.Cap. (fl. 1755), is the author of *Orazione solenne*, an address of welcome to Seraphin da Capricolle (Ziegenhals), General of the Order, delivered in the cathedral of Cosenza May, 1755, and published for the first time in Analecta FF. Min. Capuccinorum.[7]

Augustine M. di Neuri of Lugano, O.M.Cap. (d. 1760), a famous orator, was for ten years Court Preacher to Emperor Charles VI and Empress Maria Theresia, and later Bishop. Of his many sermons he published only the following: *Discorso Politico-morale*, delivered before the Senate of Lucca and printed both at Lucca and Milan 1726; *Orazione funebre*, delivered in Vienna at the death of Emperor Charles VI, and printed at Rome 1745.[8]

Gaudentius Lolli of Brescia, O.M.Cap. (fl. 1761), universally spoken of as "celebris concionator," was appointed Apostolic Preacher by the Pope, but died before the appointment went into effect. He published: *Istituzioni sacro-oratorie*, Brescia 1759 in 4°, a valuable work on sacred eloquence; his *Orazioni sacre* and *Quaresimale* remained unpublished.[9]

Timothy Colpani of Brescia, O.M.Cap. (d. 1762), published: *Panegirici di Santi ed altri Discorsi sacri*, Brescia 1732 in 4°; *Discorso sopra le lagrime di Maria Vergine*, delivered at Treviso and published in *Collezione Orat. Capucc. Venet.*, Venice 1745.[10]

Nicholas of Offida, O.M.Cap. (d. 1762), left *Prediche per le Domeniche*, 2 vols. in 4°.[11]

Anonymous, O.M.Cap. (fl. 1763), published a large work: *Memoriae subsidium metricum ad recolenda Artis oratoriae elementa*, Milan 1763.[12]

Paul Antony Lamberti, O.M. (Observant, fl. 1763), is the author of *Colloqui sacri sopra le virtù, gli stati delle persone*, etc., printed at Viterbo 1763 voll. 4 in 4°.[13]

[1] Bocca, Catal., 238, 252; 276, 4136.
[2] Matt, Katal. 86 n. 35.
[3] Script. Capp. p. 57 f.; Ed. Alencon, Bibl. Mariana, *l. c.*, p. 15 f.; Mills, *l. c.*, p. 324, mentions only few of his many ascetical works.
[4] Script. Capp. p. 32.
[5] Script. Capp. p. 3; Ed. Alencon, Bibl. Mar., *l. c.*, p. 1.
[6] Script. Capp. p. 61.
[7] Vol. XXII, 1906, pp. 15-22.
[8] Bullar. O.M.Cap., vol. VIII, pp. 281 f.; Script. Capp. p. 33.
[9] Script. Capp. suppl. p. 24.
[10] Script. Capp., p. 239; Ed. Alencon, Bibl. Marian. *o. c.*, p. 70 f.
[11] Suppl. Script. Capp., p. 34.
[12] Script. Capp., suppl. p. 18.
[13] Bocca, *o. c.*, 307, 636.

Gregory di Furio of Ischia, O.M.Cap. (fl. 1763), published *Orazioni sacre*, Naples 1763.[14]

Vincent Marchesini of San Eraclio, O.M.Cap. (d. 1765), is the author of *Orazioni sacre*, Venice 1754; *Orazione panegirica*, on the Holy Ring by which the Blessed Virgin was betrothed, which ring is preserved in her church at Perugia, printed at Perugia 1762 in 4°, pp. 29; *Prediche quaresimali*, and *Panegirici* are preserved in manuscript.[15]

Didacus of Naples, O.M.Cap. (fl. 1766), published: *Orazioni sacre*, Naples 1764-1766, voll. 3 in 8vo, pp. resp. 344, 372 and 384; *Orazioni due* in the work *Saggio di Panegirici*, Trent 1777.[16]

Michelangelo Franceschi

Michelangelo Franceschi of Reggio nell' Emilia, O.M.Cap. (d. 1766), occupied the foremost pulpits of Italy and served in the Sacro Palazzo as "Apostolic Preacher" for a period of twelve years. He is the author of *Orazione*, delivered before the Senate of Lucca, while preaching the Lent in that Republic, and printed at Lucca 1725 in 4°; *Orazione*, delivered at a similar occasion twelve years later and printed at Lucca 1737 in 4°; *Panegirico dell santissimo Anello sposalizio della B.M.V. conservato in Perugia*, and printed at Perugia 1728 in 4°; *Panegirico in lode del glorioso S. Gennaro*, delivered while preaching the Lent in the Cathedral of Naples, and printed there 1729 in 4°; *Panegirico di San Vigilio*, delivered at Livorno when preaching the Lent in that city, printed at Livorno 1732; *Panegirico di San Anselmo Vescovo*, preached in the Cathedral of Mantua while preaching the Lent, printed at Mantua 1733 in 4°; *Panegirico del Volto Santo*, delivered in the Cathedral of Lucca, printed ibid. 1737 in 4°; *Pnaegirico della Madonna di Montenero*, delivered at the sanctuary of the Madonna in Livorno, ibid. 1730; a volume of *Prediche*, s. l. et a. contain also most of the above quoted sermons.[1]

John Benedict of Turin, O.M.Cap. (d. 1766), preached in the principal cities of Italy for more than twenty-five years. He published a number of *Panegyrics* at various times and places; after his death appeared: *Opere postume*, Turin 1766, 3 vols. in 4°, namely, vol. 1: *Prediche quaresimali;* vol. 2: *Prediche varie con parecchi esordi;* vol. 3: *Discorsi e panegirici.*[2]

Bernard Toselli of Bologna, O.M.Cap. (d. 1768), the author of the *Bibliotheca Scriptorum Capuccinorum*, also wrote: *Orazione panegirica in lode di S. Ansovino, protettore di Camerino*, printed at Camerino 1738 in 4°; Venice 1745. *Discorso d'Introduzione al Capitolo Provinciale celebrato in Ferrara*, printed in *Collezione di Orazioni dei Cappuccini*, Venice 1746.[3]

First Editor of Sermons of St. Antony

Antony Mary Azzoguidi, O.M.Conv. (d. 1770), was the first to edit the sermons of St. Antony on the Psalms, 278 in number, from an autograph manuscript of the Saint; he enriched the edition with a preface and notes.[1] This work appeared under the title: *S. Antonii Patavini: Sermones in Psalmos.* at Bologna 1757 voll. 2.[2]

Raphael of Casale, O.M.Cap. (fl. 1770), published the theoretical work: *Istruzione oratorie esposte a novelli predicatori*, Vercelli 1770 in 4°.[3]

Michelangelo of Allassio, O.M.Cap. (fl. 1770), is the author of *Novene del*

[14] Script. Capp. suppl. p. 24.
[15] Suppl. Script. Capp. p. 41; Ed. Alencon, *o. c.*, p. 73.
[16] Apollin. of Valent., "Bibl. Prov. Neapol." 1886, p. 78; Script. Capp. suppl. p. 19.
[1] Script. Capp. p. 194 f.; Ed. Alencon, *o. c.*, p. 57.
[2] Script. Capp. suppl. p. 26.
[3] Script. Capp. p. 252.
[1] Cuneo, *o. c.*, p. 107.
[2] KL. I, col. 995; vd. above s. v. Antony of Padua, p. 273.
[3] Suppl. Script. Capp. p. 36.

S. Natale, delivered at Genoa, unpublished; *Panegirici di S. Rosa de Lima e di Antoni da Padova*, Genoa s. a.[4]

Francis of Ceccano, O.M.Cap. (fl. 1773), published: *Discorsi spirituali e morali*, Rome about 1765 in 4°, pp. 224; *Esposizioni morali dell' Apocalisse*, Rome 1773 in 4°.[5]

Stanislas M. Josa of Potenza, O.M.Cap. (d. 1774), a good preacher, published: *Orazione detta nel funerale per il signor Marchese D. Carlo Ruoti*, delivered in the cathedral of Potenza and printed at Naples 1752 in 4°; *Orazione detta nel funerale del Rev. P. Antonio Bremond, maestro generale dell'Ordine de' Predicatori*, delivered in the church of St. Dominic, Naples, on August 9, 1755, and printed there 1755 in 4°.[6]

Bernardine of Modena, O.M.Cap. (fl. 1774), a very famous preacher, published: *Dodici Colloqui proposti da considerarsi nella Novena e festa della Santissima Trinità*, Modena 1774.[7]

Andrew di Gazzolo of Mantua, O.M.Cap. (d. ca. 1775), published: *Due Prediche esposte al giudizio dei sapienti*, Mantua 1759.[8]

Stephen of Cesena, O.M.Cap. (d. 1776), a popular missionary in Lombardy, published: (1) *Ringraziamenti alla citta di Rimini*, delivered at the occasion of the provincial Chapter of the Capuchins in 1740, and printed at Pesaro 1740 in 4°, as also in *Collez. Orat. Capuc.*, Venice 1746. (2) *Orazioni panegirici in lode di S. Carlo Borromeo*, printed in *Collez. Orat. Capuc.*, l. c. (3) *Panegirici sacri*, printed at Cesena 1778 and 1780 in 4°.[9] (4) *Discorsi catechetici*, Cesena 1778, 3 vols. in 4°[10]; Venice 1779.[11] (5) *Esercizi spirituali disposti per dieci giorni*, Cesena 1778 in 4°.[12] (6) *Prediche quaresimali*, Cesena 1778, 2 vols. in 4°. This eloquent Friar is referred to as "Concionator et Missionarius zelantissimus, ita ut Marchiae Anconitanae, in qua per triginta fere annos praedicavit, Apostolus jure merito muncupatus fuerit."[13]

Peter Campadelli of Modigliana, O.M.Cap. (d. 1776), an excellent speaker, is the author of: *Panegirici ed Orazioni*, Faenza 1778, 2 vols. in 4°; *Discorso della beatissima Vergine detta del Cantone*, Faenza 1774 in 4°.[14]

Ildephonse of Bressanvido

Ildephonse of Bressanvido, O.M. (Reformed, d. 1777), was a very zealous preacher, who was heard in the foremost pulpits of Italy. He died in the odor of sanctity at Padua in the year 1777 and is commemorated on October 25.[1] He is the author of *Istruzioni morali sopra la dottrina cristiana*, published at Milan 1771 in 4°, 3 vols.[2]; Genoa 1778 in 4°, 3 vols.[3]; another work is *Istruzioni catechistiche*, printed at Naples 1848, 2 vols. in 4°.[4]; a German translation of the first work by P. Alphonse Belleroche appeared as, *Ausfuehrliche Katechese ueber die gesammte Glaubens-. Sitten- und Tugendlehre. Ein unentbehrliches Handbuch fuer Prediger und Katecheten*, at Augsburg 1840-1841 vol. I in 12mo pp. 344; vol. II, pp. 338; vol. III, pp. 466; vol. IV, pp. 1030; vol. V, pp. 576; vol. VI, pp. 668; this entire work of 12 vols., namely the various vols. in several parts, is extant in the Capuchin library at Wheeling, W. Va., from which work we take our bib-

[4] Suppl. Script. Capp. p. 32.
[5] Script. Capp. suppl. p. 22.
[6] Apoll. a Valent. 'Bibl. Prov. Neapol' p. 147.
[7] Script. Capp. suppl. p. 16.
[8] Script. Capp. suppl. p. 12.
[9] Bocca, Catal. p. 276, 9488.
[10] Bocca, *o. c.*, 249, 637.
[11] Bocca, *o. c.*, 237, 605.
[12] Bocca, *o. c.*, 230, 4068.
[13] App. Script. Capp. p. 37.
[14] Ed. Alencon, *o. c.*, . 62; Suppl. Script. Capp. p. 35.
[1] Ausserer, *o. c.*, p. 905.
[2] Bocca, *o. c.*, 307, 606.
[3] Bocca, 225, 325.
[4] Hurter, *o. c.*, t. V, col. 1076.

liographical data. The second Italian edition of this practical homiletic work was published by Karl Egger, Augsburg 1844-1845, 12 vols. in 8vo, extant in the Capuchin library at Pittsburgh, Pa., plut. L n. 2.

Felix M. Guzman of Naples, O.M.Cap. (fl. 1777), is the author of *Orazione in lode di San Fedele da Sigmaringa*, Naples 1747 in 4° pp. 8 and 34; *Orazioni sacre*, Naples 1747 in 4° pp. 192; *Raccoltà di trattati opuscoli, epistole e sermoni de' SS. Padri intorno ai Doveri degli Ecclesiastici*, Naples 1753-1758, 10 vols. in 4°; *Sermoni sopra i dolori della Madonna e sopra la passione di Gesucristo*, Naples 1758 in 8vo pp. 200; *Orazione recitatat ne' funerali D. Francesco Ventura*, Naples 1760 in 4° pp. 95; *Orazione alla Maestà di Carlo Borromeo, nostro Rè*, Naples 1760 in 8vo pp. 47; *Orazione ne funerali de Regio Consigliere D. G. A. di Gennaro*, Naples 1763 in 4°; his other works, namely, *Quaresimale* and a volume of *Orazioni*, remained unpublished.[5]

Pius of Naples, O.M.Cap. (fl. 1777), is the author of *Panegirico in lode del San Basilio*, printed in 'Saggio de Panegirici', Trent 1777 in 4°, pp. 29-42.[6]

John Bapt. of Draconerio, O.M.Cap. (d. 1779), translated from the French into Italian, the work of Louis Francis Yver of Argentan (d. 1680, vd. above), namely: *Conferenze teologiche e spirituali sopra le Grandezze di Gesù Cristo, di Dio e della Santissima Vergine*, Vercelli 1777, 3 vols. in 4°; Macerata 1795; Venice 1834, 12 vols. in 8vo; Naples 1835.[7]

Joseph M. of Crescentino, O.M.Cap. (d. 1779), published: *Dottrina cristiana ossia istruzioni catechistiche ad use delle Missioni solite farse dai Cappuccini*, Vercelli 1771 in 4°; *Supplemento alla Dottrina ad uso delle Missioni*, Vercelli 1776; *Orazioni sacre e discorsi*, printed separately at various places and times.[8]

Louis Therin Bonesio of Turin, O.M.Cap. (d. 1780), bishop of Bobbio in 1776, has left a volume of *Prediche* in manuscript.[9]

Philip of Civitanova, O.M.Cap. (d. 1781), a very remarkable preacher, styled 'Tullius novus' or 'Segneri redivivus,' is the author of the posthumous: *Prediche-Quaresimali*, Piacenza 1788.[10]

Francis Michaeli of Ceccano, O.M. (Observant ?, d. 1781), left a moral exposition of the *Psalms*.[11]

Alphonse Mary Count of Scaruffi, O.M.Cap. (d. ca. 1782), member of the nobility of Reggio D'Emilia, published *Panegirici*, Venice 1762; *Panegirici e Raggionamenti morali*, Venice 1782 in 4°.[12]

Andrew of Faenza, O.M.Cap. (d. 1783), lector of sacred eloquence, is the author of: *Lettera didascalica ad un Predicatore novello*, published at Faenza 1746; Vicenza 1764; Rome 1763; Faenza 1764 and 1791; Turin 1837 and six other editions, the latest at Milan 1898[13]; *Prediche quaresimali per le Monache*, Faenza 1788.[14]

Antony M. of Bologna, O.M.Cap. (d. 1783), "magni nominis concionator," published: *Orazioni sacre e morali*, Bologna 1778 voll. 2 in 4°; *Orazioni sacre*, voll. 3-6, Bologna 1779; vols. 7-8, Bologna 1780 in 4°.[15]

Peter M. of Pedarobba, O.M. (Reformed, d. 1786), a famous orator, who preached in all the large cities of Italy and was called by Pope Benedict XIV

[5] Apoll. a Valent. "Bibl. Prov. Neapol.", pp. 80-90.
[6] Apoll. a Valent, "Bibl. Prov. Neapol.", p. 135.
[7] Script. Capp., suppl. p. 26; Ed. Alencon, *o. c.*, p. 38.
[8] Script. Capp., suppl. p. 26 f.
[9] Suppl. Script. Capp. p. 28 f.
[10] Suppl. Script. Capp. p. 35.
[11] Cuneo, *l. c.*, p. 109 n. 31.
[12] Script. Capp., suppl. p. 11.
[13] Hurter, *o. c.*, t. V, col. 569.
[14] Script. Capp. suppl. p. 12; Anal. Cap. XIV, p. 351.
[15] Script. Capp., suppl. p. 14; Matt, Katal. 86 n. 17.

"concionator concionatorum," is the author of a large volume of *Conciones* (Italian), published at Vicenza 1786.[16]

Michelangelo of Ottajano, O.M.Cap. (fl. 1788), is the author of *Orazioni sacre*, published at Naples 1788.[17]

Augustine of Oneglia, O.M.Cap. (d. ca. 1789), published: *Centinario di Orazioni*, one hundred sermons on Christ, Mary and the Saints, at Lucca 1782, 2 vols. in 4°; *Prediche quaresimali*, Lucca 1792.[18]

Joseph M. Luini of Lugano, O.M.Cap. (d. 1790), "Apostolic Preacher" for thirteen years, bishop of Pesaro in 1785, published *Omilie ed Orazioni*, Rome 1795 and frequently thereafter; *Prediche tenute nel Sacro Palazzo*, appeared at Lugano 1833 voll. 2 in 8vo.[19]

Pacificus Marini of Draconero, O.M.Cap. (d. 1791), translated: *Conferenze monastiche d'un monaco Benedettino*, from the French into Italian, published at Turin 1790, voll. 4 in 8vo; he also wrote, *Quaresimale*, Turin 1792; 1798.[20]

Ven. Nicholas Molinari

Nicholas Molinari of Lagonegro, O.M.Cap. (d. 1792), Bishop of Bovino 1783-1792, who for many years traversed the cities and villages of Italy conducting popular Missions with most extraordinary success. Frequently his sermons were accompanied by miracles. He died in the odor of extraordinary sanctity, the cause of his beatification being introduced at Rome. He is the author of the following works: (1) *Dialoghi sopra i precetti del Decalogo*, Padua 1760 and several times later; (2) *Dialoghi sopra i precetti della Chiesa, Sacramenti e Contratti*, Padua 1760 and later; (3) *Esercizio spirituale con alcune Novene in onore di Maria*, 2. edit., Padua 1760, 2 vols. in 32mo, namely vol. I. pp. 452, vol. II. pp. 504; 3. edit., Rome 1763; 4. edit Naples 1784; (4) *Novena di Maria Vergine Addolorata*, Rome 1763 in 12mo, pp. 143; (5) *Tre discorsi sopra la divozione al sacro Cuore di Maria Vergine*, Padua 1760; (6) *Dialoghi sopra i doversi dei figli verso dei loro genitori;*—Dialoghi *sopra la dignita del Sacerdote;—Dialoghi sopra le conversazioni;—Raggionamento sopra il vizio dell' osteria*, the latter four works printed in voll. V and VI of the edition of Padua 1760.[1]

Aloysius of Portogruaro, O.M.Cap. (d. 1794), celebrated preacher, left *Panegirici*, published after his death at Venice 1805.[2]

Benignus of Genoa, O.M.Cap. (d. 1795), an excellent preacher, whose panegyrics were universally appreciated, is the author of *Raccolta di orazioni panegiriche*, 2. edit, Genoa s. a.[3]

Stefano Marselli, O.M. (Observant, d. after 1797), an excellent preacher, preached the Lent at Lucca in the years 1782 and 1797, and on both occasions delivered an oration before the Senate of Lucca, namely: *Orazione Sacro-politica recitata nella sala del Senato*, printed at Lucca 1782 in 8vo, pp. 16; *Orazione politica-morale*, printed at Lucca 1797 in 4°, pp. 14.[4]

Barnabas of Caprile, O.M.Cap. (d. 1799), celebrated preacher, whose sermons and methods of preaching were used as standards in many seminaries of Italy. He published: *Panegirici*, Venice 1799, 2 vols.; *Orazioni quaresimali*, Venice 1800, Naples 1834 and frequently thereafter.[6]

[16] Hurter, *o. c.*, t. V, col, 569; Boccardo, Encicl. Italiana, *l. c.*, p. 400.
[17] Suppl. Script. Capp. p. 32.
[18] Script. Capp. suppl. pp. 14-15.
[19] Suppl. Script. Capp. p. 27 f.
[20] Suppl. Script. Capp. p. 34.
[1] Suppl. Script. Capp. pp. 33 f.; Ed. Alencon, *o. c.*, p. 58; Ausserer, *o. c.*, pp. 59 f.; I Ritratti, *o. c.*, t. I, pp. 102-106.
[2] Script. Capp. p. 11.
[3] Script. Capp. suppl. p. 15.
[4] AFH. XVI, 1923, p. 587.
[6] Bocca, Catal. 276, 806; Script. Capp., p. 15.

Spanish Preachers

Paul of Cadix, O.M.Cap. (d. ca. 1700), a celebrated popular missionary of Spain, is also the preacher of a *panegyric* (Spanish) at the canonization of St. John of God, printed at Cadix 1690 in 4°.[1]

Bernardine of Madrid, O.M.Cap. (fl. 1700), Royal Preacher at the Court of Spain, is the author of *Oratio funebris* (Spanish) at the death of King Charles II, printed at Madrid 1700 in 4°[2]

Joseph of Madrid

Joseph of Madrid, O.M.Cap. (fl. 1700), the best speaker of his day, famous throughout Spain, court preacher of Charles II and Philip V of Spain. He published *Sermones de sanctis* (Spanish), 2 vols. Madrid 1669 and 1672; *Panegyric* at the canonization of St. Peter Alcantara, Madrid 1673 in 4°; *Oratio funebris* at the funeral of Empress Claudia, delivered at the court of Charles II (Spanish), Madrid 1676 in 4°; *Orationes funebres* (Spanish), Madrid 1678; *Oracion panegirica en la fiesta de Nra Senora de los Desamparados.* Madrid 1686 in 4°; *Panegyric* at the canonization of St. John of God, Madrid 1693 in Fol.; *Oratio funebris* (Spanish), at the death of Charles II, before the entire court, Madrid 1700 in 4°; he left in manuscript 40 sermons on *Ps. Miserere.*[3]

Felix de Britos of Pamplona, O.M.Cap. (d. 1701), a popular Spanish preacher, published: *Quaresma Ideata*, Barcelona 1685 in Fol.; *El Minor Predicador Capuchino*, Pamplona 1694 edit. 3. in Fol., the two former editions of this rare work having appeared earlier.[4]

Michael of Lyma, O.M.Cap. (fl. 1701), was court preacher of Charles II of Spain, and likewise preached twenty-four sermons before the court of Emperor Leopold I at Vienna. All that is printed is *Oratio funebris* (Spanish) at the burial of Charles II, Madrid 1701 in 4°.[5]

Joseph of Arazena, O.M.Cap. (fl. 1704), an excellent preacher, published *Conciones panegyricae in S. P. Franciscum* (Spanish) at Cordoba 1704.[6]

Isidore of St. Michael, O.M. (Discalced, fl. 1704), wrote a book of genealogical, *panegyrical, moral* and dogmatical reflections on the first chapter of St. Matthew.[7]

Didacus of Leon, O.M.Cap. (fl. 1704), is the author of *Oratio qua probatur praedicatorem praedicare seipsum*, (Spanish) printed at Granada 1704.[8]

Ildefonse of Lerena, O.M.Cap. (fl. 1705), published: *Oratio funebris* (Spanish) at the burial of the Capuchin laybrother Francis of Lorca, who died in the odor of sanctity, printed at Cadix 1703.[9]

Bernardine of Malaga, O.M.Cap. (fl. 1706), published in Spanish: *Panegirico della Vergin de la Vittoria*, Malaga 1706.[10]

Jerome of Jaen, O.M.Cap. (fl. 1708), published a *Panegyric* on St. Francis of Assisi (Spanish), printed at Cordova 1707; a second *Panegyric* on the same saint, Cordova 1708.[11]

Salvator of Elche, O.M.Cap. (fl. 1709), is the author of *Sacro Patrocinio de Maria. Sermon en la Santa Metropolitana Iglesia de Valencia*, printed at Valencia 1707 in 4°.[12]

Michael of Fortanete, O.M.Cap. (fl. 1713), published: *Oracion panegirica en la festividad de la Immaculada Concepcion*, at Saragossa 1713 in 4°.[13]

Felix of Almonte, O.M.Cap. (fl. 1714), missionary, popular throughout Spain, published: *Oratio panegyrica in hon. S. Felicis a Cantalicio* (Spanish), at Granada 1714.[14]

John Raymund of Sevilla, O.M.Cap. (d. ca. 1724), a celebrated preacher,

[1] Script. Capp. p. 207.
[2] Script. Capp. p. 45.
[3] Script. Capp. p. 156.
[4] Script. Capp. p. 87.
[5] Script. Capp. p. 192.
[6] Script. Capp. p. 151.
[7] Cuneo, *l. c.*, p. 108 n. 14.
[8] Script. Capp. p. 71.
[9] Script. Capp. p. 130.
[10] Script. Capp. p. 45; Ed. Alencon, Bibl. Marian, p. 11.
[11] Script. Capp. p. 118.
[12] Ed. Alencon, "Bibl. Mariana" (1910), p. 67.
[13] Ed. Alencon, "Bibl. Mariana" p. 56.
[14] Script. Capp. p. 85.

published: *Oratio funebris* (Spanish) at the death of Mary Emmanuela of Savoy, Malaga 1714; *Concio de Eucharistia in visitatione infirmorum* (Spanish), Malaga 1724.[15]

Francis of Majorca, O.M.Cap. (d. 1727), a splendid preacher, published in Spanish: *Sol Ecclesiae*, a panegyric on St. Thomas Aquinas, delivered in the monastery of St. Dominic on Majorca at occasion of the founding of the Dominican Militia (i. e. Third Order), printed at Barcelona 1697 in 4°; *El sol portentoso en el sufrir, universal en el soccorrer*, a funeral sermon for Maria Dionysia Gomez, abbess and foundress of the Capuchin Clares of Palma, printed at Majorca 1719 in 4°; *Quaresmal*, delivered in the cathedral of Palma, remained unpublished.[16]

Peter of Reynosa, O.M.Cap. (fl. 1727), a celebrated preacher, delivered the *funeral sermon* at the exsequies of Count de Infantado, printed at Alcalà 1692 in 4°; he delivered another *funeral sermon* on King Charles II, printed at Toledo 1701 in 4°; *Sermon pronunciado el dia de la Natividad de la Reina de los Angeles*, Valladolid 1717 in 4°; *Otro sermon de la Natividad*, Valladolid 1718 in 4°.[17]

Michael of Cepeda, O.M.Cap. (fl. 1729), Royal Preacher "ex munere" at the Court of Spain, published: *Oratio funebris* at the exsequies of Francis Farnese, Duke of Parma, held at Alcalà, and printed ibid. 1727; *Panegyric* on the Ss. Aloysius and Stanislas Kostka, delivered in the Imperial College of the Jesuits at Madrid at occasion of their canonization, Madrid 1728; *Panegyric* at the inthronization of the miraculous image of Maria de Jesu, Alcalà 1729.[18]

Felix Joseph of Ubrique, O.M.Cap. (d. 1731), court preacher of Philip V of Spain, is the author of *Oratio funebris*, delivered at the Provincial Chapter and printed at Sevilla 1709; *Holocaustum sacrum* (Spanish), a sermon in thanksgiving for the victory of the Spanish armies, Sevilla 1715; *Panegyric* on St. Arcadius, patron of Ossuna (Spanish), Sevilla 1715; *Oratio funebris* at the burial of Maria de Guadelupe Mencastre, duchess of Aveyno and Maqueda, of Sevilla 1716; *Oratio funebris* at the death of Louis I, King of Spain, at Cadix 1724; *Oratio funebris* for Joachim Ponce de Leon, duke of Arcos, at Granada 1729; *Panegyric* on Blessed Fidelis of Sigmaringen, Cadix 1730; his *Quadragesimale* is unpublished.[1]

Felix of Ubrique

Charles of Porto de S. Maria, O.M.Cap. (fl. 1732), a popular preacher, published in Spanish: *Panegyris in canonizatione S. Peregrini*, Sevilla 1727; *Sermo nuptialis*, at the wedding of Count de Galvez, at Cordoba 1731; *Diadema evangelicum*, a sermon on the Rosary (Spanish), Cordoba 1732.[2]

Emmanuel of Granada, O.M.Cap. (fl. 1732), a famous preacher of Spain, is the author of *Concio de Immaculata in solemnitate Granatensi* (Spanish), printed at Madrid 1732.[3]

Nicholas Jos. of Majorca, O.M.Cap. (d. 1736), a very saintly preacher, published in Spanish: *Lenten sermons*, Parma 1726 in 4°; *Eucharistic sermons*, Parma 1730; *Panegyric* on St. Cajetan, Majorca 1730 in 4°; *Marian sermons* before the sodality in the Jesuit College of Palma, printed at Palma 1734 in 4°. The following works remained unpublished: *Lenten sermons, Sermones varii, Psalterium Marianum panegyricum* voll. 5 in 4°.[4]

Francis de Viso, O.M.Cap. (fl. 1740), a popular preacher, is the author

[15] Script. Capp. p. 150.
[16] Script. Capp. p. 95.
[17] Script. Capp. p. 213; Ed. Alencon, Bibl. Marian., *l. c.*, p. 63.
[18] Script. Capp. p. 192.
[1] Script. Capp. p. 87.
[2] Script. Capp., p. 59 f.
[3] Script. Capp., p. 79.
[4] Script. Capp., pp. 199 f.; Ed. Alencon, Bibl. Marian. *l. c.*, p. 59.

of *Sermo nuptialis* (Spanish) at the marriage of the Duke de Arcos, printed at Granada 1738; *Oratio panegyrica de Imm. Concept.*, Granada 1740.[5]

Didacus of Madrid

Didacus of Madrid, O.M. Cap. (fl. 1741), Royal Court Preacher of Spain, published in Spanish: *El Cesar O Nada* (aut Caesar aut nihil), Madrid 1729-1732, 3 vols. in 4°, of which vol. I contains Panegyrics, printed at Madrid 1729; vol. II, Madrid 1730 and vol. III, Madrid 1732, contain sermons for special occasions. Other sermon works are: *Nada con voz, y voz con Ecos da Nada*, Madrid 1741 voll. 3 in 4°, a work of panegyrics and moral sermons; *Vox Turturis audita in Sacrosancta Evangelii terra, ubi Virginis Mariae verba, quae in Evangelio sunt, exponuntur ac variis conceptibus elucidantur*, a Latin work ready for the press in 1745.[1]

Francis of Burgos, O.M.Cap. (fl. 1741), an excellent preacher, published in Spanish: *Oratio funebris* at the funeral of the Queen Dowager of Spain, Anna of Pfalz-Neuburg, printed at Granada 1741. This princess was a great friend and benefactress of the Capuchins.[2]

Joseph Panguessa, O.M.Cap. (fl. 1742), royal court preacher of Spain, published *Oratio panegyrica* (Spanish) at the beatification of St. Camillus de Lellis, Madrid 1742 in 4°.[3]

Isidore of Sevilla, O.M.Cap. (fl. 1742), a popular missionary and great client of the Blessed Virgin, in whose honor he preached more than 1,000 sermons. He published a sermon *Fuentas de las Pastoras* on the origin of the miraculous image de la Pastora, Sevilla 1722; *Phoenix Hispalensis*, a sermon on St. Hermenegild, Sevilla 1725; *Panegyric* at the beatification of St. Joseph of Leonessa, Sevilla 1738; *Oratio funebris* at the burial of Louis of Oviedo, Capuchin, Sevilla 1740.[4]

John Bapt. of Murcia, O.M.Cap. (fl. 1743), published *Stemmata varia familiae sacrae*, sermons on Ss. Joachim, Joseph and Anne (Spanish), printed at Valencia 1710 in 4°; *Sermones per annum, per Quadragesimam, pro Hebdomada Majori* (Spanish), Valencia 1727, voll. 3 in 4°; *Tuba evangelica panegyrica*, namely 100 sermons in Spanish on the feasts of Christ, the Bl. Virgin and the Saints, Valencia 1732, 2 vols. in Fol.; *Patrocinium S. Antonii Patavini*, sermons on St. Anthony, Valencia 1743.[5]

Louis Gonzales of Flandes, O.M.Cap. (d. 1746), an excellent theologian and a Lullist in philosophy, published: *Oracion evangelica y panegyrica en la gran fiesta de la Virgen Maria con el titolo de Immaculada*, Valencia 1721, in 8vo; *Oracion parenetica y panegyrica*, a sermon delivered at Palma in honor of Blessed Raymond Lull, printed at Majorca 1737.[6]

Paul of Ecija, O.M.Cap. (d. ca. 1747), a staunch defender of the 'Revelations of Maria Agreda,' preacher at the Court of Madrid, is the author of *Spiritus Christianismi* (Spanish), an oration before the Spanish Inquisition, printed at Granada 1734; *Panegyric* at the translation of the body of St. John of God, printed at Madrid 1734; *Panegyric* on the Archangel Raphael, Granada 1736; *Panegyric* on the Mother of God, Granada 1739; *Panegyric* in honor of Peter de Castro, archbishop of Granada, ibid. 1739.[7]

Paul Fidelis of Burgos (d. ca. 1748), royal preacher 'ex munere' at the court of Spain, published: *Panegyric* (Spanish) on the Immac. Conception, Madrid 1739 in 4°; *Oratio funebris* at the burial of Duke Nicholas of Medina, Madrid 1739 in 4°; *Panegyric* at the national Eucharistic solemnities at Segovia, printed at Segovia 1739 in 4°; *Oratio funebris* for the Abbess Maria a S. Joseph, delivered before the assembled Spanish Grandees and Religious

5 Ed. Alencon, *o. c.*, p. 27; Script. Capp. p. 102.
1 Script. Capp. p. 71.
2 Cf. Hohenegger, *o. c.*, passim; Script. Capp. p. 92.
3 Script. Capp. p. 158.
4 Script. Capp. p. 161.
5 Script. Capp. p. 143.
6 Ed. Alencon, *o. c.*, p. 48; Script. Capp. p. 174.
7 Script. Capp. p. 206.

Superiors, printed at Madrid 1742 in 4°; *Oratio funebris* (Spanish) for the Queen Widow Maria Anna of Neuburg, delivered before the Spanish Princess and Prelates in 1745 and printed at Madrid 1745.[8]

Thomas of Ardauli, O.M.Cap. (d. ca. 1753), is the author of 33 sermons, entitled: *Ideas symbolicas de la Immaculada Concepcion de la Madre de Dios Maria*, printed at Barcelona s. a. in 4°.[9]

Army Preacher

Lambert Liarte y Pardo of Saragossa, O.M.Cap. (fl. 1756), is the author of the following works: *Panegirico de la Concepcion de Maria*, delivered before the regiment of the Spanish Infantry quartered on Mallorca, printed at Saragossa 1743 in 4°; *Oracion panegirica a la Purissima Concepcion de Maria*, delivered Dec. 8, 1749, before the Spanish Infantry on Mallorca, and printed at Saragossa 1749 in 4°; *Panegirico de la Asumpcion de Marie Santissima*, delivered before the Spanish Cavalry of Farnese, printed at Calatayud 1754 in 4°; *Panegirico del Santissima Virgen del Pilar*, preached on her feast before the Royal Chamber of Commerce of Saragossa, ibid. 1756 in 4°; *Elogio del Reverendissimo Pablo de Colindres*, General of the Capuchin Order 1761-1768, newly edited at Milan 1889 in 4°, pp. 54.[1]

Jerome Jos. of Cabra, O.M.Cap. (fl. 1798), is the author of *Orationes humilem representationem amplectentes, in qua animarum Pastricis proprietas in Beatissima Virgine Maria demonstratur*, printed at Madrid 1796 in 4°, pp. 204.[2]

French Preachers

Bonaventure of Langres, O.M.Cap. (fl. 1700), a good preacher, left a volume of sermons in manuscript entitled: *Paradisus temporis.*[1]

Ivo of Tréguier, O.M.Cap. (fl. 1700) left in manuscript the following works in Arabic: *Conciones de peccatis; Discursus de peccatis communibus in Syria et Palestina, una cum methodo catechesis omni tempore faciendo ad populum a pastoribus et missionariis*, in 4°; *Adventuale*, in 4°; *Quadragesimale*, in 4°; *Sermones de ss. Apostolis*, in 4°; *Conciones de B.M.V.*, in 4°.[2]

Francis Mary of Huy, O.M.Cap. (fl. 1700), published *Proselytus Christianus in Nicodemo instructus*, sermons (French) for Advent, at Antwerp 1700 in 8vo.[3]

Robert of Cambray (Cameracensis), O.M.Cap. (fl. 1700), a very prolific homiletic author, published: *Aurifodina universalis scientiarum divinarum atque humanarum*, a concordance, wherein he collects in alphabetical order and under 700 titles, 80,000 sayings of the Fathers, the Councils, the Doctors, two hundred Pagan authors, for the use of laymen and religious, but mostly for preachers ("maximeque Concionatoribus et Oratoribus utilissima"), published at Paris, 2 vols. in Fol.; Cologne 1700, 2 vols. in Fol.; ibid. 1731, 3 vols. in Fol.; ibid. 1759; Paris 1866, 4 vols. in 4°; Turin 1873, 4 vols. in 4°; Paris 1875, 4 vols in Fol., pp. 596, 479, 500, 503; ibid. 1888, 4 vols. in 4°; a translation from the Latin into French by Abbé Rouquette Paris 1865, 8 vols. in 4°.[4] *Aurifodina sacra Utriusque Testamenti*, a concordance on the Bible with 18,000 citations under 920 titles in alphabetical order for the use of preachers, published at Lille 1696 in Fol.; Paris s. a.

[8] Script. Capp. p. 209.
[9] Ed. Alencon, Bibl. Marian. p. 70.
[1] Anal. Capp. vol. V, p. 192; Ed. Alencon, Bibl. Marian (1910), p. 46.
[2] Ed. Alencon, Bibl. Marian. (1910), p. 32.
[1] Script. Capp. p. 53.
[2] Script. Capp. p. 163 f.; Clemente da Terzorio, "Le Missioni de Cappuccini," Rome, 1919, vol. V, p. 134; Lenhart, "Language Studies" *o. c.*, pp. 80 f.
[3] Script. Capp. p. 105 f.
[4] "Aurifodina universalis," edit. Paris 1875, a copy of which is in the Capuchin Library, Pittsburgh, plut. c, 7.

(1866), 2 vols. in Fol.; Turin 1873; ibid. 1879, 2 vols. in Fol.; Paris 1879, 2 vols. in Fol. pp. 634 and 599.[5]

Zachary Laselve

Zachary Laselve of Tulle, O.M. (Recollect, d. ca. 1700), a French preacher, is the author of the Latin *Annus apostolicus*, a great number of sermons for all the Sundays and feastdays of the year, first published at Tulle 1690-1700; Paris 1696-1700, and several times during the 18th and 19th centuries. Another edition, entitled *Conciones in Dominicas et Festa*, appeared at Venice 1725, 2 vols. in 4° (Berghe & Pagis, Catal. 1927 n. 1040); Venice 1733, 2 vols. in 4°[1]; a German translation, namely, *Predigten auf alle Sonn-und Festtage*, appeared at Augsburg 1778-1782, voll. 4 in 8vo; another German edition, nowhere listed, but present in the Capuchin library, Pittsburgh (plut. K, nr. 2) is: *Saemmtliche Predigten des P. Zacharias Lasselve* in 9 vols., viz. *Sonntagspredigten*, 2 vols. Augsburg 1778 in 8vo, pp. 722 and 651; *Festpredigten*, 4 vols. in 8vo, Augsburg 1782 in 8vo, pp. 772 and 506 and 596 and 462; *Adventspredigten*, 1 vol. Augsburg 1782, pp. 386; *Fastenpredigten*, 2 vols. in 8vo Augsburg 1782, pp. 414 and 432, each volume with chapter and exact topic index; an earlier edition of *Conciones in Dominica et festa* had appeared at Venice 1733 in 4°, voll. 2, while the latest edition came out at Naples 1843 in 4° voll. 2.[2]

Albert Felix of Paris, O.M.Cap. (fl. 1702), a very famous French popular missionary, published: *Conférences chrestiennes sur le Symbole*, Paris 1699. The following are theoretical works: *Reflexions sur le manière de prêcher*, Toulouse 1685 in 12mo; *La veritable manière de prêcher selon l'esprit de l'Evangile*, Paris 1691 in 12mo; *Manuel de la Mission*, Troyes 1702.[3]

Augustine of Narbonne

Augustine Amiel of Narbonne, O.M.Cap. (d. 1706), a famous preacher, is the author of the following homiletic works: (1) *Le jugement final ou le triomphe de la justice divine prêché pendant l'Advent*, Toulouse 1682 in 8vo, pp. 600; 3. edit. ibid. 1691; 4. edit. ibid. 1692 in 8vo, pp. 662. (2) *Jesus Christ dans l'Eucharistie*, sermons for the Octave of Corpus Christi, Toulouse 1689 in 8vo pp. 346. (3) *Sermons pour le Carême*, 2. edit. Toulouse 1689, 2 vols. in 8vo, pp. 558 and 520; 1. edit. Toulouse 1685, 2 vols. in 8vo. (4) *Jesus-Christ on les mystères de sa vie. Sermons*, Toulouse 1692 in 8vo, pp. 634. (5) *Jesus crucifié ou les trophées de la Croix. Sermons*, Toulouse 1693 in 8vo, pp. 348. (6) *Marie ou les mysteres de sa vie. Sermons*, Toulouse 1693 in 8vo, pp. 612; ibid. 1694. (7) *Sermons pour les dimanches devant la Pentecôte*, 2. edit. Toulouse 1693 in 8vo, pp. 728; ibid. 3. edit. 1699. (8) *Sermons pour les dimanches d'après la Pentencôte*, Toulouse 1693 in 8vo, pp. 674. (9) *Jesus circoncise . . . Sermons*, Toulouse 1694 in 8vo, pp 356. (10) *Saint Jérome . . . Sermons*, Toulouse 1694 in 8vo, pp. 358; Paris 1853 in *Collection des Orateurs*, vol. xxxiii, coll. 9-194. (11) *Le Purgatoire . . . Sermons*, Toulouse 1649 in 8vo, pp. 356; ibid. 1695. (12) *Le Saint-Esprit . . .*, Toulouse 1695; ibid. 1696 in 8vo, pp. 356. (13) *Les Apotres . . . Panegyriques*, Toulouse 1696 in 8vo, pp. 670. (14) *Les Pontifes ou les grandeurs du Pontificat. Sermons*, Toulouse 1697 in 8vo, pp. 672. (15) *Les Martyrs ou les rigueurs du martyre. Panegyriques*, Toulouse 1697; ibid. 1699 in 8vo, pp. 676. (16) *Les Saints de l'ordre de S. François. Panegyriques*, Toulouse 1700 in 8vo, pp. 674. (17) *Les Saints ou la sainteté des femmes. Panegyriques*, Toulouse 1700 in 8vo, pp. 670. (18) *Les Fondateurs des Ordres religieux . . . Panegyriques*, Toulouse 1698; ibid. 1700 in 8vo, pp.

[5] "Aurifodina sacra," edit. Paris 1879, a copy is in the Capuchin Library, Pittsburgh, plut. c, 7; cf. also Script. Capp. p. 223.

[1] Matt, Katal. 86, n. 870.

[2] AFH. XVIII, 1925, p. 116 and Bocca, Catal. 307, 651.

[3] Script. Capp. p. 2 f.

678. (19) *Les Saints de l'église Saint Sernin de Toulouse, Panegyriques,* Toulouse 1702 in 8vo, pp. 672. (20) *Les Saints de l'église metropolitaine de Narbonne, Panegyriques,* Toulouse 1703 in 8vo, pp. 642. This author, then, composed 21 volumes of sermons, of which we have been able to find 32 editions.[1]

Bernardine a Piconio

Bernardine of Piquigny (a Piconio), O.M.Cap. (d. 1709), the author of the celebrated *Triplex Exposito Epistolarum S. Pauli,* first printed at Paris 1703 in Fol. and reprinted innumerable times till 1901. An English translation by A. H. Pritchard, *Triple Exposition,* was published at London 1888, 3 vols. in 8vo; an abridgement in French, as *Triple explications des Epitres de S. Paul,* came off the press at Paris 1706 and was frequently reprinted thereafter. *Triplex Exposito Epistolae ad Romanos* appeared at Insbruck 1891 and at Paris 1905, 2 vols. in 8vo. *Triple Explication des Epistles* was printed at Paris 1706, 3 vols. in 12mo; Paris 1707, 4 vols. in 12mo; Paris 1714 and later; an Italian translation appeared at Venice 1743 4 vols. in 12mo. A second work of this same author is *Triplex expositio in evangelia,* published at Paris 1726 and later; both works appeared as one in *Opera omnia,* Paris (Migne), 1870, 5 vols. in 8vo, which edition is still on the market. Vives, the successor of Migne, published a so-called title page edition, Paris 1872, 1877, 1901.[2] The scientific character of this splendid work has been accorded sufficient commendation by Bernard Cuneo, O.F.M.[3] In the present study this work deserves mention as a homiletic help for preachers, for in its composition the author pursued purely practical purposes, as the corollaries of piety interspersed throughout the work clearly prove and as the author himself explains, saying: "Pastores et alii quibus incumbit animarum cura, Deique verbi pascendi munus, sacrum apud se penarium habebunt jugiter, unde sibi et aliis cibos assumant, aquarumque viventium puteum, unde salutis aquas, quibus repleantur ipsi et quae aliis impertiantur" (Epistola dedicatoria). Abbè H. Dunand writes in his introductory dissertation on the life and works of Bernardine of Piquigny in 1870: "In omnium prope manibus erat Triplex Expositio in Pauli Epistolas. . . multum utilitatis verbi divini concionatoribus et Ecclesiae ministris animarum curam gerentibus . . ."[4] Ignaz Jeiler, O.F.M., writes in 1883, that the commentaries of Bernardine Piquigny are most useful for the practical pastor even at the present day.[5] Bernardine of Piconio is likewise the author of: *Pratique efficace pour bien vivre et pour bien mourir ou Preparation a la bonne mort,* also entitled *La vraie manière de sanctifier sa vie par la preparation a la mort,* a ten days retreat, published at Lyons 1704 and later as also in *Opera omnia,* Paris 1870-1872 in vol. III, pp. 169-301. A German translation appeared as *Vorbereitung zum guten Tode,* Freiburg 1878 and later.

Matthew Burgundus, O.M.Cap. (d. 1711), a good preacher, translated the sermons of Nicholas of Dijon into Italian, namely: *Discorsi morali contra gli abusi dei SS. Sacramenti della Penitenza e dell' Eucaristia,* Naples 1701 in 8vo; ibid. 1839 2 vols. in 8vo.[6]

Anaclete of Le Havre, O.M.Cap. (fl. 1712), published: *Sujets des Conférences sur la theologie positive, ou l'on propose les questions dogmatiques et historiques qui concernent la religion tant en general, qu'en particulier avec la citation des auteurs, qui tractent de ces matières,* Rouen 1712, 3 vols. in 4°.[7]

Andrew Francis of Tournon, O.M.Cap. (fl. 1716), a popular preacher, pub-

[1] Apollin. a Valent., "Bibl. Occit. et Aquit.", pp. 39-43.
[2] Anal. O.M.Cap. vol. XL, pp. 17-23.
[3] Report VII, FEC, 1925, pp. 101 f.
[4] Opp. omn. Paris 1870, p. I.
[5] Kl. vol. II, col. 441.
[6] Apoll. a Valent. "Bibl. Prov. Neapol.", p. 126.
[7] Script. Capp. p. 10.

lished: *Panegyrique de Louis XIV*, Valence 1696 in 12mo; *Oraison funebre*, at the death of Louis XIV, King of France and Navarre, Lyons 1716.[8]

John Chrys. of Monistrol, O.M.Cap. (d. ca. 1743), published: *Oraison funèbre de Louis XIV Roi de France*, printed at Hebromagi (?) 1716; *Octave de l'Assomption de la S. Vierge avec le Panegyrique de S. Joseph son epoux*, Lyons 1733 in 8vo.[9]

Fidelis of Pau, O.M.Cap. (d. 1778), is the author of *Oraison funèbre de M. le Dauphin*, printed at Paris 1766 in 4° pp. 21, and Paris 1766 in 12mo pp. 48; s. l. et a. in 4° pp. 16; Paris 1769 in 8vo pp. 36. The police authorities of Paris suppressed this sermon because it is composed in the turgid style of the times.[10]

John Bapt. of Pradal, O.M.Cap. (fl. 1778), published: *Carême*, at Paris 1779 voll. 3 in 12mo, vol. I, pp. xiv-332; vol. II, pp. 335; vol. III, pp. 422; extracts of this work in: Migne, 'Collection des Orateur's sacrés,' vol. LIV, col. 1111 f.: *Sermons choisis du P. Jean-Bapt. de Pradal.*[11]

Clement of Ascain, O.M.Cap. (d. 1781), popular missionary in France for a period of 50 years, left a great number of *Sermones* (French), unpublished.[12]

Irenaeus of Dijon, O.M.Cap. (fl. 1792), missionary in San Domingo, published: *Année pastorale contenant un recueil et plan des catechismes de morale sur les Evangiles des Dimanches et Fêtes depuis la Toussaint*, together with preparation for Confession, Confirmation and Communion, at Avignon 1792, 4 vols in 8vo.[13]

Angelus Joseph of Abbe, O.M.Cap. (d. 1799), member of the Province of Savoy, is the author of *Tractatus de Rhetorica sacra*, Chambery 1760 in 8vo, reprinted at Rome and Florence in the same year.[14]

Preachers of Germany

Heribert Mayer of Salurn, O.M.Cap. (d. 1700), whose preaching created attraction and many of whose sermons were published at the request of others, namely: *Dominicale et Festivale concionum pastoralium*, 6 vols., Salzburg 1692-1698 in 4°; ibid. 1697-1705. Of late, Germanic philologists are paying much attention to the sermons of Heribert Mayr, commenting most favorably on his popularity of style, and his exceptional acquaintance with classic and ecclesiastical literature, e. g. Ad. Hubert, "'Ueber Heribert von Salurn.' Ein Beitrag zur Kunde deutscher Sprache am Ende des 17. Jahrunderts," Innsbruck 1872.[1]

Ezechiel Koch, O.M. (Observant, fl. 1700), for many years parochial preacher in the Upper Church at Bamberg, published: *Theatrum victoriosum in Ehrenpredigten auf die vornehmsten Heiligen*, Bamberg 1700 in 4°.[2]

John Caspar Praitenbacher of Mergentheim, O.M.Cap. (d. 1701), a famous ascetical writer and preacher, published in Latin: *Praelibanda Eucharistica . . . ad exhortationes efformandas pro Confraternitate SS. Corporis Christi et ad alias habendas conciones idonea*, Wuerzburg 1696. He left in manuscript *Sermones de B.V. Maria et de festis per annum.*[3]

Pius of Salzburg, O.M.Cap. (d. 1701), published in Latin: *Pius Concionator, id est, Conciones pro omnibus anni Dominicis, festis, et Mariale*, Vienna

[8] Script. Capp. p. 11.
[9] Script. Capp. p. 64; Ed. Alencon, Bibl. Mariana, p. 39.
[10] Apoll. a Valent., "Bibl. Prov. Occit. et Aquit.", 1894, pp. 68 f.
[11] Apoll. a Valent., "Bibl. Prov. Occit. et Aquit.", 1894, p. 80.
[12] Apoll. a Valent., "Bibl. Prov. Occit. et Aquit.", 1894, pp. 52 f.
[13] Suppl. Script. Capp. p. 28 f.
[14] Script. Capp., suppl. p. 13.
[1] Hohenegger, *o. c.*, vol. I, p. 659 and 732; Ackermann, Katalog 591 n. 1281; Script. Capp. p. 115.
[2] J. Rosenthal, Catal. XV, n. 524; Minges, *o. c.*, p. 223.
[3] Eberl, *o. c.*, p. 293 f.; Hohenegger, *o. c.*, p. 362.

1697-1700, 4 vols. in 4°, a very large work, e. g. vol. IV numbering 768 pages in 4°.[4]

Augustine of Ratisbon, O.M.Cap. (fl. 1701), is the author of *Zwei Leichenreden*, printed at Ratisbon 1701.[5]

Willibald of Freiburg i. Breisgau, O.M.Cap. (d. 1702), left in manuscript a great number of *Predigten*.[6]

Denis of Luxembourg, O.M.Cap. (d. 1703), the well-known ascetical writer and a great preacher, published (Latin): *Conciones Christi sive discursus selectissimi morales ex sola doctrina evangelica deprompti*, Cologne 1715 and frequently later.[7]

Nazarius, O.M.Cap. (d. 1705), member of the Austrian Province, published: *Leichenred* at the funeral of Abbot Severin, O.S.B., of Lambach ob der Ems, at Passau 1705 in 4°.[8]

Fortunat Hueber

Fortunat Hueber, O.M. (Reformed, d. 1706) is numbered by Bihl among the most celebrated preachers of the Order.[1] He was a very learned Friar, gaining eminence as historian of the Order. Besides a number of historical works he published: *Sanctuarium praelatorum seu exhortationes regulares et ecclesiastici ad sublimia virtutum excertia et conversationem apostolicam directae*, Munich 1684 in 8vo.[2]; *Gedaechtnuss der Helden von Thaurn, Andechs und Hohenwarth*, Ingolstadt 1670 in4°.[3] He further composed *Ornithologia moralis seu discursus praedicabiles de volucribus*, Munich 1678, 2 vols. in Fol. The same author left in manuscript: *Zoologia moralis super Dominicas et festa*, 2 vols. in Fol.; *Ichthiologia moralis super Dominicas et festa*, 2 vols. in Fol.; *Templum Salomonis per annum* in Fol.; *Archiconfraternitas S.P. Francisci concionatoria* in 4°.[4]

Marcellian Dahlhofer

Marcellian (Marcellin) Dahlhofer, O.M. (Reformed, d. 1707), a learned lector and powerful preacher, occupied the cathedral pulpit of Freising from 1685-1695. He inveighed especially against immodest dress of women, and is said once to have cast his kerchief from the pulpit that a décolletté woman might cover herself. He died in the odor of sanctity, March 6, 1707. The general title of his sermons is, *Areolae oder Garten-Bethlein, d. i. Geist—und lehrreiche Spruech aus der hl. Scrift und den hl Vaettern.* namely *Dominicale*, Munich 1687 in 4°; *Festivale*, Munich 1689 in 4°; *Mariale*, Munich 1695 in 4°; *Miscellanea oder allerhand Buess-, Passions-, Oster-, Possessions-, Vermung-* (Confirmation), *Primizen-, Kirchtag-, Rosenkrantz-, Heiligen-, und Todten-Reden*, part I, Munich 1700 in 4°; part II, Munich 1702 in 4°.[1]; *Lobrede auf den hl. Bernhard*, Munich 1700 in 4°.[2] His sermons are of an emblematic nature and Keppler states (Kl. vol. X, col. 343), that "samples of the emplematic sermons of ill repute may be found in the sermons of Marcellin Dahlhofer and others."[3]

Leo Wolff, O.M. (Reformed, d. 1708), preacher of the Lechfeld, is the author of a work, entitled *Rugitus Leonis d. i. Geistliches Loewen-Bruellen*, vol. I, sermons for the Sundays (62) of the year, published at Augsburg 1702 in 4°; *Rugitus Leonis*, sermons for the feastdays in 2 volumes, Augsburg 1605 in 4°; *Rugitus Leonis*, Lenten sermons (68) on the history of the Passion of

[4] Script. Capp. p. 217; Ed. Alencon, Bibl. Marian., *l. c.*, p. 63.
[5] Script. Capp. p. 33.
[6] Script. Capp. p. 246.
[7] Script. Capp. p. 73.
[8] J. Rosenthal, Catal. XV, n. 544.
[1] Cath. Enc. vol. VI, p. 293.
[2] Jacq. Rosenthal, Catal. XV, n. 453.
[3] J. Rosenthal, *l. c.*, n. 454.
[4] Cf. Minges, *o. c.*, pp. 123, 146 ff.
[1] Rosenthal, Catal. XV, n. 169; Mussoter, Katal. 103 n. 6096.
[2] Rosenthal, *o. c.*, n. 89. [3] Minges, *o. c.*, p. 146.

Christ, Augsburg 1706, 4 vols. in 4° [4]; this last named edition in 4 volumes, as well as the next at Augsburg 1707, 4 vols. in 4° seems to comprise the entire work.[5]

Amandus of Graz, O.M.Cap. (fl. 1708), a well-known preacher of the Province of Styria, wrote: *Seelen-wayde der christlichen Schaefflein*, namely sermons for Sundays and feastdays, published, 1. *Theil, Ueber die Sonntag*, Klagenfurt 1695; 2. *Theil, Ueber die Feyer-Taeg*, Klagenfurt 1696; Augsburg 1699 voll. 2 in 4°; ibid 1708, 2 vols. in 4°. His *Fastenpredigten* in four volumes appeared: *I. Band*, Salzburg 1698; *II. Band*, Graz 1702; *III. Band*, Graz 1705; *IV Band*, Graz 1707, all in 4°[6]

Isaac Oehninger of Ochsenfurt, O.M. Cap. (d. 1708), a splendid preacher, translated and published the *conférences theologique* of Louis Francis of Argentan (d. 1680), under the title: *Consultationes theologicae et spirituales* (vd. above) in 3 large volumes, the first at Augsburg 1701, the second at Augsburg 1723; the third at Augsburg 1726, the second edition ibid. 1730. The same work he translated into German: *Theologische Bedaenken eines andaechtigen Christen*, Augsburg 1736 and 1761. As already remarked under Louis of Argentan, this work in its original and its various translations, enjoyed great popularity both on the part of theologians as of preachers.[7] The Capuchin historian Angelikus Eberl [8] mentions under Isaak von Ochsenfurt: *Predigten ueber die Titel der seligsten Jungfrau in der lauretanischen Litaney begriffen*, consisting exclusively of poems and musical compositions and hence belonging to the department of church hymns.

Rudolf Gasser of Schwyz, O.M.Cap. (d. 1709), an excellent preacher and author on controversial subjects, published: *Grosser Katechismus d. i. newe Predigten nach Petri Canisius*, Lucerne 1704, 5 vols. in 4°. *Sol Veritatis d. i. Wahrheits-Sonnen, d. i. Hl. Schrift vorgestellt in schoenen und curiosen Discursen*, Zug 1706 in 4°. *Newe Predigten ueber den kleinen Catechismo Petri Canisii*, Lucerne 1704, 2 vols. in 4°.[9]

Reinhard of Munich, O.M.Cap. (fl. 1710), published: *Lobreden* at Dillingen 1710.[10]

Stephen of Neumarkt, O.M.Cap. (d. ca. 1710), is the author of *Predigten*, published at Munich 1710.[11]

Burchard Seitz, O.M. (Reformed, fl. 1710), for many years Guardian at Hammelburg, is the author of *Mariale perpetuum panegyricum* (German), printed at Cologne 1708, 2 vols. in 4°.[12]

Conrad Meyerle of Monheim, O.M.Cap. (d. 1712), left sermons addressed to severe confessors with the purpose of leading them to kindness with their penitents. We do not know, whether any works were printed.[13]

Martin of Cochem

Martin Linius of Cochem, O.M.Cap. (1634-1712), was born at Cochem on the River Moselle, diocese of Treves (Trier), Germany. In his native town he entered the Rhenish Province of the Capuchin Order ca. 1650. At once it became apparent that he possessed a command of Latin, acquired in the Capuchin Latin school of Cochem, and of his German mother tongue, as did but few of his contemporaries. After his ordination to the priesthood he acted as lector of philosophy at Mayence till 1667. It was during the days of the

[4] Jacq. Rosenthal, Catal. XV, n. 1079, 1080, 1081.
[5] Minges, *o. c.*, p. 226.
[6] Jacq. Rosenthal, Catal. XV, 12-15; Mussoter, Katalog 76, 7102; Sueddeutsch. Antiqu. 157, nn. 431-432; Script. Capp. p. 8.
[7] Ed. Alencon, *o. c.*, p. 35 and 49; Script. Capp. *o. c.*, p. 160.
[8] *o. c.*, p. 293.
[9] Matt, Katal. 86 n. 1688 and 69 n. 3120; Script. Capp. 223 is deficient here, as with most other authors; Mussotter, Katal. 76 n. 6672; "St. Fidelis Gloecklein," Ingenbohl 1913, Nr. 4, pp. 106 f.
[10] Script. Capp. p. 222.
[11] Script. Capp. p. 234 f.
[12] Minges, *o. c.*, p. 257.
[13] Eberl. *o. c.*, p. 238-243; Script. Capp. p. 67.

lectorate that he wrote his first small treatise, a catechism entitled *Kinderlehrbuechlein,* printed at Cologne 1666. This unique booklet, in small 12mo, pp. 100, at once attracted the attention of the various bishops, so that soon it was introduced as the obligatory catechism into many dioceses of Germany, a distinction which it held in its many editions for fully one hundred years. Bishops, priests and people clamored for other books of this nature from the pen of Martin of Cochem, so that finally his superiors consented to his devoting himself entirely to writing. In the following years he was appointed Apostolic Visitator for the extensive Archdiocese of Mayence. Thus it happened that, though Father Martin was not an exceptional orator, most of his days were spent in preaching sermons, in catechising, addressing the clergy, issuing canonical instructions, whereby he became the most influential —but also largely antagonized—ecclesiastic of this vast and foremost district of Germany. His fame and favor with the ordinary layfolk was established, and along the River Main and the Upper Rhine his name was on every lip. During the years of exile in Bohemia and Austria 1688-96, made necessary by the devastations of the French armies in the Palatinate, Father Martin had gathered the materials for his numerous writings. Upon his return, the Archbishop of Treves appointed him Apostolic Visitator and Missionary of his archdioese. The last years of this genuine, hardy, simple, and kindhearted Friar were spent in preparing, rearranging, and sifting the stores of material for his publications. Up till the very last day of his life he acted as host to the numerous pilgrims that came to the shrine of Mary at Waghaeusel. He died Sept. 10, 1712, and is buried in the convent vault of Waghaeusel.

As far as we could discover, the literary works of Martin of Cochem, written in model and inimitable style, attain to a total of sixty-six. Some are very small, others again number as high as 1500 pages in large format—all reappearing up till most recent times in countless editions, revisions, and translations. Foremost among them are *Das Grosze Leben Christi, Guldener Himmelsschluessel,* and *Mess-Erklaerung.*

Cochem's Works

Martin of Cochem has written no sermons or homiletic works, strictly so called. Still, in the present treatise on homiletics in the Franciscan Order, the following works merit special attention, as they are compiled for the purpose of yielding material for sermons to brother priests. Cochem is the author of four *Libri Historiarum.* The first, in five volumes, contains stories and narrations from the Old and New Testament, as well as moral applications and anecdotes on the various articles of Faith. The second work in four volumes, later abridged in one volume by Dionysius of Luxembourg, O.M.Cap. (very frequently reprinted), consists of Lives of the Saints. The third, in two volumes, relates the history of the Catholic Church. The fourth work is: *Das lehrreiche History- u. Exempel-Buch, nach dem Alphabet beschrieben* in four volumes: vols. I and II, Augsburg 1696; vol. III, Augsburg 1697; vol. IV, Dillingen 1699. In arrangement and contents the work follows the alphabetical order, beginning with *Aberglaube* and adhering in all respects to the *Specula* and *Libri exemplorum* of the Middle Ages. The *Medulla Missae super Mel dulcis* and the *Mess-Erklaerung ueber Honig suesz* were composed in Latin and German, the first for priests, the second for the laity. The *Medulla* for priests is introduced by *Praefatio ad concionatores.* In it the author impresses on priests the formal command of the Council of Trent (sess. 22, c. 8) to preach on the sacrifice of the Mass several times a year. He continues, saying: "Despite the Tridentine command, many priests during their entire career scarcely ever preach a sermon on this central element of Catholic worship and life. In most sermon works not a single sermon is found on the sacrifice of the Mass. Yet there is no subject more fruitful. I myself have preached on it exclusively for the past three years, and I feel bold to say that my sermons never accom-

plished more good. Hence, dear brother priests, that you may not excuse yourselves from the Tridentine injunction by lack of proper materials, I have written this book on the Holy Sacrifice of the Mass." Indeed, the work contains an abundance of homiletic material; and several chapters are so arranged as to justify the author in entitling them *Conciones*. The full title of the work is: *Medulla Missae super Mel dulcis, sive copiosa ac nervosa Declaratio sacrocancti Missae Sacrificii. Tam concionatoribus ad praedicandum, quam piis mentibus ad meditandum utile ac necessarium*, Cologne (Peter Langenberg) 1700. The first German edition appeared at Cologne in 1702, corresponding to the Latin text in its general outline and contents, except that subjects concerning only the clergy and preachers have been omitted. Both works have experienced numberless new editions. The edition by the secular priest, L. Grubenbecker, enjoyed twenty-seven editions from 1865 till 1894, and was published by J. P. Bachem, Cologne, in more than 150,000 copies. A handy English translation is that of Bishop Camillus Maes.

A work of Martin Cochem, which enjoyed equal popularity and yielded stores of material for preachers, is the Life and Passion of Christ, entitled *Das grosze Leben Christi*, 1. ed., Frankfort 1679, with countless revisions and new editions, the latest at Munich 1904. It has lately been proven that the text of twelve German mystery plays and of six Passion Plays has been taken from this work of Martin Cochem. Likewise, it has been found that the additions of Clement Brentano to the Visions of Anna Catherine Emmerich (d. 1824) have been "stolen" from Cochem's *Passion of Christ*.

Cochem's "Passion of Christ"

His *Exercitia annua oder Jaehrliche Uebungen zur Erneuerung des Geistes*, Augsburg 1705, composed in Latin for the clergy and in German for the laity, contain a course of lectures or meditations on sin and the Four Last Things. They are written in the spirit of the times and adapted to the religious conceptions prevalent in Cochem's day. Our harsh modern verdict, therefore, cannot be justly applied to them.

The influence of Martin Cochem on the religious and devotional life of the German people, and indirectly on preachers and homiletic authors, is obvious.[1]

Michael Angelus Schorno of Schwyz, O.M.Cap. (d. 1712), is the author of *Tuba Verbi Dei evangelica d. i. Evangelische Trompeten oder Mariale*, Einsiedeln 1711 in 4°, pp. 404. *Hortus surculorum sylvestris a. i. Waeldischer Zweig-Garten oder Predigten auf die Feste der Heiligen*, Einsiedeln 1712 in 4° (Matt, Katal. 86 n. 917). *Spiritualis arbor sylvestris d. i. Geistlicher Waldbaum oder Predigten auf die Sonntage des ganzen Jahres*, Einsiedeln 1712 in 4°.[2]

Juvenal de Ruffinis of Nonsberg (Annaniensis), O.M.Cap. (d. 1713), whom Victor Mills, O.F.M. (FEC. VIII, p. 311) falsely mentions as Juvenal of Wald, an excellent dogmatician, apologist, philosopher, ascetical writer and Latin poet. In respect of preaching he composed: *Kurzer Bericht, die geistlichen Exerzitien mit Nutzen zu machen*, a work containing lectures for a ten days retreat, translated from the Italian, in two parts at Augsburg 1705; *De Modo concionandi*, printed s. l. (Augsburg ?) 1710; he is likewise the author of thirteen other theological and philosophical works, some of which were translated into French.[1]

Juvenal of Nonsberg

[1] Cf. Joh. Chrys. Schulte "P. Martin v. Cochem 1634-1712. Sein Leben u. seine Schriften," Freiburg (Herder) 1910 in 8vo, pp. xv-207, passim; L. Grubenbecher, "Des ehrw. P. Martin von Cochem Mess-Erklaerung," Cologne 1894, pp. vi-viii; Cath. Enc., vol. iv, pp. 75 f. s. v. Cochem.

[2] Geschichte des Buchgewerbes, *o. c.*, p. 267.

[1] Hohenegger, *o. c.*, p. 734; cf. also Franz S. Haggenmueller, "Der goldene Zirkel," Augsburg 1904.

Edelbert of Rottenfels, O.M.Cap. (fl. 1713), an excellent preacher, published a course of Sunday and Holyday sermons for the year, entitled *Cura animarum* (German), at Bamberg 1713.[2]

Dionys Geier of Innsbruck, O.M.Cap. (d. 1714), a prince among pulpit orators, was cathedral preacher of Salzburg for twenty-five years. Archbishop Ernest of Thun attended every one of his sermons, and frequently urged him to publish them, which he did in part: *Piscina spiritualis d. i. Geistlicher Schwemmteich oder Predigten auf alle Sonn- und Feiertage*, first series, printed at Augsburg 1711 in 2 vols.; second series Augsburg 1715 in 4°; the third and fourth series were never published.[3]

Athanasius Hofacker of Dillingen, O.M.Cap. (d. 1714), for many years Court Preacher of Count Burgau of Guenzburg on the Danube, published the following homiletic works: *Argonautica spiritu-moralis, d. i. Geistliche Schiffahrt oder Sonn- und Feyrtaegpredigten*, Dillingen 1689 in 4° pp. 859 (Jacq. Rosenthal, Catal. XV, 24); *Hortus mysticus oder Geistlicher Lustgarten d. i. Sonn-und Feyrtaegpredigten, II. Jahreslauf*, Dillingen 1691; *Vinea evangelica oder Evangelischer Weinberg . . . III. Jahreslauf*, Dillingen 1692; *Campus elysius oder Paradeis-Feld . . . IV Jahreslauf*, Sulzbach 1696; *Candelabrum eucharisticum*, sermons on the Bl. Sacrament, Dillingen 1690; *Primitz oder H. ersten Mehspredigten*, Dillingen, 1689; *Ehren-Vest auf enen ohnvergeslichen Palmbaum*, a funeral sermon on Baroness Margaret of Rindheim, Dillingen 1690.[4]

Maurice Schmid of Nattenhausen, O.M.Cap. (d. 1715), a famous and successful preacher, occupied the first pulpits of his Province for more than twenty-six years. He published: *Homo simplex et rectus oder der alte redliche Teutsche Michel*, series I. *Sonn- und Festtagspredigten*, Augsburg 1701 edit. 8, 2 vols; series II. Sonn- und Festtagspredigten, Augsburg 1711; ibid. 1712.[5]

Victor Hoerl of Munich, O.M.Cap. (d. 1716), translated the *Prediche* of the renowned Apostolic Preacher Bonaventure of Recanati (d. 1691), into Latin, which translation was completed by Clement Haderer of Burghausen (d. 1732), and published at Augsburg 1736.[6]

Beltrand of Oettingen, O.M.Cap. (fl. 1716), member of the Bavarian Province, published two *funeral sermons*, one at Augsburg 1705, and the other at Landshut 1716.[7]

Lucian Marent of Schruns (Montifanus), O.M.Cap. (d. 1716), a well-known and celebrated preacher and popular missionary. He is the author of *Aera Minuta duo seu Dominicale et Quadragesimale primum*, Kempten 1688 in 4° (Latin); *Aera Minuta duo seu Dominicale alterum cum tertio Quadragesimali*, Kempten 1689; *Aera Minuta duo seu alterae Conciones de Sanctis cum quarto Quadragesimali*, Kempten 1689 in 4°; *Secundi cursus moralium concionum dominicale et sanctorale*, Zug 1690, 2 vols. in 4°[1]; *Geistlich Kinder-Spill d. i* 326 *Predigten ueber den kleinen Catechismus Petri Canisii*, 4 vols. in 4° at Konstanz 1705-1715; id. Augsburg 1730, 4 vols. in Fol.[2]; an edition of *Dominicale nec non Quadragesimale*, being the same work as the first one above mentioned was published at Muenster 1688, 2 vols. in 4°, a copy of which is in the possession of the present writer; the sermons on the 'Our Father,' extracted from the *Kinder-Spill*, were revised and published anew by Anton

Lucian Montifanus

[2] Script. Capp. p. 76.
[3] Hohenegger, *o. c.*, vol. I, pp. 735 f.; Matt, Katal. 86 n. 702.
[4] Hohenegger, *o. c.*, vol. I, p. 732; Script. Capp. p. 32 is very defficient.
[5] Hohenegger, *o. c.*, vol. I, pp. 660 and 734; Script. Capp. p. 189 is defficient.
[6] Eberl. *o. c.*, p. 235, 292; Script. Capp. p. 246.
[7] Script. Capp. p. 39.
[1] Matt, Katal. 86, n. 345.
[2] Matt, Katal. 86 n. 343 and 344.

Heiter under the title *Das Heilige Vater Unser*, Buffalo, N. Y. 1909 in 8vo, pp. 314.[3]

Polychronis Bloest, O.M. (Reformed, fl. 1716), for many years parochial preacher at Bamberg with the title "concionator jubilatus," published *Armaturae fortunae s. conciones dom. et fest.*, Bamberg 1716 in 4°.[4]

Aemilian of Graz, O.M.Cap. (fl. 1717), is the author of *Goettliche Goldgruben funff Adern d. i. Catechistiche catholische Lehr* in four parts, namely Part 1 and 2, at Graz 1712 in 4°; pp. 748; Part 3, ibid. 1713 in 4°; Part 4, ibid. 1717.[5]

Fulgence Bottens, O.M. (Observant, d. 1717), author of many ascetical works, wrote: *Oeconomia sacra sapientiae increatae*, an isagogical work in three volumes, very useful for theologians, preachers and controversialists.[6]

Jerome Hagn of Wilheim, O.M.Cap. (d. 1719), is the author of *Sermones* (German), published at Munich 1695.[7]

Philip Nerius Schmid, O.M. (Observant, d. before 1719), is the author of *Predigten fuer das gantze Jahr* in four parts, Munich 1719 in Fol.[8]

Benignus of Lohr, O.M.Cap. (d. 1719), an excellent preacher of the Rhenish Province, Guardian at Mayence, where he died April 19, 1719, published in German: *Analysis oder zweihundert gelehrte und moralische Discursen ueber Psalm* 118, Frankfurt 1684; *Predigten auf die Sonntage und Heiligenfeste*, 2 vols.; the first volume bears the title *Auxesis evangelica*, second volume *Apothesis sanctorum*, printed at Dillingen 1692.[9]

Adalbert Mayrholt of Munich, O.M.Cap. (d. 1719), an excellent preacher, is the author of *Thesaurus absconditus oder Verborgener Schatz*, namely moral sermons on all Sundays and feastdays of the year, printed at Munich 1703, 3 vols. in 4° [10]; *Thesaurus absconditus. Annuale secundum*, moral sermons for Sundays and feasts, as also for Lent, Munich 1708, 2 vols. in 4°; *Thesaurus absconditus*, sermons for Advent and Forty Hours, Munich 1709; *Thesaurus absconditus*, sermons on the Blessed Sacrament, and the Bl. Virgin, Munich 1721, in 4o.[11]

Elisaeus, O.M.Cap. (fl. 1720), published *Kurtze Lobred auff das Erhebungs-Fest des hl. Joannis Dei*, Vienna s. a. (1720?) in 4°.[12]

Constantin Letins, O.M. (Observant ?, fl. 1720), published: *Theologia concionatoria docens et movens in Decalogum et de Poenitentia*, Liège 1711-1719, 5 vols. in 8vo, ibid. 1725, 5 vols. in 8vo (Jacq. Rosenthal, Catal. XV, n. 568; Matt, Katal. 86, n. 325), the latest edition of this work is *Promptuarium seu aparatus concionum*, 2 vols. Naples 1859 in 4°.[13]

Placidus of Ettelbruck, O.M.Cap. (d. 1720), a famous preacher, published: *Pons mysticus d. i. Kunst leicht alle Schlingen Satans zu entrinnen dargelegt in ausgewaehlten Predigten auf die Sonn- und Festtage*, Frankfort 1699.[14]

Martin of Lucerne, O.M.Cap. (fl. 1720), "insignis concionator," is the author of *Concio dogmatica de reali praesentia Corporis et Sanguinis Christi in Eucharistia*, printed at Baden in Switzerland 1721.[15]

[3] Pastoralblatt, 1909, p. 174; Script. Capp. 171 f.; Hurter, *o. c.*, t. IV, col. 714.
[4] Minges, *o. c.*, p. 221; Jacq. Rosenthal, Catal. XV, n. 89.
[5] Jacq. Rosenthal, Catal. XV, 7; Script. Capp. p. 2.
[6] Cuneo, *o. c.*, p. 107, n. 8.
[7] Eberl., *o. c.*, p. 237.
[8] Minges, *o. c.*, p. 148.
[9] Script. Capp. p. 42; Hierotheus, *o. c.*, p. 2 f.; Cuneo, FEC. VII, p. 109 incorrectly mentions 150 sermons on Ps. 118, instead of 200.
[10] Jacq. Rosenthal, Catal. XV, 6.
[11] Eberl, *o. c.*, p. 292; Script. Capp. p. 1.
[12] Jacques Rosenthal, Catal, XV, n. 478.
[13] Bocca, Catal. 229, n. 328; 230, n. 2494.
[14] Script. Capp. p. 217.
[15] Script. Capp. p. 184; "St. Fidelis Gloecklein," *l. c.*, 1913, Nr. 4, p. 111.

Irenaeus Schwendimann

Irenaeus Schwendimann, O.M.Conv. (d. 1720), Guardian at Constance and Thann in Switzerland, a very famous preacher, is the author of four volumes of sermons for the Sundays of the year, entitled resp. *Dominicale I, II, III, IV.*[1] The general title of his sermons is: *Collyrium caecorum ex sanguine Mariae,* Constance 1699 in 4°[2]; his *Hortus Salamonis: Passionale,* appeared at Constance 1699 in 4°, pp. 282.[3]

Jerome Fortenbach, O.M. (Observant, d. ca. 1720), is the author of a large volume of sermons, entitled: *Hertz-Bewegende Predigen,* Augsburg 1712 in 8vo; *Conciones Dominicales, Festivales et Mariales* (German), Augsburg 1712, perhaps the same work as the former. This author has written a number of other ascetical works.[4]

Willibald of Steyr, O.M.Cap. (d. 1721), member of the Austrian Province and successful popular missionary, published: *Universal-Medizin gegen alle Seelenkrankheiten oder Predigten in der Fastenzeit ueber die vier letzten Dinge,* Vienna 1713.[5]

Amatus of Stockach, O.M.Cap. (fl. 1722), is the author of a *Jubilee sermon,* delivered at the centenary of the Confraternity of the Bl Sacrament, printed at Straubing 1722.[6]

Jordan di Gienetti of Nonsberg, O.M.Cap. (d. 1723), cathedral preacher of Salzburg, admittedly the best preacher of Germany of his day. The Prince-Bishop Franz Anton von Harrach paid for the publication (requested by himself) of some of his sermons, namely: *Wohlmeinender Seelen Eyffer,* sermons for all Sundays of the year, Innsbruck, 1724 in Fol.; *Hellfliegender Ehrenschall,* sermons for all the feastdays of the year, Innsbruck 1724 in Fol.[7]

Engelbert Khaepler, O.M.Conv. (fl. 1723), is the author of two *Predigten auf den hl. Benedikt,* delivered at Andechs in the years 1722 and 1723 and printed at Augsburg 1723, parts 2 in 4°, pp. 176.[8]

Anonymous, O.M. (Reformed, fl. 1723—Gelasius Hohenleitner?) published a sermon on St. Benno, bishop of Meissen, in the collection: *Neuntaegige Gedaechtnuss des Jubel-Jahrs von Heiligsprechung des Meissener Bischofs und Bayrischen Landes Patron Bennonis,* Munich 1723 in 4°.[9]

Engelbert of Landshut, O.M.Cap. (d. 1723), was universally considered a "born orator." Several times the Electoral Court at Munich requisitioned him for the pulpit of St. Peter's at Munich, and this pulpit, the foremost of Bavaria, he later occupied for a period of thirteen years. Only few of his sermons are published: *Geistliche Arznei gegen das Gift der Suende,* Munich 1712 in 4°; *Samsonischer Bienenschwarm,* Munich 1709; *Gelegenheitsreden* and *Sonn-und Festtagspredigten* remained unpublished.[10]

Cajetan of Eichstaett, O.M.Cap. (fl. 1724), a very zealous preacher among the Protestants, especially at Ratisbon, has left a volume, inscribed: *Predigten,* printed at Ratisbon 1724 and *Predigten fuer Sonn- und Festtage des Jahres,* preserved in mss.[11]

Antony of Straubing, O.M.Cap. (fl. 1724), one of the better known preachers of his day, is the author of *Sermones casuales* (German), printed at Stadtamhof 1724.[12]

Marcus of Ybbs, O.M.Cap. (fl. 1724), is the author of *Lob und Ehrenrede*

[1] AFH. vol. VII, p. 406.
[2] Jacques Rosenthal, Catal. XV, n. 911.
[3] Eubel, Strassburg-Prvz., *o. c.,* p. 124 f.
[4] Matt, Katal. 86, n. 151; Minges, *o. c.,* p. 221.
[5] Script. Capp. p. 246 f.
[6] Script. Capp. p. 8.
[7] Hohenegger, *o. c.,* vol. I, p. 660.
[8] Jacques Rosenthal, Catal. XV, n. 52.
[9] Jacques Rosenthal, Catal. XV, n. 56.
[10] Eberl, *o. c.,* p. 292; Script. Capp. p. 80.
[11] Script. Capp. p. 57.
[12] Script. Capp. p. 25.

am Feste des Ordenstifters deren Mindisten, a panegyric on St. Francis of Paula, Vienna 1724 in 4°.[13]

Raphael Sedlmair of Ginding, O.M.Cap. (d. 1724), published: *Predigten*, Munich 1690.[14]

Nicholas of Randersacker, O.M.Cap. (fl. 1725), Court Preacher of the Prince-Bishop of Wuerzburg, published: *Selectum et Bonum semen d. i. Predigten auf die Sonn- und Festtage des Jahres*, Wuerzburg 1725.[15]

Luke of Rottenfels, O.M.Cap. (fl. 1726), a very good preacher, is the author of the following: *Depicta veritas*, sermons on the Sundays and feastdays of the year (German), published at Wuerzburg 1716; *Igneum Verbum Dei*, likewise sermons on the Sundays and feasts of the year, Wuerzburg 1720; *Verbum Dei abbreviatum*, again sermons on the Sundays and feastdays, Wuerzburg 1722; *Fructus spirituales ex horto Gethsemani*, nine courses of Lenten sermons, Nurenberg, 1726.[16]

Francis Xavier Faber, O.M. (Observant, d. ca. 1726), is the author of *Sermones panegyrico-morales de SS. Angelis*, Munich 1720 in 4°; *Sermones panegyrico-morales alii*, Munich 1726 in 4°.[17]

Vitus of Braunau, O.M.Cap. (fl. 1727), published *Predigten*, at Eichstaett 1727.[18]

Renatus Count of Globen, O.M.Cap. (d. 1730), member of the Rhenish Province, a celebrated preacher as well as ascetical and apologetical writer. He completed and published the *Historien-Buch* of Martin of Cochem, a homiletic work.[19]

Gelasius Hohenleitner, O.M. (Observant, d. after 1730), cathedral preacher at Freising 1708-1730, is the author of *Modus concionandi*, Augsburg 1724 in 8vo.[20]

Barlaam of Weilheim, O.M.Cap. (fl. 1731), wrote sermons on the Bl. Sacrament in German, entitled: *Decem Praedicamenta*, printed together with the sermons of Clement Haderer of Burghausen, O.M.Cap. (d. 1732).[21]

John Stanislas Albach, O.M.Conv. (fl. 1731), a most remarkable preacher, is called the "Hungarian Lacordaire." However, a severe heart ailment forced him to relinquish the pulpit. He is the author of *Erinnerungen an Gott, Tugend und Ewigkeit in Predigten*, published at Budapest 1731.[22]

Clement Harderer of Burghausen, O.M.Cap. (d. 1732), universally considered a born preacher, esteemed by princes and eagerly heard also by Protestants, is the author of *Seraphisches Buss-und Lobanstimmendes Waldlerchlein, d. i. Sonn-und Feyertags-Predigten*, three series, Augsburg 1732-1736, 6 vols. in Fol.; the first of this series contains in an appendix 16 sermons on the Souls in Purgatory, the second series in an appendix 14 Lenten sermons[1]; the fourth series of this work appeared separately at Munich 1737, 2 vols.; the fifth series of the same work was published separately at Munich 1740, 2 vols. The sermon collections of this author contain a course on the Bl. Sacrament by Barlaam of Weilheim, and also a tract on sacred eloquence.[2] Harderer likewise completed the translation from the Italian into Latin of the sermons of the Apostolic Preacher Bonaventure of Recanati (d. 1691), which had been begun by Victor Hoerl of Munich, O.M.Cap. (d. 1716); he commenced the

Clement Harderer

[13] Jacques Rosenthal, Katal. XV, n. 278.
[14] Eberl, *o. c.*, p. 238.
[15] Script. Capp. p. 200; not mentioned by Eberl, *o. c.*
[16] Script. Capp. p. 171.
[17] Minges, *o. c.*, p. 148.
[18] Script. Capp. p. 247.
[19] Script. Capp. p. 222 f.
[20] Minges, *o. c.*, p. 149; see above s. v. Anonymous, fl. 1723.
[21] See below s. v. Clement Harderer; also Script. Capp. p. 35.
[22] Hurter, *o. c.*, t. V, col. 1073.
[1] Jacq. Rosenthal, Catal. XV, n. 153. [2] Eberl, *o. c.*, pp. 291 fl.

translation from the Italian into Latin of the sermons of Card. Francis M. Cassini, O.M.Cap. (d. 1719), which, however, was left incomplete.[3]

Lucius of Koenigstein (Saxoregianus), O.M.Cap. (d. after 1734), published: *Lux in tenebris*, German sermons, at Augsburg 1696.[4]

Christopher of Graz, O.M.Cap. (fl. 1735), an excellent preacher, is the author of Latin sermons, entitled: *Bipartitus tubarum clangor in Dominicis et Festis anni diffusus in mundo ad statum saecularem et extra mundum ad statum regularem*, Augsburg 1735 in Fol.[5]

Ladislaus Prugger, O.M.Conv. (fl. 1735), is the author of *Passionale Ruth d. i. Traur-Reden ueber die Passion Jesu Christi*, published at Augsburg 1735 in Fol.[6]

Joseph Mary Baron of Schrenk-Egmatting, O.M.Cap. (d. after 1736), member of an ancient Bavarian family, a much loved preacher both by the common people and the nobility, occupying the foremost pulpits of the land. He published a *Panegyric on St. Benno*, Munich 1723[7]; *Panegyric on St. John Nepomuc*, Munich 1729[8]; a third *Panegyric*, Freising 1725.[9]

Tiberius of Foro Tiberii (Tauberbischofsheim ?), O.M.Cap. (d. 1739), preacher for more than thirty years, is the author of *Cophini evangelici: Particul von dem evangelischen Brodt in zwoelf Koerbe eingesamblet d. i.* 120 *Predigten*, printed at Constance 1721, 2 vols. in Fol., pp. ca. 1000 (Jacq. Rosenthal, Catal. XV n. 982). *Bethsaida Probatica d. i. Fastenpredigten*, Kempten 1723, 2 vols. in 4°. *Zodiacus d. i. Fastenpredigten ueber die Zeichen der Auserwaehlung*, Augsburg 1724 in 4°. *Sonn- und Festpredigten*, Nurenberg 1725 in Fol.[10]

Jordan Reisberger of Wasserburg, O.M.Cap. (d. 1739), three times Provincial of Bavaria, Commissary of Spain, France and Germany, General Definitor and a most excellent preacher. After his death were published: *Fluenta Jordanis*, vol. I., namely 100 sermons for special occasions, Landshut 1742 in Fol.; *Fluenta Jordanis*, vol. II., sermons for Sundays and feastdays, Straubing 1745 in Fol.; he left several manuscripts, viz. *Collationes ad confratres et ad moniales; Sermones ad regulares de rebus religiosis* (Latin); *Sermones ad status* (German); *Geistliche Exerzitien-Vortraege.*[10a]

Ladislas Baron of Schrenk,-Egmatting, O.M.Cap. (d. 1740), younger brother of the above mentioned Joseph Mary, a brilliant orator, has published one *Ehren-Red* at Eichstaett 1727.[11]

Aemilian Nieberle, O.M. (Reformed, fl. 1740), preacher of the convent of Augsburg, published *Octava seraphica s. exercitia spiritualia*, Augsburg 1715 and three later editions; a very recent edition of this work is by Fr. Ratte, C.SS.R., at ?, 1877.[12]

Fructuose Grashauser of Oberumbach, O.M.Cap. (d. 1741), is the author of *Oratio panegyrica* (German) in honor of St. John Nepomuc, printed at Ellwanger 1729; *Concio funebris*, printed at Straubing 1734.[13]

Joseph of Breisach, O.M.Cap. (fl. 1741), published a volume of sermon materials, entitled: *Geistliche Goldgrube*, Konstanz 1741 in 12mo.[14]

Marian of Innsbruck, O.M.Cap. (fl. 1742), occupied the foremost pulpits of Austria for many years. He is the author of *Moralpredigten auf die Sonn- und Festtage*, etc., Augsburg 1742 in Fol.; *Moralpredigten fuer die Sonntage des Jahres*, Augsburg 1742 in Fol.[15]

Bonagratia Hohenraedl of Munich, O.M.Cap. (d. 1743), is the author of

[3] Eberl, *l. c.*, pp. 235, 292; Script. Capp. p. 65.
[4] Hierotheus de Confluentia, "Provincia Rhenana," Mayence 1735, p. 129.
[5] Script. Capp. pp. 63 f.
[6] Jacq. Rosenthal, Catal. XV, n. 792.
[7] Jaques Rosenthal, Catal. XV, n. 56.
[8] Rosenthal, *l. c.*, n. 485.
[9] Poeckl, *o. c.*, p. 123 f.
[10] Script. Capp. p. 239.
[10a] Eberl, *o. c.*, pp. 275-280.
[11] Eberl, *o. c.*, p. 303 f.
[12] Minges, *o. c.*, p. 224.
[13] Script. Capp. p. 107.
[14] Script. Capp. p. 152.
[15] Script. Capp. p. 181.

two volumes of sermons, namely *Fastenpredigten* and *Predigten und Predigtskizzen fuer alle Sonn- und Festtage des Jahres*, printed at Stadtamhof 1730, 2 vols. in Fol.; Regensburg 1738; he likewise published a number of *Panegyrics* and *Funeral Sermons*.[16]

Simon Schlosser, O.M. (Reformed, d. 1743), member of the Bavarian Province, a much sought confessor and spiritual guide, published a book of retreats for the Franciscan laybrothers, entitled *Exerzitienbuch*, s. l. (Munich ?) 1722.[17]

Christian Brez, O.M. (Reformed, d. 1743), professor at Hammelburg and Guardian at Miltenberg, published: *Predigten von Christo, Maria und den Heiligen*, at Wetzlar 1726 in 4°; *Sonntagspredigten*, Wetzlar 1726 in 4°; *Lobpredigten*, Wetzlar 1723 in 4°.[18]

Marcianus of Innsbruck, O.M.Cap. (fl. 1744), an author hitherto unknown, published: *Alte Leyer. Lob- und Ehrenreden von den Heyligen, Vierzigstuendig Gebet- und Novenen-Predigen*, Linz 1744, parts 4 in 2 voll. in Fol.[19]

Romuldus of Stockach, O.M.Cap. (d. 1745), the well known historian, is the author of *Predigt ueber das Hl. Blut im Kloster Reichenau*, printed at Constance 1736.

Sabinian Fritsch, O.M. (Reformed, d. 1745), Provincial of Bavaria, is the author of a number of ascetical works, and also of *Mariale symbolicum*, a series of sermons on the titles of the Blessed Virgin in German, printed at Ingolstadt 1737 in 4°; *Spiritualis fodina metallaria* (German), a course of retreat lectures, Innsbruck 1744 in 8vo.[20]

Antony of Kalkstein, O.M. (Observant, d. 1748), is the author of literal, moral, allegorical and anagogical explanations of the entire Bible, s. l. (1715 ?).[21]

Benno Mareis of Ostermuenchen, O.M.Cap. (d. 1748), published a *Funeral Sermon* at Munich 1728; *Lobreden*, one volume, Straubing 1733.[22]

Cherubim Kettemann, O.M. (Observant, d. 1751), lector of theology, master of novices and later guardian of Neunburg, where he died in the odor of sanctity. He is the author of *Lobrede auf den hl. Johann Nepomuk*, Munich 1729, printed in the work: *Achtaegige Ehrengedaechtnuss des hl. Johann Nepomuk in der Pfarrkirchen Unserer Lieben Frauen in Muenchen*.[23]

Emmeram of Dachau, O.M.Cap. (fl. 1753), is the author of *Rede bei der achttaegigen Feyerlichkeit wegen der Uebersetzung des wunderthaetigen Bildes zu Maria-Thalheim gehalten*, printed at Freising 1753.[24]

Francis Regis of Ried, O.M.Cap. (fl. 1754), is the author of *Ehrenrede zur Ehre der seligsten Jungfrau gehalten zu Neukirchen beym Hl. Blut bey der Saekularfeyer*, printed at Ratisbon 1754.[25]

Wolfgang Boxberger, O.M. (Reformed, d. 1753), Provincial of Bavaria, 'lector jubilatus,' is the author of *Stadium virtutis et Studium salutis per discursus morales*, Wuerzburg 1727; *Viva hujus mundi idea per discursus morales*, Cologne 1731.[26]

Emmerich Daeger of Perlach, O.M.Cap. (d. 1757), member of the Bavarian Province, is the author of *Predigten*, published at Munich s. a.[27]

Diodor Egelsdorfer of Perlach (d. 1758) and Eucharius Moser of Dorfen, O.M.Cap. (d. 1777), published jointly: *Leben, Tod, Gericht und Eudurteil des in Lastern lebenden und sterbenden Suenders*, Munich 1746 in 4°, sermons

[16] Eberl, *o. c.*, p. 292; Script. Capp. p. 50.
[17] Minges, *o. c.*, p. 149.
[18] Minges, *o. c.*, p. 258.
[19] Jacq. Rosenthal, Catal. XV n. 632.
[20] Minges, *o. c.*, p. 150.
[21] Cuneo, *l. c.*, p. 108 n. 15; Jacq. Rosenthal, Catal. CII, 975, 1695; CVI, 1497.
[22] Script. Capp. p. 42; Eberl, *o. c.*, p. 309 f., does not mention any writings.
[23] J. Rosenthal, Catal. XV, n. 485; Minges, *o. c.*, p. 165.
[24] Ed. Alencon, " Bibl. Marian.," p. 79.
[25] Ed. Alencon, " Bibl. Marian.," p. 80.
[26] Minges, *o. c.*, p. 258.
[27] Script. Capp. p. 79; Eberl, *o. c.*, p. 293.

delivered at St. Peter's, Munich, at occasion of Forty Hours; Eucharius Moser published: *Ascesis divina* or sermons at Forty Hours, Passau 1782.[28]

Abundius Prandtner of Vienna, O.M.Cap. (d. 1763), wrote: *Ehr- und Bittvolles Ave Maria*, a panegyric delivered at Maria-Zell June 5, 1753, printed at Steyr 1753 in 4°.[29]

Fulgentius Tomatitz of Neustadt, O.M.Cap. (d. 1763), published *Lob- und Ehrenrede des Marianisch-Karmeliterschen Skapulirs ben den 8 taegigen Jubelfest desselben vorgetragen bei dem 5ten Jubilaeums-Jahr* 1751, at Vienna 1751 in 4°; *Maria oder vom hl. Rosenkranz: Lob- und Ehrenrede gehalten an den 3 letzten Fasten-Samstaegen in der Keiserlichen Hofkirche im Jahre 1751 im Wien*, at Vienna 1751 in 4°.[30]

Concordius of Gernsheim, O.M.Cap. (fl. 1764), Provincial of the Rhenish Province for two terms, is the author of *Seraphische Tugendschul mit einem satzhaften Predig-Register*, a work of sermon materials, the second part consisting of exhaustive sermon sketches on the Sunday and feastday gospels, based on the sermons of St. Antony of Padua, published at Mayence 1749; Spires 1764 in 8vo, pp. 22 and 1040 and 132,[31] unknown to bibliographers.

Chrysanthus Plattner, O.M. (Observant, d. 1766), is the author of a work, entitled: *Clavis verborum Domini*, a key which opens the sacred books in a fourfold way, namely, in sacred grammar, sacred rhetoric, sacred logic and sacred arithmetic.[32]

James de Hiltbrandt of Brixen, O.M.Cap. (d. 1770), published: *Lobpredig. Inspruggerischer Wahrer Herzens-Trost, die Wunderthaetige Gnaden-Bildnuss Mariae-Hilf in einer Kanzel-Red klaerlich erwiesen*, at Augsburg 1750 in 4°, pp. 28.[33]

Leo Strobl, O.M. (Reformed), fl. 1771), for a number of years the greatly applauded cathedral preacher of Freising, is the author of *Predigten fuer das ganze Jahr*, printed at Freising 1761 and 1771, 2 vols. in Fol.; *Sacerdos Dei gloriae proximique saluti intentus*, retreat lectures to priests, published at Freising 1758 in 8vo.[34]

Victor Mayr, O.M. (Reformed, d. 1771), a splendid orator, cathedral preacher at Freising for many years, composed *Erlesene Lehr - und Sittenpredigten fuer Sonn- und Feyrtaeg des Jahres*, Stadt am Hof 1756, 2 vols. in Fol.[35] The entire work consists of about 2000 pages in Fol.[36]

Wolfgang Schmitt, O.M. (Reformed, fl. 1776), lector at Schillingsfuerst, edited two *disputations* on canon law in as far as it affects German law, conducted under his presidency at Hammelburg and printed, resp. at Lauterbach 1776 and Fulda 1777.[37]

B. Hutmacher, O.M. (branch ?, fl. 1778), is the author of *Sonn- und Festtaegliche Predigten fuer das ganze Jahr*, Augsburg 1778 voll. 2 in 8vo.[38]

Peter van den Bossche, O.M. (Observant ?, d. after 1780), of Alost in Belgium, is the author of *Sermones quadragesimae et usque ad Pentecosten* voll. 2 in 8vo, preserved in manuscript in the library of St. Catherine's Church, Brussels.[39]

Seraphim Hippler, O.M. (Reformed, fl. 1784), for many years preacher at Schwarzenberg, published: *Legis evangelicae selectiora contra Bibliomachos per sermones illustrata*, Fulda 1784.[40]

Ignatius Erlein of Neustadt, O.M.Cap. (d. 1788), delivered a panegyric on the feast of the Visitation 1762, entitled *Lobrede vom Gnadenreiche Bilde*

[28] Eberl, *o. c.*, p. 292.
[29] Ed. Alencon, "Bibl. Mariana," p. 75.
[30] Ed. Alencon, "Bibl. Mariana," p. 80.
[31] Cap. Library, Pittsburgh, Plut. Q. 2.
[32] Cuneo, *l. c.*, p. 109 n. 38.
[33] Ed. Alencon, "Bibl. Mariana," p. 83.
[34] Minges, *o. c.*, p. 152.
[35] Jacq. Rosenthal, Catal. XV, nn. 664-666.
[36] Minges, *o. c.*, p. 151.
[37] Minges, *o. c.*, p. 258 f.
[38] Matt, Katal. 86 n. 827.
[39] AFH. XVI, 1923, p. 421.
[40] Minges, *o. c.*, p. 258.

Mariae vom guten Rath zu Genezano in Italian, printed at Vienna 1763 in 4°.[41]

Joachim Braunstein, O.M.Conv. (d. 1789), lector of theology at Lucerne and good preacher, composed: *Der in seinem Glauben beschaemte Christ*, a volume of sermons, published at Augsburg 1782; ibid. 1784; *Die Gebote Gottes*, Augsburg 1783; *Die wohleingerichtete Haushaltung*, Augsburg 1788; *Fastenpredigten*, s. l. (Augsburg) 1782-1784; *Die Gebote Gottes*, Augsburg voll. 3 in 8vo.[42]

Hermolaus of Pressburg or Poszony, O.M.Cap. (fl. 1791), published *Sermons for the Sundays of the year* (Magyar) at Pressburg 1791 voll. 5 in 4°.[43]

Dominic Gleich, O.M. (Reformed, d. 1791), "concionator ordinarius" in most monasteries of his Province, especially at St. George's, Augsburg, is the author of *Predigten fuer alle Marienfeste*, in four parts, published at Augsburg 1767, 2 vols. in 8vo[44]; *Lehrreiche und sittliche Predigten vom hl. Sakrament des Altares*, Augsburg 1777, 4 vols. in 8vo; *Predigten ueber Maria die Unbefleckte Jungfrau*, Augsburg 1783.[45]

Wilhelm Geysz, O.M.Conv. (fl. 1792), Guardian in various houses of the Province of Strassburg and later Provincial, wrote *Minus de minore*, a volume of sermons in German, published s. l. (Strassburg?) 1794; *Minus alterum de minore*, s. l. 1794.[46]

Nicolaus Schreiber, O.M. (Observant, fl. 1793), is the author of *Das Leyden unseres Herrn Jesu Christi in homiletischen Reden auf drey Jahre*, all sermons delivered at St. Anthony's, Breslau, in the Lent of 1787, 1788 and 1789, namely vol. I, *Der Erloeser in Oelgarten*, Glatz 1792 in 12mo pp. VIII-165; vol. II, *Der Heiland in der Stadt Jerusalem vor dem weltlichen Gericht*, Glatz 1792 in 12mo pp. IV-211; vol. III, *Der Retter auf dem Kalvarienberg*. Glatz 1792 in 12mo pp. IV-185; altogether there are 21 sermons in this work which is extant in the Capuchin library of Wheeling, W. Va.[47]

Edilbert Menne

Edilbert Menne, O.M. (Reformed, fl. 1793), of the Strassburg Province, died as a secular priest after the suppression of monasteries (probably soon after 1826). He had been for many years vicar of the monastery on the Lechfeld and confessor to the nuns of Hochalting in Ries. As he states in the foreword of one of his works, he was not able to preach frequently because of a weak voice and frail body, for which reason he chose to remain a theoretical preacher, i. e., supplying others with the material for sermons. He is best known for his catechetical works, such as a catechism for the rural population, for the sick, for the dying, for the youth, for children, etc. The following are strictly homiletic works: (1) *Magazin fuer Prediger in Staedten und auf dem Lande, oder Skelete aus Bourdaloue's und Massillon's Predigten*, Mindelheim 1789, 4 vols. in Fol.; (2) *Neubearbeitete Predigtentwuerfe auf alle Sonn- und Festtage des Jahres*, Augsburg 1789-1804, 12 vols. in 8vo; (4) *Fest und Gelegenheitsreden*, Augsburg 1792 in 8vo; (5) *Leichtfassliche katechetische Reden eines Dorfpfarrers an die Landjugend*, Augsburg 1791 voll. 4 in 8vo with two later editions, the last at Lindau 1853-1857, 3 vols. in 8vo[1]; (6) *Leichtfassliche Predigten eines Dorfpfarrers an das Landvolk*,

[41] Ed. Alencon, "Bibl. Mariana," p. 82 f.
[42] Matt, Katal. 86 n. 647; Eubel, Strassburg-Prvz, *l. c.*, p. 131; Hurter, *o. c.*, t. V, col. 570.
[43] Script. Capp. suppl. p. 24.
[44] Matt, Katal. 86 n. 1139.
[45] Minges, *o. c.*, p. 222, Jacq. Rosenthal, Catal. XV, nn. 339, 340.
[46] Hurter, *o. c.*, p. iv, col. 991.
[47] This author is unknown to bibliographers.
[1] Matt, Katalog 86 n. 1661; Jacq. Rosenthal, Catal. XV, 677.

Augsburg 1793-1802, 6 vols. in 8vo; ibid. 1808, 4 vols. in 8vo; Regensburg 1844-1846, 4 vols. in 8vo; (7) *Biblische Predigtentwuerfe ueber die Glaubens- und Sittenlehre fuer alle Sonn- und Festtage und die Fasten fuer drei Jahre*, Augsburg 1794, 2 vols. in 8vo; (8) *Predigten ueber die ganze christliche Moral aus den Werken deutscher Redner*, Augsburg 1795, 6 vols. in 8vo.[2] This same author's *Grosse Katechese eines Dorfpfarrers* appeared at Augsburg 1796-1810 in 19 vols. in 8vo and was several times reprinted, epitomized and used in all the schools of Bavaria. Beside these nine works of many volumes he composed twenty-three catechetical and ascetical works that found their way into all the Catholic homesteads of Bavaria, as also eight other large devotional and mystical works that remained in manuscript. This Franciscan is likewise the translator from the Latin into German of *Des P. Leonhard Goffine Lehrreiches Gebet- und Erbauungsbuch*, Augsburg 1814.[3]

Modestus Hahn, O.M.Conv. (d. before 1794), a celebrated speaker, for many years Sunday preacher at Wuerzburg; his sermons are somewhat bombastic after the fashion of French pulpit orators. He wrote: *Predigten auf die Festtage Mariens*, published at Constance 1784, 2 vols. in 4°[4]; *Neue Predigten auf die Feste der Heiligen*, Augsburg 1791, 2 vols[5]; *Predigten* (posthumous) in five volumes, namely, vol. I, *Sonntagspredigten nebst einigen Festpredigten*, Augsburg 1794 in 8vo, pp. viii-434; vol. II. *Sonntagspredigten nebst einigen Festpredigten*, Augsburg 1794 in 8vo, pp. viii-550; vol. III. *Sonntagspredigten*, etc., Augsburg 1795 in 8vo, pp. viii-444; vol. IV. *Sonntagspredigten*, etc., Augsburg 1795 in 8vo, pp. viii-436; vol. V, *Sonntagspredigten*, etc., Augsburg 1795 in 8vo, pp. vii-475; this entire work is extant in the Capuchin library at Wheeling, W. Va. An earlier edition of *Predigten* appeared at Augsburg 1791 in 12mo, voll. 8.[6]

Eulogius (J. George) Schneider, O.M. (Reformed, guillotined 1794), lector of Scripture at Augsburg and famous for his translation of the homilies of St. Chrysostome, became a rationalist and left the Order. An ardent revolutionist, he soon made himself hateful even to his companions and died on the guillotine at Paris on April 1, 1794. One work, composed by him while yet a religious, is *Christliche Reden*, a collection of sermons by famous German orators since 1770, appeared at Heidelberg and Mannheim 1785-1795, 11 vols. in 8vo.[1] After his apostasy from the Order and the Faith he became court preacher to Charles Eugene, Duke of Wuerttemberg, professor of rhetoric in Bonn 1789, teacher of Protestant theology at Strassburg in 1790.[2]

An Apostate of the French Revolution

Perfektus Lanzinner, O.M. (Conv. ?, fl. 1797), is the author of *Sonntagspredigten nebst Fastenreden*, 2 vols. at Augsburg 1797 in 8vo.[3]

Jucundin Muzner, O.M. (Reformed, d. 1799), of the Bavarian Province, preacher on the Lechfeld, published *Lobreden auf verschiedene Gegenstaende* in 3 vols. at Augsburg 1777-1780; *Fastenpredigten*, 6 vols. at Augsburg 1784-1788; *Gelegenheitsreden*, 3 vols. at Augsburg 1788-1789; *Kanzelreden auf alle Sonntage*, 2 vols. at Augsburg 1792.[4]

[2] Matt, Katal. 86, nn. 376, 909-911.

[3] Cf. "Predigt-Entwuerfe," Augsburg 1826 in Capuchin Library, Pittsburgh, shelf M, n. 1, vol. I, pp. i-xvi; Minges, *o. c.*, p. 228 f., who is deficient.

[4] H. v. Matt, Katal. 86 n. 1142.

[5] Jacq. Rosenthal, Catal. XV, n. 381.

[6] H. v. Matt, Katal. 86 n. 187.

[1] Jacq. Rosenthal, Catal. XV, n. 803.

[2] Dr. Ehrhard, "Eulogius Schneider," Strassburg 1895; Minges, *o. c.*, pp. 225 f.; Herder, Konv.-Lexicon, vol. VII, col. 1278 s. v. Schneider.

[3] J. Rosenthal, Catal. XV, n. 554; Matt, Katal. 86 n. 869.

[4] Minges, *o. c.*, p. 228; Jacq. Rosenthal, Catal. XV, n. 700.

Antony Wegrzynovic, O.M.Conv. (fl. 1710), a Pole, is the author of *Alphabetum Imm. Concept. SS. Virginis Mariae seu Discursus concionatorii*, printed at Cracow 1710 in 4°.[1]

Polish Friars

Roger of Laibach or Ljubljana, O.M.Cap. (fl. 1742), 'concionator facundus,' wrote in Slovenian: *Palmarium empyrium*, namely 126 sermons on the saints of the entire year, first volume at Klagenfurt 1731 in 4°; second volume at Laibach 1742 in 4°[2]

Francis of Warsow, O.M.Cap. (d. 1761), is the author of a volume of *Sermones* (Polish), printed s. l. et a.[3]

Stephen of Agram

Stephen of Agram (Croatian-Zagreb), O.M.Cap. (fl. 1738), published the following (Croatian): (1) Sermons for all the Sundays of the Year, Agram 1715 in 4°; (2) Sermons for the Feast Days, Klagenfurt 1718 in 4°; (3) Sermons for Lent and Patronal Feasts, Agram 1723 in 4°; (4) Sermons for the Sundays from Advent to Pentecost, together with First Mass, Dedication, and Indulgence Sermons, etc., Agram 1727 in 4°; (5) Sermons for the Sundays from Pentecost to Advent with 24 Catechetical Sermons on the Ten Commandments, Agram 1738 in 4°.[4]

Francis Porter of Meath

Francis Porter, O.M. (Observant, d. 1712), of Meath in Ireland, lector of theology at St. Isidore's, Rome, published *Securis evangelica*, a sermon in defense of the true faith against heresy, at Rome 1674; *Palmodia religionis praetensae reformatae*, Rome 1679 in 4°[5]

PREACHING AFTER THE FRENCH REVOLUTION, 1800-1927.

During the seventeenth and eighteenth centuries only few preachers had employed the ancient traditional form of the sermon, the homily. Where the homily was made use of at all, it was in translations and adaptations of the works of others, such as of William of Auvergne, Bishop of Paris (1643), of Antony Perego, O.S.B. (1638), of Didacus de la Vega, O. Min. (1608). All else consisted of thematic or emblematic sermons with a total brushing aside of Holy Scripture. With few noteworthy exceptions Franciscans were no better in this regard. Germany was especially poor in homiletic achievements, due, no doubt, to the terrible devastations of the 'Thirty Years' War'.

A healthy reformation in preaching emanated from France by the appearance of such masters of sacred eloquence as Bossuet (d. 1704), Bourdaloue (d. 1704), Fenelon (d. 1715), and Massillon (d. 1742). It was not until the French Revolution had spent itself, that a reawakening in all departments of culture seemed at hand. By the year 1803 most of the monasteries had been suppressed in Austria and Germany; conditions in Italy were no less disastrous, so that in 1810 the Franciscan Order was all but extinct. In Spain and Portugal the number of Friars during the Revolution of 1820 and the Civil War of 1833 had been reduced from 10,000 to 230. In the latter half of the nineteenth century a marked increase of literary productions is noticeable. In homiletics the thematic sermon still occupied the place of honor and favor, the homily having become the 'cinderella' of the pulpit. Still it was not many decades till Holy Scriptures came into her own again. Eberhard (d. 1876) and Keppler (d. 1926), pushed steadily ahead in their endeavor to restore to Holy Scripture (Homily) the place of eminence so long denied. Though in the beginning the disciples were few and, outside of Germany, preachers were loath to depart from their disjointed paragraphic

[1] Bocca, Catalog. 238, 591.
[2] Script. Capp. p. 224.
[3] Script. Capp. suppl. p. 22.
[4] Script. Capp. p. 235.
[5] Hurter, *o. c.*, t. IV, col. 697.

talks; yet among Franciscans the splendid traditions begun by the model homilies of Turchi (d. 1803), the conferential homilies of Cassiodor Zenger (d. 1827), the retreats of Ignatius Jeiler (d. 1904), the conferences of Augustine of Montefeltro (d. 1921) and the practical sermons of Matthias of Bremscheid (d. 1911), are finding worthy imitators in the Friars of Paderborn in their "Alttestamentliche und Neutestamentliche Predigten." The Franciscan preachers of this period are:

Peter Chrysologus Fantolini of Costiglioli, O.M.Cap. (d. 1800), for thirty-three years missionary among the Waldensians of Northern Italy, is the author of *Sermoni morali alle monache*, Turin 1788 in 4°; *Orazioni sacre sopra misteri di Gesù Christo, per diverse solennità di Maria Vergine ed in lode dei Santi e Sante*, Carmagnola 1792 in 4°; *Raggionamenti sacri miscellanei, con un ottavario degli sermoni su i defunti ed un novenario per il S. Natale*, Carmagnola 1793 in 4°; *Prediche quaresimali*, Turin 1797; *Istruzioni catechistiche*, 3 vols. in 4°, unpublished.[1]

Augustine Pasquali of Fusignano, O.M.Cap. (d. 1803), was a good popular missionary and retreat master, whose moral sermons and whose lectures for retreats to laymen, clerics, and nuns were frequently printed during his lifetime, s. l. et a. His *Dialoghi per le Missione e per varie domeniche dell' anno* appeared at Venice 1789, 6 vols. in 8vo.;[2] all his sermons were published after his death as *Opere complete predicabili*, Venice 1843, 23 vols. in 8vo.[3]

Adeodat Turchi of Parma

Adeodat Turchi of Parma, O.M.Cap. (d. 1803), a greatly loved preacher, for many years occupied the foremost pulpits of Italy, such as Parma, Lucca, Pisa, Florence, Bologna, Naples, Genoa, and Rome. He was court preacher to Ferdinand, the Infante of Spain and Duke of Parma and Piacenza, for a great number of years, as well as private tutor to the children of the Royal House. In 1788 he became bishop of Parma, after having protested in vain against this dignity. He is famous for his homilies, which are considered models of sacred eloquence and were later translated into French, German and Spanish. His funeral sermon on Empress Maria Teresa ranks as a masterpiece and was frequently reprinted. His court sermons, though going through many editions, are greatly inferior to his homilies. He is the author of *Il secreto politico. Discorso morale*, published at Lucca 1764; Venice 1789 and 1795; Piacenza 1795; Parma 1796 (2 editions); Modena 1818; Foligno 1821; Milan 1830; Venice 1832. *Tre Orazioni funebri* appeared at Parma 1766 and 1767, followed by ten later editions, the last at Venice 1832; the edition of Parma 1796 contains as an appendix the discourse *Il secreto politico*.[1] *Orazioni funebri due* appeared at Ancona 1844. *Prediche alle Corte*, a collection of one hundred and thirty-seven sermons, was printed at Parma 1804; Bassano 1806; Modena 1806; Foligno 1821; Modena 1822; Milan 1826 and 1831; Venice 1832. The celebrated *Omilie* appeared at Parma 1803; Venice 1815; Modena 1818; Foligno 1821; Milan 1830; Venice 1832; an earlier edition is that of Parma 1795, 3 vols. in 4°.[2] A German translation, entitled *Homilien u. Hirtenbriefe des P. Turchi*, was published at Augsburg 1795-6 in 3 vols.[3] *Discorsi morali*, vol. I, appeared at Imola 1839; vol. II, at Ancona 1844. *Panegirici*, vol. I, was printed at Imola 1839; vol. II, at Ancona 1844. The author left in manuscript: *Predica* (1), *Panegirico* (1), *Discorsi due ai Frati nella visita pastorale*. Collections of Turchi's

[1] Suppl. Script. Capp., p. 35.
[2] Bocca, Catal. 276, 123.
[3] Suppl. Script. Capp., p. 14.
[1] Bocca, Catal. 308, 1187.
[2] Bocca, Catal. 293, 1866.
[3] L. Rosenthal, Catal. XV, n. 994.

sermons appeared as *Opere* at Parma 1805-6, 4 vols. Fol. massimo; and at Aquila 1806, 7 vols. in 3 vols.[4]

Claude Calvezzana of Pieve d'Albenga, O.M.Cap. (d. 1805), an excellent popular missionary, published: *Corso di una mensile missione*, Bologna 1744, 2 vols. in 4°; Genoa 1776; Venice, 3. ed., 1793; *Sermoni quaresimali*, Lucca 1781 in 4°; *Esercizi spirituali per i secolari*, Genoa 1776 and 1783 in 8vo; *Esercizi spirituali per gli Ecclesiastici*, Genoa 1792; *Esercizi spirituali per le Monache*, Genoa 1792; a second *Quaresimale* and *Discorsi sopra la Passione di Gesù Christo* remained unpublished.[5]

Ignatius of Naples, O.M.Cap. (fl. 1806), a celebrated preacher of his day, published: *Orazioni sacre*, Naples 1806.[6]

Francis Mercorio of Maddaloni, O.M.Cap. (d. 1807), was a renowned preacher and saintly religious. His cause of beatification was repeatedly introduced, but without success. He is the author of *Quaresimale*, preserved in manuscript in the monastery of Maddaloni.

Joseph M. di Boldrin of Padua, O.M.Cap. (d. 1807), published: *Panegirici*, Venice 1806.[7]

Thomas of Terni, O.M.Cap. (d. 1807), is the compiler of a large collection of sermon material, entitled *Biblioteca manuale dei Padri della Chiesa che contiene l'analisi delle loro opere, li testimoni del domma, della disciplina e vita spirituale*, 10 vols. in 4°, unpublished.

Charles of Castrezzato, O.M.Cap. (fl. 1808), published: *Panegirici*, Brescia 1808; *Orazione funebre in morte del Rmo. P. Luigi Sgrafignoli*, Brescia 1808.[8]

Seraphin of Monte S. Petro degli Angeli, O.M.Cap. (d. 1809), is the author of *Orazioni sacre*, Macerata 1784 in 4°; *Altre orazioni sacre*, Fermo 1792; *Varie Prediche morali*, Ascoli 1803.[9]

John Baptist Ricci of Cuneo, O.M.Cap. (d. 1812), published: *Panegirico in lode di B. Lorenzo da Brindisi*, s.l. 1785; *Panegirici vari*, printed at different times and places.[10]

Antony of Serravezza, O.M.Cap. (d. 1814), published: *I pericoli di perdere la Religione colla lettura dei libri perniciosi*, a sermon delivered at Fucecchio during the Lent of 1804, printed at Pescia 1804; *Raggionamento sopra i divertimenti del secolo*, Pistoja 1805; *Raggionamento sopra il gran peccato di bestemmia, con note sopra gli altri peccati della lingua*, Pistoja, 1806.[11]

Boniface Bernardi of Lurio, O.M.Cap. (d. 1814), an apologetic author, published: *Orazione in lode del Cardinale Caraffa*, Ferrara 1784; *Orazione alla città di Comacchio*, Ferrara 1799; *La Sapienza. Orazione in lode del B. Lorenzo da Brindisi*, Rimini 1795; *Elogio dell' esimio Dottore S. Agostino*, Ferrara 1807; *Elogio di Guido II. Bentivoglio d'Aragona*, Venice 1792; *Orazione di S. Maria in Aula regia*, Lugo 1795; *Elogio di Caterina II. Imperatrice*, Venice 1793; *Elogio del Marchese Guido Ville*, Ferrara 1808; *La Filosofia e la Religione. Conferenza*, Cosmopoli s.a.; *Discorso dilettevole sopra la Providenza*, s.l. et a.[12]

Peter Maurice of Mosso, O.M.Cap. (d. 1814), published: *L'Ecclesiastico in solitudine*, Turin 1807 in 8vo; *Prediche quaresimali*, preserved in manuscript.[13]

Leopold of Gaiche, Blessed, O.M. (Reformed, 1732-1815), a native of Gaiche near Perugia, entered the Riformella (an offshoot of the Friars Minor Reformed), founded by St. Leonard of Port Maurice. Having joined the Order on the very day, on which St. Leonard died, he was throughout his life a

[4] Baer, Katalog 571, 1574; Bocca, Catal. 276, 10120; 309, 185; cf. also "Enciclopedia Italiana," vol. 18, p. 400, where Quaresimale is listed; App. Script. Capp., pp. 9 ff.; Ritratti, *o. c.*, tom. I, pp. 133-7; Hurter, *o. c.*, t. V, col. 825.

[5] Suppl. Script. Capp., p. 18; Ed. Alencon, *o. c.*, p. 17.

[6] Suppl. Script. Capp., p. 25; Apoll. a Valent., *o. c.*, p. 109.

[7] Suppl. Script. Capp., p. 28.

[8] Suppl. Script. Capp., p. 17.

[9] Suppl. Script. Capp., p. 36.

[10] Suppl. Script. Capp., p. 25.

[11] Suppl. Script. Capp., p. 14.

[12] Suppl. Script. Capp., pp. 16 f.

[13] Suppl. Scirpt. Capp., p. 35.

perfect imitator of this holy missionary. Like him he founded a retreat house *(ritiro)* at Monte Luco near Spoleto, whither, by permission of the Holy See, he and the members of his Province retired during their missions to lead a life of the earliest Franciscan rigor and spirituality. His missionary career lasted for forty-five years. He died in the Ritiro of Monte Luco, April 15, 1815 and was beatified by Leo XIII in 1893. To date no sermons of Blessed Leopold have been published. Some few extracts and sketches may be found in the work of Benvenute Bazzocchini, O.F.M., entitled *Il Giornale delle Predicazione de B. Leopoldo da Gaiche,* published at Trevi 1919 in 12mo, pp. 236.[13a]

Angelicus of Porto Fermo, O.M.Cap. (d. 1816), Commissary General of the Order in 1796, published: *Orazioni sacre,* Fermo 1785 in 4°, pp. 234; *Orazioni eucharistiche,* Ferrara 1796; *Orazione recitata in Forli per la liberazione delli armi Francesi,* Forli 1799; *Orazione in lode di S. Elpidio,* Fermo 1787.[14]

Gregory Boari of Marrara, O.M.Cap. (d. 1817), "vir eruditione, eloquentia, omnisque virtutis genere praestantissimus", preached in the foremost cities of Italy, e.g., in Arezzo, Pistoja, Loretto, Ferrara, Ravenna, Rome. In 1597 he became bishop of Comacchio and at the Congress of Bishops and Cardinals at Lyons, was the chief defender of the rights of the Apostolic See against the encroachments of the secular state. He is the author of *Discorso eucharistico della Provvidenza divina,* Ferrara 1787; *Fermezza d'animo nelle publiche calamità. Discorso,* Rome 1796; *Apostolico, ossia Lettera Pastorale cavata dall' Epistole dei SS. Apostoli,* Florence 1799; *Giusta idea del Redentore crocifisso,* Ferrara 1809; *Sermones et Conciones* (Latin), one volume, preserved in mss. in Capuchin Archives, Rome.[15]

Francis M. Forecchi of Ferrara, O.M.Cap. (d. 1820), published: *Orazione panegirica del B. Lorenzo da Brindisi,* Ferrara 1783; *Oarzione in onore di S. Pellegrino Laziosi,* Forli 1791.[16]

Louis of Ancona, O.M.Cap. (d. 1822), published *Dizionario dell' arte oratoria,* Fermo 1802, 2 vols. in 4°.[17]

Bernardine of Cuneo, O.M.Cap. (d. 1823), a zealous missionary, wrote: *Istruzioni oratorie ovvero conferenze intorno all' arte rettorica,* (hence a manual of homiletics) Florence 1808 in 8vo; *Orazioni sacre ed un Ottavario di discorsi per i morti, sermoni di professione religiosa e di altri occorenze,* Cuneo 1817, 2 vols. in 8vo; *Prediche quaresimali con parechi esordi,* Cuneo 1817, 2 vols. in 8vo.[18]

Thomas Bongetti of Ome, O.M.Cap. (d. 1823), popular missionary, is the author of *Corso di esercizi spirituali per il clero secolare,* published s.l. et a. (ca 1805).

Pacificus Deani

Pacificus Deani, O.M. (Observant, d. 1824), lector of theology at Brescia, attained great fame as a preacher. He preached the Lent several times in all the larger cities of Italy, as in Parma, Ferrara, Florence, Rome. In 1824 he preached his last Lenten course at Triest, and a novena to the Holy Ghost at Udine. Pius VII appointed him bishop for the See of Zante and Cephalonia, but in his humility he declined the honor. After his death was published *Il Quaresimale del P. Pacifico Deani,* Brescia 1825, 4 vols. in 4°.[1] The writer of this treatise has seen an edition of the same sermons, Milan s.a., 4 vols. in 4°.

Marius of Cadubrio, O.M.Cap. (d. 1827), official preacher of the Republic

[13a] Cf. Benv. Bazzocchini, "Un Apostolo de Umbria," Trevi 1919, pp. 105.
[14] Suppl. Script. Capp., p. 12.
[15] Ritratti, *o. c.*, t. I, pp. 144-8; Suppl. Script. Capp., p. 24.
[16] Suppl. Script. Capp., p. 23.
[17] Suppl. Script. Capp., p. 30.
[18] Suppl. Script. Capp., p. 15.
[1] AFH, vol. XVI, p. 582 f.

of Venice, published: *Quaresimale ed Orazioni panegirici,* Venice 1838, 7 vols. in 8vo.[2]

Isaias Volpi of Genoa, O.M.Cap. (d. 1830), Procurator of the Order, Bishop of Bobbio in 1818, published: *Quaresimale,* Tortona 1824, 2 vols. in 4°; *Omilie e Notificazione al Popolo,* appearing separately at various places and times. Volpi's style, though difficult at times, betrays great learning and depth of thought.[3]

Gaudentius Urbinati of Rimini, O.M.Cap. (d. 1831), published: *Panegirico della Madonna del Fuoco,* Forli 1822; *Panegirico di S. Girolamo,* Forli 1822.[4]

Zachary Boccardi of Sicignano, O.M.Cap. (d. 1833), "orator eximius", was well-versed in philosophy and theology, physics and mathematics, medicine and social economy, in all of which departments he composed books and scientific treatises. Several times he preached the Lent at St. Peter's in Rome, with prelates and cardinals and the Holy Father himself attending. In 1829 he became Bishop of Cotrone. Besides a number of other works he published: *Metodo teorico-practico di comporre con facilitá prediche, ed altre orazioni, secondo le regole della vera eloquenza,* s.l. et a.; *Direzione data ai suoi studenti intorno al modo di predicare, che puo servire a qualunque non abbia un maestro, che nell' esercizio dell' apostolico ministero il dirigga,* s.l. et a.[5]

James of Ancona, O.M.Cap. (fl. 1835), published: *Conferenze sulle verità divini e morali,* Loretto 1835.

Philip of Moretta, O.M.Cap. (fl. 1844), published material for emblematic sermons under the title, *Similitudinario fisico morale dei punti principali della Morale cristiana, disposti per ordine alfabetico con annotazioni illustranti alcune favole della credola antichità relativamente alla storia naturale,* Turin 1844.[6]

Aloysius of Novana, O.M.Cap. (fl. 1846), is the author of *Il mese mariano, ossia il mese di maggio santificato ad onor di Maria, discorsi trentatre,* Macerata 1846 in 8vo, pp. 238.[7]

Louis Micara of Tivoli, O.M.Cap. (d. 1847), Apostolic Preacher, Minister General 1824-30, became Cardinal Vicar of Rome in 1826, and retaining the generalate only upon the request of the Order and the command of the Pope.

Louis Micara of Tivoli

High and low respected his profound learning, and the Italian people, especially the Romans, fairly idolized him. When at the death of Gregory XVI he was prominently mentioned as the next Pope, he is said to have given this answer to one of the cardinals: "If the Holy Spirit rules the conclave, Mastai-Feretti shall be Pope; if the vote of the people wins, Micara will be Pope; if the devil presides, it will be yourself". Of his many writings only the following appeared in print (posthumous): *Raggionamenti filosofico-morali del Cardinale Lodovico Micara,* 3 ed., Naples 1851 in 8vo, pp. 143.[1]

Dominic of Castronuovo, O.M.Cap. (d. after 1850), published: *Orazione funebre del Cardinale Lodovico Micara,* Naples 1850.[2]

Joseph M. of Ferrara, O.M.Cap. (d. after 1852), belongs to the celebrated preachers of the Capuchin Order. He published: *Orazione funebre in lode del Cardinale Lodovico Micara,* Ferrara 1847; *Orazione funebre del Dottor Luigi Maniezzi,* Rovigo 1850; *La Dedicazione della prima Chiesa a S. Veronica. Orazione,* Bagnacavallo 1850; *Orazione Panegirica del P. Pietro Claver,*

[2] Suppl. Script. Capp., p. 31.
[3] Ritratti, *o. c.,* t. II, pp. 16-23; Suppl. Script. Capp., p. 29.
[4] Suppl. Script. Capp., p. 24; Ed. Alencon, *o. c.,* p. 30.
[5] Ritratti, *o. c.,* t. II, pp. 59-64
[6] Suppl. Script. Capp., p. 35.
[7] Ed. Alencon, *o. c.,* p. 3.
[1] Ritratti, *o. c.,* t. II, pp. 5-8; Suppl. Script. Capp., pp. 30 ff.
[2] Suppl. Script. Capp., p. 31.

Ferrara 1852; *Orazione Panegirica di Maria Santissima del Buon-Consilio*, Ferrara 1852.[3]

Octavian of Savona, O.M.Cap. (fl. 1853), published: *Lezioni di sacra eloquenza dettate a suoi alunni*, Genoa 1852—the first part comprising a history of eloquence of all nations and times; the second, the theory of homiletics; the third, an analysis of the various forms of preaching.[4]

Vitus M. of Rutigliano, O.M.Cap. (fl. 1855), is the author of *Orazione panegirica in onore della dogmatica definizione sullo Immacolato Concepimento di Maria*, delivered in the Cathedral of Bologna on the evening of Apr. 19, 1855, and printed at Naples 1855 in 8vo, pp. 31.

Lawrence Signani of Brisighella, O.M.Cap., "Apostolic Preacher" 1847-55, Bishop of Sutri in 1855, is the author of *Prediche recitate nel Palazzo Apostolico*, published after his death at Bologna 1894 in 8vo, pp. xiv-576.

John M. of Gerace, O.M.Cap. (d. 1863), is the author of *Orazione panegirica in lode di Maria SS. Gibilmanna*, delivered at the Provincial Chapter Sept. 17, 1861, and printed at Messina 1862 in 8vo, pp. 31.

Felix Cantimore of Roscia, O.M.Cap. (d. 1870), Bishop of Parma, wrote *Omilie dette al suo popolo nella Cattedrale*, Parma s.a. (1864).

Hubertine of Chiusi, O.M. (Reformed, fl. 1870), is the author of *Dieci giorni di ritiramento spirituale all' uno e all' altro Clero della Toscana, e nove riforme dirette alle Monache*, Florence 1869 in 16mo, pp. 894.

Louis Arrigoni, O.M. (Reformed ?, d. 1875), Archbishop of Lucca, one of the celebrated preachers of the Order in the last century[5] is the author of *Prediche Quaresimali*, s.l. 1881.

Dominic Marinangeli, O.F.M., published, *Pel sesto Centenario del Dottor Serafico S. Bonaventura. Discorso*, 2 ed., Quaracchi 1875 in 8vo, pp. 70.

Theodore Piccone of San Remo, O.M.Cap. (d. 1876), is the author of the following works: *Vita di Maria Santissima esposta in sermoni XXXI predicabili anche nel mese mariano e nelle feste della Gran Madre di Dio*, Turin 1869 in 12mo, pp. viii-240; 3. ed., Turin 1874, 4. ed., Turin 1879; *I Pregi della Vergine Consolatrice degli afflitti, esposti in XXXIX sermoni*, Turin 1870; 5. ed., Turin 1882 in 12mo, pp. iv-308; *Le Donne della Biblia nel loro rapporto profetico a Maria. Sermoni*, Genoa 1871 in 12mo, pp. 83, and in "Raccolta di Novene", Turin 1873 and 1880; *Sermoni e Panegirici in occasione delle Quarant' Ore e nelle solennità di Maria e di diversi Santi*, Turin 1874 in 8vo.

John Bapt. Cirella of Bronte, O.M.Cap., is the author of a volume of *Panegirici*, printed at Catania 1879 in 4°, pp. 350.

Bonaventure of Carpanzano, O.M.Cap., wrote a volume of sermons entitled: *l'Agonia di Gesù Cristo ed il suo essere Teandrico ovvero essere umano-divino di Gesù Cristo mostrato dalle sue sette parole sulla Croce con l'aggiunta di tre sermoni di S. Francesco d'Assisi nel suo settimo centenario*, published s. l. et a. (ca. 1882) in 4°.

Francis X. D'Ambrosio of San Erasmo, O.M.Cap. (d. 1883), was Bishop of Muro from 1859 till 1872, when he resigned because of a malady of the eyes. His pastoral letters are considered models. Some of these were published: *Lettera Pastorale*, Naples 1852 in 8vo, pp. 22; *Istruzione pastorale intorno al Matrimonio*, Melfi 1868 in 8vo, pp. 12; *Sulla Fede. Istruzione pastorali*, Naples 1869 in 8vo, pp. 98; *L'uomo e i suoi doveri. Istruzioni pastorali*, Naples 1872 in 8vo, pp. 72.

Antonine of Turin, O.M.Cap. (d. 1884) is the author of *Raggionamenti sacri sulle feste di Maria Vergine e Cenni storico-morali su alcuni suoi Santuari*, Turin 1878 in 12mo, pp. viii-436.

[3] Suppl. Script. Capp., p. 27.
[4] Suppl. Script. Capp., p. 34.
[5] Cath. Enc., vol. VI, p. 293.

Eusebius Magner of Montessanto, O.M.Cap. (d. 1884), "Apostolic Preacher" 1867-81, Bishop of Orvieto in 1881, published *Raggionamenti detti in Roma nei giorni 16, 17, 18 maggio 1871,* printed at Rome 1871 in 16mo, pp. 59; his *Prediche dette nel Sacro Palazzo* are preserved in manuscript. The funeral sermon for this Friar-Bishop was preached by Francis of Monte Colombo, O.M.Cap. (d. 1888), and printed at Rome 1884 in 8vo, pp. 39.

Maurus of Perugia, O.M.Cap. (d. 1884), published, *Panegirici di Gesù Nazareno e di Maria Santissima Immacolata,* at Rome 1878 in 8vo.

Angelus Bigoni, O.M.Conv., is the author of *Dieci giorni di esercizi spirituali ad uso dei sacerdoti regolari e secolari,* Milan 1881 in 8vo, pp. 324.

Seraphin Cavallari, O.M.Conv., published *Opera Oratoria* at Palermo 1885, voll. 2 in 4°, pp. 492 and 442.

Peregrin Zattoni of Forli, O.M.Cap. (d. 1885), is the author of *Trionfo del Cattolicismo nel dogma della Vergine Immacolata,* an oration delivered in the cathedral of Bologna in Sept. 1855, and printed there 1855 in 8vo, pp. 20; *Orazione eucaristica per apertura del Tempio di Forno,* Forli 1857 in 8vo, pp. 18; *Orazione alla città di Bagnacavallo per ringraziamento del nuovo Convento fatto ai PP. Cappuccini,* a sermon delivered on Oct. 4, 1850, and printed at Bagnacavallo 1850 in 8vo, pp. 24; *Discorso per la festa di S. Andrea,* Avellino 1856 in 8vo.[1]

Alexander Baroni, O.F.M., of the Province of Tuscany, published a large volume of *Panegirici e Discorsi,* Pistoja 1886 in 8vo, pp. xxxi-523.

Emil Crivelli, O.F.M., is the author of *Panegirico di San Margarita da Cortona,* Siena 1886.

Francis X. Javarrone of San Antimo, O.M.Cap. (d. after 1886), wrote: *Panegirici e sermoni,* Naples 1862 in 8vo; *Collezione di Panegirici e Sermoni,* s.l. (Naples) et a. in 8vo, pp. 159.

Louis Acernese of Pietradifusi, O.M.Cap. (fl. 1886), was Provincial of the Capuchin Province of Naples, but secularized in 1890. He is the author of *Lettera Pastorale a' Frati,* published at Naples 1885 in 8vo, pp. 28; *Dell' Obedienza, Discorso per Monache,* s.l. (Palermo) et a.; *Per l'Incoronata. Due Panegirici,* Benevento 1888 in 8vo, pp. 23.

Basil of Greccio, O.F.M., is the author of *Panegirico del B. Giovanni Forest, Minore dell' Osservanza, martirizzato in Inghilterra sotto Enrico VIII,* printed at Siena 1888 in 12mo, pp. 24.

Francis of Monte Colombo, O.M.Cap. (d. 1888), is the author of: *Elogio funebre,* delivered at the burial of Mgr. Eusebius Magner (d. 1884), printed at Rome 1884 in 8vo, pp. 39; *Opere predicabili di Serafino da Civitanova*—vol. I, Civitanova 1894 in 8vo, pp. 355; vol. II, Tolentino 1895 in 8vo, pp. 225, containing *Prediche, Orazioni e Discorsetti.*

Angelus Colantoni, O.F.M., is the author of: *Breve corso di sacri Istruzioni,* Siena 1888; *Panegirici e Conferenze,* Siena 1889 in 8vo, pp. 448; *Saggio di Discorsi e Panegirici,* 2. ed., Siena 1889 in 8vo, pp. 490; *Principe degli Apostoli. Orazione Panegirica,* Castorina 1887, p. 23.[2]

Innocent Zoboli, O.F.M., is the author of *Orazione panegirica recitata il 22. Giugno 1889, pel sesto solenne Centenario del Beato Giavanni dei Buralli di Parma, Minorita, celebrato dai PP. Minori dell' Osservanza nella Chiesa Parmense della SS. Annunziata,* printed at Parma 1889, pp. 19.

Jesuald Loschirico of Cardinale, O.M.Cap. (d. 1890), Archbishop of Acerenza e Matera, is the author of two *Pastoral Letters,* published at Matera 1886 and 1887, respectively. He also published: *Maria Desolata. Discorsi,* Naples 1886 in 8vo, pp. 77; *Sopra le Tre Ore di Agonia. Discorsi,* Naples 1886 in 8vo, pp. 64.

John Bapt. Taggiasco of Genoa, O.M.Cap., wrote *Temi del giorno, ossia Conferenze importanti di Religione,* Sarzana 1890 in 16mo., pp. 316.

[1] Anal. Capp., pp. 255 ff.

[2] Anal. Capp., vol. III, p. 191.

Salvator M. Bressi of Naples, O.M.Cap. (d. 1890), missionary in Brazil and Paraguay 1868-80, and in Tunis till 1884, became Bishop of Bovino in 1884 and Archbishop of Otranto in 1887. He is the author of a large number of *Pastoral Letters*, five of which were published at Bovino: two in 1885, two in 1887, and one in 1889. He further published in Portuguese: *Sandosa Lembranco*, a funeral sermon, at Bahia 1878 in 8vo; *Carta pastoral aos Missionarios do Brasil*, Bahia 1879 in 8vo; *Discurso pronunciado en el pueblo de Villa-Rica*, published in the newspaper "La Nacion Paraguaya", July 6, 1873; *Discurso del Padre S. Francesco de Asis*, in "La Nacion Paraguays", Oct. 5, 1873; *Discurso pronunciado na egreja da Piedade da Bahia*, published at Rio de Janeiro 1877 and (Italian) in "Eco di S. Francesco", S. Agnello 1877, pp. 335, ff.; a discourse on the Bl. Virgin and one on St. Cecilia, preached in the Cathedral of Paraguay, were printed there in 1869 and 1870. The funeral sermon on Pope Pius IX, delivered at Rome in Portuguese, and seven sermons translated into Spanish and the Tupi dialect from the Italian of St. Alphonse, are preserved in manuscript.[1]

Antony Pallotta da Genzano, O.F.M., is the author of *Orazioni sacre in lode di Nostro Signore Gesù Cristo*, printed at Siena 1891.

Charles of Castris da Ferentino, O.F.M., published *Conferenze contro gli errori del giorno*, Velletri 1890 in 8vo, pp. 350

Joseph Morteo of Livorno, O.M.Cap. (d. 1891), Bishop of Massa (1872-91), is the author of *Lettere pastorali*, published by Ignatius of Seggiano at Arezzo 1903 in 8vo, pp. xxxi-431.

Bernard Cappuccini of Chiaravalle, O.F.M., is the author of *Evoluzione del Protestantismo. Discorso letto nell' Academia di S. Tommaso in Camerino*, printed at Chiaravalle 1887 in 8vo, pp. 42; *La Scolastica e S. Tommaso d'Aquino. Discorso.....*, Camerino 1892 in 8vo, pp. 33.

Antony of Pontedera, O.M.Cap. (d. 1893), who trained a great number of good preachers from various religious Orders, wrote: *Appunti di Sacra Eloquenza dettati per gli studenti*, published at Prato 1886, pp. 138.

Federigo della Purificazione, O.M. (Reformed, d. 1893), an excellent pulpit orator, published a volume, *Panegirici assai pregevoli*, s. et a.[2]

Cyprian Verdiani, O.F.M., is the author of *Panegirico di S. Caterina, Vergine e Martire*, printed at Alessandria 1893 in 8vo, pp. 27.

Alexander Dinelli, O.F.M., published *Le sette parole di N.S. Gesù Cristo. Discorsi*, Pisa 1894 in 4°.

Antony M. Grasselli, O.M.Conv., Archbishop of Colossi, is the author of a volume of excellent retreat lectures, entitled: *Esercizi spirituali al clero secolare e regolare*, Rome 1894 in 8vo, pp. 540; also *Panegirico di S. Felice da Cantalice*, Rome 1887, pp. 16.

Lawrence of Volturino, O.F.M., is the author of *Studi oratori sopra S. Giovanni Crisostomo*, s. l. et a. in 8vo, pp. 565[3]; a large and famous work are his *Panegirici*, voll. 5 in 8vo, published at Rome, namely vol. I in 1891; vol. II, III, IV in 1892; vol. V in 1893; the second volume of this work contains very practical sermons for the Thirteen Tuesdays in honor of St. Antony; *La scienza practica dei proverbi e sentenze utile ai predicatori*, Quaracchi 1894 in 4°, pp. 701.

Louis Marangoni, O.M.Conv., of Vicenza, Minister General of the Order (1866-1872), later Bishop of Chioggia, is the author of five volumes of *Epistolae Pastorales et Homiliae* in 8vo, published at Chioggia 1891-1902, pp. ca. 2000; *Collationes ad clerum, sermones et allocutiones ad Religiosas mulieres*, delivered at Padua and printed at Chioggia 1894 in 8vo.

Peter Paul Chierini, O.M.Conv., is the author of *Brevi Raggionamenti sulle Litanie Lauretane*, Rome 1902 in 8vo, pp. viii-396.

[1] Apoll. a Valent., "Bibl. Prov. Neapol.", pp. 138-44.
[2] A. Primoldo Coco, AFH. vol. XIII, p. 253.
[3] Quaracchi, Catal. 1924, p. 24.

Peter Balestra, O.M.Conv., Bishop of Cagliari, is the author of a great number of sermons and Pastoral Letters, published under the title *Opera Pastoralia*, voll. 3 in 8vo, Cagliari 1895-1910, pp. ca. 2,200.

Vincent M. Solito, O.M.Conv., published *Il genio di S. Paolo Apostolo. Dissertationes*, Palermo 1897, voll. 2 in 8vo, pp. 276 and 218; *Elogio funebre del Card. Ant. M. Panebianco*, Palermo 1886 in 8vo, pp. 16.

Remigius Buselli, O.F.M., published *Panegirici e Discorsi*, Assisi (Porziuncola) 1894 in 8vo, pp. lxii-328.

Ignatius Persico of Naples, O.M.Cap. (d. 1895), missionary in India, became Vicar Apostolic of Agra in 1855. Sent on a mission to the United States in 1866 he took part in the Council of Baltimore. In 1870 he became Bishop of Savannah, and in 1877 Apostolic Delegate to Canada. In 1879 he was transferred to the See of Aquino, and in 1889 appointed special Apostolic Legate to Ireland. In 1893 he was created cardinal and Vicar of the Vatican Chapter. He translated from the English of Cardinal Manning *I fondamenti della fede. Quattro conferenze*, printed at Naples 1858 in 8vo, pp. xii-74. He is the author of *Oraisons et sermons*, delivered at Paris and printed there 1858; *Lenten Pastoral*, Calcutta 1858; *A Pastoral*, Bombay 1875 in 8vo, pp. 18, 2. ed.; *Lenten Pastoral of the Rt. Rev. Ignatius Persico*, Savannah s.a. (1872) in 8vo, pp. 15; *Lettera pastorale*, Naples 1878 in 8vo, pp. 14; *Lettera pastorale per la Qaresima del 1879*, s.l. (Sora) et a. (1879) in 8vo, pp. 14; *Lettera Pastorale*, Sora 1882 in 4°, pp. 8; *Lettera Pastorale*, Sora 1883 in 8vo, pp. 16; *Lettera Pastorale*, Sora 1884 in 8vo, pp. 15; *Lettera Pastorale*, Sora 1885 in 8vo, pp. 14. Many other *Pastorals* of Persico were lost.

Antony Gorla of Piacenza, O.M.Cap. (d. 1896), is the author of a great many *Discourses and Panegyrics* published separately at Parma in the years 1888-91.

Hyacinth la Greca of Troina, O.M.Cap. (d. 1896). lector of homiletics, is the author of *Sull' Eloquenza Sacra, giudici e precetti*, Siena 1880.

James of Pieve d'Albenga, O.M.Cap (D. 1897), published: *Discorso d'introduzione al Mese Mariano* at Spezia 1859 in 12mo, pp. 23; *Catechismi detti sopra l'Orazione Domenicale*, 2. ed., Albenga 1892 in 12mo, pp. 96.

Joseph a Cupertino Milosevic, O.M.Conv., wrote *L'Immacolata Concezione di Maria difesa dal Ven. Giovanni Duns Scoto Principe della Scuola. Conferenza tenuta nella Basilica del Santo in Padova, 8 Dicembre 1896*, printed at Padua 1897 in 8vo, pp. 67.

At the Vatican Council

Louis Puecher Passavalli, O.M.Cap. (d. 1897), "Apostolic Preacher" in the Vatican, titular Archbishop of Iconium in 1867, delivered the opening address at the Vatican Council,[1] Dec. 8, 1869, on the text: "Euntes ibant et flebant mittentes semina sua: venientes autem venient cum exultatione, portantes manipulos suos". The same Friar is the author of *Prediche dette al popolo*, Milan 1884 in 8vo, pp. 444.[2]

Antony of San Elpidion, O.M.Cap., published *Corso di Esercizi spirituali per uso speciale de' Religiosi*, Ferrara 1889 in 12mo, pp. xvi-423.

Aloysius Canali of Parma, O.F.M., Minister General 1889-97, is the author of *Oratio habita ad S. Theologiae Tyrones in coenobio S. Spiritus Ferrariae*, Parma 1886; *Sermo de Immaculato Mariae Conceptu*, pp. 28 in 8vo; he issued a *Pastoral Letter on the Office of Preaching*, Rome 1894.

Hyacinth of Belmonte, O.M.Cap. (d. 1899), is the author of *La Grandessa della Vergine immacolata. Discorso*, published s.l. (Florence) et a. (ca 1880) in 16mo, pp. 58; Naples 1884 in "Il S. Angelo da Acri e la Vergine Addolorata"; *Discorsi Religiosi per i tempi che corrono*, Rome 1889, 2 vols. in 16mo, pp. 490 and pp. 486; *Poche cose intorno alla Predicazione cattolica*, Salerno 1895 in 16mo, pp. 239.[3]

[1] Granderath, "Geschichte des Vatikanischen Konzils," Freiburg 1903, vol. II, pp. 20-2.
[2] Bullarium Capp., vol. X, pp. 583-9; Anal. Capp., vols. I, p. 61; XIII, pp. 332 ff.
[3] Ed. Alencon, *o. c.*, p. 33; Anal. Capp., vols. VI, p. 256; XI, p. 189; XV, pp. 351 ff.

James Schwaegerle, O.M. (Reformed, d. before 1800), for a number of years court preacher at Innsbruck, cathedral preacher at Passau, and convent preacher at Augsburg, is the author of *Predigten auf die Sonntage des Jahres*, vol. I, Augsburg 1799 and 1802; vol. II, Augsburg 1800; *Predigten auf die Festtage des Jahres*, vol. I, Augsburg 1799 and 1802; vol. II, Augsburg 1800; *Predigten auf die Fastenzeit fuer drei Jahre*, Augsburg 1799 in 8vo; *Neue Fastenpredigten fuer zwei Jahre mit Anhang: Vier Reden an die Seelenbruderschaft*, Augsburg 1803 in 8vo, pp. viii-472; *Lob- und Sittenreden auf verschiedene Heilige*, Augsburg 1802 in 8vo, pp. xvi-432; *Gelegenheitsreden mit Anhang: Die ersten Grundzuege der geistlichen Redekunst den jungen Klerikern vorgetragen im Konvente zu Innsbruck*, Augsburg 1800; the last-mentioned appendix, *Redekunst*, was published also separately at Augsburg 1800 in 8vo, pp. 83.[1]

Ulric Reithmayr of Gabling, O.M.Cap. (d. 1800), for twenty-seven years military chaplain, wrote: *Ostensio spiritus et virtutis in privato sermone et publica praedicatione verbi Dei*, printed at Vercelli 1780; *Sonntagspredigten fuer das ganze Jahr*, apparently unpublished.[2]

Vincent Glock of Ebern, O.M.Cap. (d. ca. 1802), court preacher at Wuerzburg, is the author of *Sonntagspredigten*, Wuerzburg 1796, 2 vols. in 4°; *Predigten auf die Feste des Herrn, der sl. Jungfrau und einiger Heiligen*, Wuerzburg 1795, 3 vols. in 4°; ibid. 1799; ibid. 1802; *Neue Festreden fuer zwei Jahre auf die Gedaechtnisstage Mariens*, Wuerzburg 1799, 2 vols. in 8vo; *Neue Festreden auf die Gedaechtnisstage Mariens fuer drey Jahre*, Wuerzburg 1802 in 8vo, pp. 503; *Der Mensch, seine Freiheit und Gleichheit nach natuerlichen, politischen und religioesen Grundsaetzen betrachtet*, Wuerzburg 1795 in 8vo.

Rupertus, O.M.Cap. (fl. 1802), gave us *Der marianische Volksprediger*, i.e., several sermons of all the feasts of the Bl. Virgin, published at Augsburg 1802, 2 vols. in 8vo.

Zosimus Linguardensis, O.M.Cap. (d. 1803), member of the Hungarian Province, is the author of *Predigten*, printed at Pressburg 1794, 6 vols. in 8vo.[3]

Francis Gerard, O.M. (Reformed, d. 1804), lector of theology and professor at the gymnasium of Ellingen, composed *Predigten auf alle Sonntage*, in two parts, printed at Augsburg 1793.[4]

Odorich Bauerlein, O.M. (Reformed, d. 1807), for seventeen years preacher and professor of rhetoric at the gymnasium of Ellingen, is the author of a large volume of *Predigtenwuerfe fuer die Sonn- und Feyrtaeg*, published s.l. (Bamberg?) 1802.[5]

Albert Complover of St. Sigmund, O.M.Cap. (d. 1810), for more than twenty years parochial preacher at Bozen (Tyrol), is the author of a great number of homiletic works. What distinguishes his sermons is the sublimity of thought and the total absence of the vulgarity that marred so much of the preaching of the time. He published: *Sieben Diskurse ueber Freidenkerei u. Unglauben*, Augsburg 1796; *Gebet-, Buss-, Dank-, Sieges-, u. Ermunterungs-Reden*, (2. edition), Augsburg 1802; *Das zerfallene Christentum am Ende des 18ten Jahrhunderts, d.i., Sonn- u. Festagspredigten wider die Modelaster u. Scheintugenden unserer Zeiten*, 3 vols., Augsburg 1803; Lindau 1846, 2 vols. in 8vo—revised and newly edited by Norbert Stock, O.M.Cap. at Brixen 1902; *Die Fortschritte des Suenders auf seinen Irrwegen u. Anleitung zur Rueckkehr*, Brixen 1803; *Die Pharisaeer im Christentum. Fastenpredigten*, 2 vols., Augsburg 1805-6; *Rede auf den hl.*

Albert Complover of St. Sigismund

[1] All sermons in Capuchin Library, Cumberland, Md.
[2] Hohenegger, *o. c.*, p. 736.
[3] Suppl. Script. Capp., p. 41.
[4] Minges, *o. c.*, p. 221.
[5] Minges, *o. c.*, p. 221.

Augustin, Augsburg 1793; *Zwei Reden vom Kriege u. Siege wider die neufränkischen Volksempoerer*, Bozen 1793; *Gebetspredigten*, Augsburg 1795; *Marianische Ehrenrede auf die zu Bozen abgehaltene Uebersetzung des Gnadenbildnisses Maria von Moos*, Bozen 1790; Brixen 1803; *Rede bei der Ablegung der feierlichen Ordensgeluebde*, Brixen 1800; *Primizpredigt*, Brixen 1802; *Rede bei der Dankesfeier zu Bozen fuer die Befreiung von den Franzosen im Jahre 1797*, Bozen 1801; *Der franzoesische Freiheitsbaum*, an oration, delivered at Bozen and printed there three times in 1792, frequently reprinted, translated into French, Spanish, and Italian, and several times reprinted in these languages. Volumes upon volumes of panegyrics, occasional sermons, and homilies remained unpublished.[1]

John Damascene of Schwytz, O.M.Cap. (d. 1813), published: *Predigten*, Zuerich 1801; Lucerne 1805; *Leichenrede auf den Abt von Einsiedeln*, Lucerne 1808.[2]

Damian Grez, O.M. (Reformed, d. 1818), preacher on the Lechfeld, is the author of *Conciones de S. Corde*, published s.l. et a.[3]

Erasmus of St. Gallen, O.M.Cap. (d. 1827), Provincial of Switzerland and Vicar General of the Order, renounced the bishopric of Sarsina offered him by Pius VII. For a number of years he was preacher of the Collegiate Church of Ss. Ursus and Vitus in Soleure, and annual Lenten preacher in Dornach, Altorf and Lucerne. His work, *Predigten, gehalten in der Collegiat-Kirche zu den hl. Ursus and Vitus*, was published at Lucerne 1826.[4]

Cassiodor Zenger of Schwandorf, O.M.Cap. (d. 1827), a great preacher, whose sermons were in the hands of all the pastors and preachers, published: *Homilien ueber die Evangelien der Feste des Herrn*, Sulzbach 1817 and 1823; *Homilien der hoeheren Gattung auf die Festage der sl. Jungfrau und der Heiligen*, Sulzbach 1820—translated into Dutch, Hertogenbosch 1830 in 12mo; second German edition, Sulzbach 1824; *Homilien fuer alle Sonntage des Jahres*, Sulzbach 1821 and 1826; *Homilien ueber die Mysterien des Herrn*, Sulzbach 1826; *Predigten gehalten bei allgemeinen Bedraengnissen*, Sulzbach 1816.[5]

The "Hungarian Lacordaire"

Joseph Stanislas Albach of Pressburg, O.M.Conv. (fl. 1830) was famed for his eloquence throughout Austria-Hungary. He is known as "the Lacordaire of Hungary." Still, his preaching activity was cut short by persistent heart affliction after which he devoted himself to writing. The author was born in 1795; we do not know when he died. He wrote: *Erinnerungen an Gott, Tugend und Ewigkeit in Predigten*, Budapest 1831, 3 vols. in 8vo.[1]

James Gepp of Kitzbuehel, O.M.Cap. (d. 1832), wrote: *Sonntagspredigten*, 2 vols., Augsburg 1804; many other volumes of Sunday sermons had been ready for the press, but their publication was prevented by the author's untimely death.[2]

Paschal Skerbinz, O.M. (Observant, d. after 1848), Provincial of the Austrian Franciscans, is the author of: *Predigten auf alle Sonntage des Kirchenjahres*, new, inexpensive edition, 2 vols. in 8vo., Vienna 1848, pp. vi-494 and iv-424; *Fastenreden*, new, inexpensive edition, Vienna 1848, 2 vols. in 8vo, pp. xvi-362 and x-397; *Fest und Gelegenheitsreden*, new, inexpensive edition in three volumes, Vienna 1848 in 8vo; vol. I, *Festtage Mariens*, pp. viii-399;

[1] Hohenegger, *o. c.*, vol. II, pp. 270-4; App. Script. Capp., p. 10.
[2] Suppl. Script. Capp., p. 26.
[3] Minges, *o. c.*, p. 222.
[4] Suppl. Script. Capp., p. 19; Ritratti, *o. c.*, t. III, pp. 172-4.
[5] Suppl. Script. Capp., pp. 17 f.; Ed. Alencon, *o. c.*, p. 17; Eberl, *o. c.*, p. 660, is very deficient.
[1] Hurter, *o. c.*, tom. V, col. 1073 f.
[2] Hohenegger, *o. c.*, vol. II, pp. 346-50; Suppl. Script. Capp., p. 25.

vol. II, *Feste des Herrn*, pp. vi-381; vol. III, *Predigten auf die Feste der Heiligen*, pp. vi-458.[3]

Clement A. Jaeger, O.M. (Observant, fl. 1855), is the author of *Fastenpredigten ueber die sechs Sueuden in den Hl. Geist*, published at Regensburg 1855 in 8vo, pp. 102.

Leonard Gehlen, O.M. (Observant, fl. 1857), translated from the Italian: *Die Kirche Jesu Christi. Drei Homilien von Joachim Ventura*, printed at Recklinghausen 1857 in 8vo, pp. viii-120. This Friar also translated and edited: *Missionspredigten des sel. Leonard v. Porto Maurizio*, Regensburg 1857; 2 ed., Regensburg 1892, 2 vols. in 8vo, pp. xii-425 and iv-411.

Albert Knoll of Bozen (Albertus a Bulsano), O.M.Cap. (d. 1863), the well-known theologian, was a splendid pulpit orator. After his death a selection of his sermons was published by Aloysius Tuzer, O.M.Cap.: *Predigten auf alle Sonntage des Kirchenjahres*, Brixen 1867; *Festpredigten*, Brixen 1870; *Reden des P. Albert von Bulsano*, in the periodical "Kassianea", Brixen 1871. "The sermons of Albert Knoll are homiletic models in the arrangement of the matter and in the development of the thought, and hence it is not surprising that they passed through two large editions."[4]

Theodosius Florentoeni

Theodosius Florentoeni of Muenster (Switzerland), O.M.Cap. (d. 1865), the first to attempt a solution of the "Social Question", Vicar General of Chur, founder of the Sisters of the Holy Cross of Menzingen and Ingenbohl, was also a celebrated pulpit orator. He is universally known as the greatest philanthropist of Switzerland. At all so-called 'Catholic Days' he was the foremost speaker. A great number of elementary and high schools, academies, hospitals, guilds, workingmen's unions, asylums, and other social institutions owe their origin and preservation to his vision, his labor and absolute trust in Divine Providence. He is the author of many sermons, discourses, conferences, and lectures. His lecture on the "Social Question, especially the Labor Question", delivered at the "Katholikentag" at Frankfort 1863, is printed in the report of that society. Other manuscripts are preserved in the Capuchin monasteries of Switzerland and in the convent of the Sisters at Ingenbohl. He likewise merits attention for completely revising *Goffine's Christkatholisches Unterrichts u. Erbauungsbuch*, 1. edition, Einsiedeln 1842; 21. edition, Einsiedeln 1865; 46. edition, ibid. 1888. This book of sermon materials is also known under the title of *Goffine's Postille oder Erklaerung der Evangelien u. Episteln der Sonn- u. Festage.*[1]

Rudolph Poesinger, O.M. (Conv. ?, fl. 1873), is the author of *Kanzelvortraege nach den sonntaeglichen Evangelien*, Vienna 1873, 4 vols. in 12mo. For several years the author was the Sunday preacher at St. Jerome's, Vienna. At times, the style of his sermons recalls the language of Abraham a S. Clara.[2]

Vincent Thuille

Vincent Thuille of Eppan, O.M.Cap. (d. 1878), the younger brother of Bernardine Thuille, a celebrated preacher, whose sermons were famed throughout Austria and Southern Germany, published: *Eine heilige Glaubensmission*, Innsbruck 1862; *Zweite heilige Glaubensmission*, Innsbruck 1864; *Vier ketzerische Predigten ueber den Pabst*, Vienna 1869; *Anthropologische Predigten*, Vienna 1871; *Predigten fuer die Sonn- und Festtage des Kirchenjahres*, Ratisbon 1881; *Freiheit und Gleichheit*, Feldkirch 1861; ibid. 1863; *Die Heiligen und die Freimaurer*, Innsbruck 1863; *Was ist das Konkordat?*, Innsbruck 1866; *Des sl. Petrus Canisius Kampf und Triumph gegen den Liberalismus*, Innsbruck 1864; *Die rechte Lehrkanzel fuer die heutige Welt*, Innsbruck 1864; *Der Weltpriester*,

[3] The sermons of Paschal Skerbinz are all extant in the Capuchin Library, Cumberland, Md.

[4] Hohenegger, *o. c.*, vol. II, pp. 472-5; App. Script. Capp., pp. 10 ff.

[1] Cf. Albuin, P., "P. Theodos Florintoeni," Brixen 1908, passim.

[2] Poesinger's sermons, vol. IV, pp. 439, are in the Capuchin Library, Cumberland, Md.

a number of sermons for First Mass, Bozen 1874. Almost all the sermons, lectures, and addresses of this Friar were immediately published in the newspapers of the locality in which they were delivered.[3]

Julian Lambrecht, O.M. (Recollect, d. ?), author of a great number of ascetical treatises, also published *De Erste Communie of Verzameling van Sermonen*, Louvain 1873 in 8vo, pp. 231.

Boniface Soengen of Mayence, O.M.Cap. (d. 1887), author of many ascetical and devotional works, also translated and revised from the French *Die groszen Exerzitien des P. Judde, S.J.*, Mayence 1885; a second course of retreat lectures is *Philagia oder zehntaegige Exerzitien nach P. Paul de Barry, S.J.*, Mayence 1885, pp. 392; ibid. 1904 in 12mo, pp. viii-384.

Servatius Dirks, O.M. (Recollect, d. 1887), for thirty-five years lector of theology, was at the same time an eminent preacher. Time and again he occupied the foremost pulpits of Belgium. He was likewise invited to speak at all Catholic congresses and other public occasions. A number of his addresses are printed in the reports of the respective societies. He is the author of many works of diverse nature, writing with equal facility on philosophy, theology, history, and hagiology, also setting his pen to the composition of poetry. For the history of the Order and more especially for the history of preaching, his *Histoire littéraire et bibliographique des Frères Mineurs de l'Observance de F. François en Belgique et dans les Pays-Bas*, printed at Antwerp 1885, is an indispensable reference work.

Dirks and Vendrickx

Archangelus Vendrickx, O.M. (Recollect, d. 1893), six times Provincial of Belgium, whose counsel was sought by prelates and statesmen, is the author of *Sermonen over de Waarheden van den katholiken Godsdienst*, 2. ed., s.l. 1882, 10 vols. in 12mo; he also wrote explanations and homilies on the Epistles and Gospels of the Missal proper to the Friars Minor.[1]

Bernardine Thuille of Eppan, O.M.Cap. (d. 1893), brother of the famous preacher, Vincent Thuille, published the following: *Christkatholisches Hausbuch in Predigten ueber das heilige Vater Unser und das apostolische Glaubensbekenntniss*, Ingenbohl 1875 in 8vo, pp. 472; *Ein Cyklus Fastenpredigten*, Brixen 1877 in 8vo, pp. 134; *Christkatholische Predigten fuer die Sonn- und Festtage mit Beruecksichtigung des hl. Messopfers*, Innsbruck 1876, pp. 356; *Populaere Predigten ueber die wichtigsten Wahrheiten der Religion*, Freiburg 1879, pp. 839; *Patristisches Handbuch. Sammlung vieler Stellen aus den Vaetern und kirchlichen Schriftstellern*, Ratisbon 1888, pp. 620; *Predigten fuer all Sonntage des Kirchenjahres*, Brixen 1891, pp. 440.[2]

Celestine of Wervicq, O.M.Cap. (d. 1896), is the author of *Pelerinage d'Hoogstraeten. Sermon sur le Precieux Sang*, Bruges and Lille 1890 in 8vo, pp. 21.

Thaddaeus Kraweszynski of Warsaw, O.M.Cap. (d. 1811), is the author of twelve volumes of *Sermons for the Sundays and Holy Days*, two volumes of *Mission Sermons*, and two volumes of *Sermons for various Occasions*, all in Polish, and preserved in the Capuchin Monastery of Warsaw.[1]

Isaurus Harminzad of Budapest, O.M.Cap. (d. 1831), is the author of two *Panegyrics in honor of St. Stephen* (Magyar), published s.l. 1791 and 1796, respectively.[2]

Viator Pietrowski, O.M.Cap. (d. 1835), for several terms Provincial of the the Polish Capuchins, cathedral preacher of Warsaw, and for thirty years engaged in preaching missions, is the author of *Oratio funebris* (Polish), de-

[3] Hohenegger, *o. c.*, vol. II, p. 653.
[1] Acta Min., II, 1883, p. 18.
[2] Hohenegger, *o. c.*, vol. II, p. 653.
[1] Suppl. Script. Capp., p. 37.
[2] Suppl. Script. Capp., p. 29.

Viator Pietrowski

livered at the death of a cathedral canon and printed at Lomza 1815; *Sermon* at the translation of the heart of King John III (Polish and French), Warsaw 1830; *Dominicale et Festivale* (Polish), Warsaw 1840, 4 vols. in 8vo. The Capuchin Monastery of Warsaw preserves in manuscript the following: *Dominicalia et Festivalia* (Polish), 14 vols. in 4°; *Catechetical Sermons*, preached during missions (Polish), 10 vols. in 4°; *Funeral Sermons*, 3 vols. in 4°; *Addresses to Religious at the time of canonical Visitation*, 2 vols. in 4°; *Manual of Homiletics*, translated from the Italian; *Encyclicals and Exhortations*, addressed to the Polish Friars, written in Latin and Polish.[3]

Victorine of Carnovia, O.M.Cap. (fl. 1852), member of the Capuchins of Silesia, published a volume of *Lenten Sermons* at Leitmeritz 1843 in 8vo.

Angelus Kraljevič, O.F.M., Vicar Apostolic of the Herzegovina, published a volume of *Sermons for the Holydays* (Croatian) at Rome 1870.

Anonymus, O.F.M., of Jugo-Slavia, translated into Slovenian the well-known *Octava Seraphica in usum Religiosorum Ordinis S. Francisci* under the title *Osmina Serafinska*, printed at Goricia 1881.

Nicholas Lepsenyi, O.F.M., of the Province of St. Mary in Hungary, wrote in Magyar: *Szent beszedek az ev minden Vasar-s uennepnapjara*, namely, sermons for the Sundays and Holydays of the year, Poszony 1888.

Marian Sirca, O.F.M., published a course of retreat lectures in Slovenian, entitled *Duhovne Vaje*, Gorizia 1891.

Hugolin Sattner, O.F.M., member of the Province of Croatia, published a series of apologetic sermons in Slovenian, *Apologeticni govori*, Laibach (Ljubljani) 1895.

Procopius Leszczynski of Brailow, O.M.Cap. (d. 1895), is the author of a volume of *Sermons* (Polish), Warsaw 1889 in 4°; *Orationes funebres* (Polish), Warsaw 1855; *Homilies on the Sorrowful Mother*, translated from the Italian of O. Ventura and entitled *Homilia o Bolesciach Matki Bozej*, printed at Warsaw 1895 in 8vo.

Florian Brezina, O.F.M., a Bohemian Friar, is the author of a volume of brief sermons delivered to children, entitled *Jezisek*, printed s.l. et a. (1898-).

Paschal Buconic, O.M. (Observant), is the author of a sermon on Ss. Cyril and Methodius, in Croatian, printed at Rome 1863.

Robert Kauck, O.M. (Observant), published a small volume of homiletic sketches on the Sunday gospels in Bulgarian, at Semesvar 1882 in 8vo.

Blessed Didacus of Cadix

Didacus Joseph Lopez of Cadix, O.M.Cap., Blessed (1743-1801), called "Apostle of Spain", was engaged in preaching missions during the entire thirty-five years of his priestly life and is easily the greatest preacher of the Spanish penisula within a century. To combat the pernicious influence consequent upon the French Revolution and the false principles of Voltairian philosophy, the Bishops of Spain hotly contented with one another to secure Friar Diego for their pulpits. Thus it happened that he preached repeatedly at Sevilla, Madrid, Salamanca, Barcelona, Valencia, Cordoba, Saragozza, Compostella, Toledo, Leon, and other cities too numerous to mention. His eloquence was irresistible and his sermons were habitually accompanied by astounding miracles. Frequently during a sermon a dove was seen perching on his shoulder, so that the rumor was abroad that the "Dove of Diego" was the talisman that suggested his marvellous sermons. His familiarity with Holy Scripture, Canon Law, moral theology, military science, physiology, the problems of the day, was no less remarkable; at several occasions he was granted the Pentecostal gift of the apostles, namely,

[3] Suppl. Script. Capp., pp. 39 ff.

that men of various nationalities and ignorant of the Spanish language understood him perfectly, as though he had spoken in their own mother tongue.

Repeatedly King Charles III was approached by cardinals and bishops to confer a prelacy on the great missionary, but invariably the answer was: "Now he belongs to the entire nation; then he would belong to only one diocese." Nevertheless, the cathedral chapters of Sevilla, Saragozza, Cordoba, Salamanca, and ten other dioceses elected him an honorary member, so that at any time he had free access to their deliberations. He was also presiding officer of several chapters, with the right of suffrage after death equal to those of a cathedral canon. The Universities of Granada, Baeza, Valencia, Orihuela, and Oviedo conferred on him the doctor's degrees of divinity, laws, belles-lettres, and jurisprudence, while almost every city of Spain enrolled him among its twenty-four principal citizens. Despite all these unsought honors, Diego remained the humble son of St. Francis, practicing in a heroic degree the various Christian and Religious virtues. He died, as he had foretold, on the vigil of the feast of the Incarnation (Annunciation) 1801 and was solemnly beatified by Leo XIII, Apr. 10, 1894, the Pope employing the words: "Homo missus a Deo, Hispaniae et saeculi XVIII Apostolus, et alter denique Paulus".

Blessed Didacus is the author of a number of works, some published and several still unpublished. The following pertain to the department of homiletics: *Allocutiones octo*, namely, eight Latin addresses delivered before the professors and students of universities, s.l. et a.; *Sermon primero de la purissima concepcion de Maria. Obra postuma*, Madrid 1822 in 4°, pp. 19; Jerez 1904 in 16mo, pp. 30; *Coleccion de las Obras*, sermons and panegyrics, 5 vols. in 4°, vol. I-III Madrid 1796, vol. IV-V, Madrid 1799; *The Catholic Soldier*, two discourses, delivered by Bl. Didacus in his capacity as Vicar General of the Spanish Armada, printed at Madrid s.a.; Two Discourses on Immoral Dances, Theatrical Productions, and Bullfights. The following works are preserved in manuscript: Six volumes in 4°, containing one thousand three hundred sermons; A valuable collection of unfinished sermons; Five conferences to non-Catholics; Retreat lectures to priests; Discourses and addresses on diverse subjects; Sermon on the Immaculate Conception.[1]

Bruno de Arcas Ximenez y Sanchez of Sevilla, O.M.Cap. (d. after 1801), is the author of *Sermon panegirico del admirable Simulacro de Nuestra Señora del Pilar*, Madrid 1783 in 4°, pp. 54.[2]

Francis of Taradelli, O.M.Cap. (fl. 1811) is the author of *El Despertador doloroso de los hijos de Maria*, seven sermons on the Sorrowful Mother, published at Tarragona 1811 in 4°, pp. 146.

Gregory of Falcet, O.M.Cap. (fl. 1816) has given us: *El credito y la gratitud. Oracion Eucharistica, que en 30 de Avril de 1816 dijo*, printed at Tarragona 1816 in 4°, pp. 36; *La bienhechora especial de Valls. Sermon que dijo en 25 de Julio 1816*, Tarragona 1816 in 4°, pp. 28.[3]

Vitalis M. Gonsalves D'Oliveira of Pernambuco, O.M.Cap. (1844-78), became Bishop of Olinda in 1871 and is well known in history as the protagonist of the Church against the machinations of the Brazilian Freemasons. He died at Paris, while on a journey, a strong suspicion persisting that his death was the result of poison administered by Freemasons. The funeral oration was preached by Mgr. de Segur, who proclaimed the deceased a true Friar Minor and a martyr of the Franciscan Order. Many of the floral decorations bore inscriptions such as: "To the Defender of the Rights of

[1] Anal. Capp., vol. XLI, 1926, pp. 68-75; Paola dalla Pieve, "Vita del B. Diego da Cadice," Rome 1894 in 8vo, pp. 353; Ed. Alencon, *o. c.*, pp. 19 f.
[2] Ed. Alencon, *o. c.*, p. 15.
[3] Ed. Alencon, *o. c.*, p. 30.

the Church," "To the Martyr of our Faith." When in 1923 the corpse was exhumed for translation from Recife to the Cathedral of Olinda, the tongue was found intact and in state of complete preservation.—Mgr. Vitalis is the author of many splendid *Pastoral Letters*, six of which were published at Recife 1873-5 in 8vo, comprising in all 208 pages. His most famous *Pastoral*, a defense of the Society of Jesus against the Freemasons, was published as: *A Maconnaire e os Jesuitas. Instruccao Pastoral*, at Recife 1875 in 8vo, pp. 200. A number of sermons, delivered in the years 1875-1877, were printed in the newspapers: "A Caridade" and "O Apostolo" at Rio de Janeiro. A number of Sermons and Pastoral Letters may be found in the work of Antonio Manoel dos Reis, "O Bispo de Olinda," Rio de Janeiro 1878 in 8vo, pp. 836.[4]

Peter Gual, O.F.M., Definitor General and Commissary General of the Provinces of Peru, Chile, and Ecuador, is the author of *Curso de ejercicios espirituales*, a retreat for ecclesiastics and religious, published at Lima 1889 in 16mo, pp. 602.

Thomas of Arenys de Mar, O.M.Cap., is the author of *Flora Oratoria Serafica Catalana o sea sermones predicados por diversos Oradores de la antigua Provincia Capuchina del Principado de Cataluna, recognidos y colleccionados*, tom. I, Barcelona 1889 in 8vo, pp. 533.

Gabriel Casanova, O.F.M., member of the Spanish Friars, lector of theology and author of several theological works, and later missionary on the Philippine Islands, is the author of: *La Eucharistia*, a series of sacred discourses, philosophically and theologically treated, and delivered in the "Iglesia del Carmen", Madrid, printed at Madrid 1896; *Oracion funebre*, delivered at the burial of the flood victims of Consuegra and Esbozo, P. I., and published at Madrid 1896.

Santiago Raurich, O.F.M., a Spanish Franciscan, wrote: *Summario de lecciones de elocuencia sagrada para la estudiosa juventud de los seminarios de Bolivia*, published at Sucre 1898 in 8vo, pp. 198.

Jos. Romain Joly of St. Claude, O.M.Cap. (d. 1805), published: *Histoire de la predication*, s.l. 1767 in 12mo; *Conferences a servir à l'instruction du peuple*, s.l. 1768 in 6 vols.; *Omilies*, separately printed at various places and times; *Conferences sur les Mystères*, s.l. 1771, 3 vols. in 12mo.[1]

Lawrence Lachenal of Aosta, O.M.Cap. (d. 1880), published: *Un discours sur les rapports entre les sciences et la Religion*, an academic conference, at Chambery 1845 in 8vo.[2]

Appollinaris of Valence, O.M.Cap. (d. 1899), is the author of *Compterendu de la bénediction de la statue de la Chapelle de Notre-Dame de la Salette, le 15 mai 1860, suivi du discours pronouncé par P. Apollinaire*, printed at Valence 1860 in 8vo.[3]

Ambrose Guine of Bergerac, O.M.Cap. (d. 1871), was for many years a missionary in France. He is the author of *Analyse du sermon prononcé dans l'église de St-Quiriace à Provins*, printed at Provins 1852 in 8vo: *Sermon sur le Respect humain* and *Sermon sur l'Epiphanie*, both published in the periodical, "L'Enseignement Catholique", tom. III, 1853, pp. 111, 261; *Sermon sur l'origine et l'usage de l'autorité* and *Sermon sur les enseignements de la Crêche*, in "L'Enseignement Catholique", tom. IV, 1854, pp. 570, 629; *Oraison funèbre du Capitaine de Veaux*, Perigueux 1867 in 8vo; *Panégirique du St-Vincent de Paul, prêché à Angoulême*, Paris 1869 in 8vo, pp. 30.

Marie Clement d'Oloron, O.F.M., preached a course of conferences in the

[4] Cf. Louis de Gonzague, "Une Page de L'Histoire de Bresil, Monsigneur Vital," Paris 1912 in 8vo, pp. x-398, passim.
[1] Suppl. Script. Capp., p. 28.
[2] Suppl. Script. Capp., p. 30.
[3] Ed. Alencon, *o. c.*, p. 8.

Basilica of Lourdes, entitled *Notre Dame de Lourdes e le prochain triomphe*, printed at Lourdes 1896 in 8vo, pp. 261.

Arthur O'Leary and Father Mathew

Arthur O'Leary of Cork, O.M.Cap. (d. 1802), member of the Irish Province, was a great preacher and an even greater controversial author, both in Cork and in London. "His sermons became the topic of the day, and attracted listeners of every denomination". "His writings and controversial discourses are stamped with a manliness of style and sentiment, a spirit of cosmopolitan benevolence, a depth of Christian feeling, a loyalty to constituted authority, a breadth of religious toleration, and a wholesome love of country, that should render them forever sacred in the archives of the literature of Ireland". A volume of his sermons is said to have been published.[1] Besides numerous other controversial essays there is his celebrated discourse, *Loyalty asserted*, or an explanation of the "Test Oath", published s.l. 1777; *Address to the Catholic People of Ireland concerning the Apprehended French Invasion*, Cork 1779 in 4°, pp. 14; *Three Addresses to the Whiteboys*, published s.l. et a. (ca 1787); *Sermon in behalf of the French Refugees*, delivered at London on March 8, 1797, and printed separately, as likewise in the "Monthly Review"[2]; *Funeral Sermon on Pope Pius VI*, delivered at London, Nov. 16, 1799, before Cardinal Erskine, a number of bishops, several of the English nobility, and many of the exiled French aristocracy: printed in the "Monthly Review"[3]; *Address to the Lords Spiritual and Temporal of Great Britain*, a splendid defence of the Catholic clergy and Religious Orders, delivered in the English House of Parliament, and printed at London 1800; *Tracts and Sermons of O'Leary*, i.e., all his writings up till 1781, were published at London 1781, other publications being added in subsequent editions.[4]

Theobald Mathew of Thomastown, O.M.Cap. (d. Dec. 8, 1856), Ireland's "Apostle of Temperance", carried his crusade against drunkenness to all sections of his native land as well as to England and even to America, where he was admitted to every pulpit and platform. At Washington a unanimous resolution of Congress in 1849 welcomed him to the floor of the House. His many *sermons* and *addresses*, delivered in behalf of temperance, were published, usually by the newspapers of the city or town where he preached. Extracts of these addresses and sermons may be found in the biography of Father Mathew by Maguire. His popular eloquence was so irresistible and the sincerity of his purpose for the betterment of social conditions so apparent, that he is said to have personally administered the pledge to more than seven million people. His efforts in the cause of Christian temperance were inspired by pity for humanity and by solicitude for the eternal welfare of others, so that Father Mathew can never be put down as the father of the modern theory of Prohibition; with this movement he had nothing whatever in common.[5]

Clementine Deymann, O.F.M., published the *Octava Seraphica* of Aemilian Neberle, a retreat of eight days (translated into English from the Latin), printed at St. Louis 1883.

Rocco Cochia of Cesinale, O.M.Cap. (d. 1900), Archbishop of Chieti, author of *Le Missioni Cappuccini*, published: *Lettera Pastorale al Clero e Populo*,

[1] Suppl. Script. Capp., p. 14.
[2] Vol. XXIII, 1797, p. 119.
[3] Vol. XXXII, 1800, p. 97.
[4] Cf. M. B. Buckley, "The Life and Writings of the Rev. Arthur O'Leary," Dublin 1868 in 8°, pp. xii-410, passim.
[5] J. Francis Maguire, "Life of Father Mathew: A Biography," London 1863; Katherine Tynan, "Father Mathew," London 1910.

Avellino 1887; *Parole ed Atti Pastorali* (1887-1898), was printed at Chieti 1899 in 8vo, pp. viii-368.

Venantius of Lagosanto, O.M.Cap., (d. 1900), is the author of a number of panegyrics on the Blessed Virgin, delivered at famous pilgrimages, such as at Locarno and Loreto, printed separately between 1890 and 1900. He likewise published: *Discorsi e Panegirico per la Novena del Patriarca San Francesco*, Milan, 1887 in 8vo, pp. 109; *Orazioni panegiriche*, Milan, 1900, in 8vo, pp. vii-401. The same Friar, who was frequently invited to preach on special occasions, also published: *Norme pratiche di Sacra Eloquenza*, Milan, 1898, in 8vo, pp. 301.

Anselm of Fontana, O.M.Cap. (d. 1904), was a great missionary, who occupied the foremost pulpits of Italy. In the course of his homiletic activity he preached the Lenten sermons during fifty-two Lents, without even a single intermission. This work necessitated a daily sermon during Lent, which on some days was doubled, so that he has a record of having delivered more than two thousand Lenten sermons. Still, we know of only one course, entitled *Il Traviato*, which was preached at Milan, 1879, of which we were able to find three editions, published at Milan, 1879, 1882 and 1886. His *Panegirici di opportunità*, first published at Imola, 1880, experienced four editions, while *Il Parroco di Campagna al suo popolo sul Vangelo delle Domeniche* was published, 5. edit., at Bologna, 1886, 6. edit. at Milan 1888, in 8vo, pp. 359.

Bonaventure Gargiuli of Sorrento, O.M.Cap. (d. 1904), Bishop of San Severino, wrote: *Michael: Trattazione biblica-commatica-storica-morale, utilissime a' predicatori per la maggiore conoscenza e venerazione del Principe degli angeli*, published at Naples, 1892, in 8vo, pp. viii-299. *Discorsi due*, sermons for the opening of a church dedicated to the Immaculate Conception, were published at S. Agnello, 1879; *Orazione funebre*, sermon at the death of Francis X. d'Ambrosio, Bishop of Muro Lucano, was printed at Nola, 1883, in 4°, pp. 40; *Francesco Predicatore. Appunti storico-critici sulla predicazione antica e moderna*, S. Agnello, 1883, in 8vo; *I fiori a Maria*, material for sermons on the Bl. Virgin, Naples, 1890, in 8vo, pp. xiii-332; other discourses for the month of May were published at Naples, 1891 and 1892, while a lecture on Child Welfare and one on Catholic Social Action were published at Naples, 1896 and 1898. His *Eloquenza sacra*, and *Il Crisostomo di santità generosa e di eloquenza incomparabile*, appeared at San Severo, 1897, and 1898, in 12mo.

John of Montecalerio, O.M.Cap. (d. 1904), Provincial of Piedmont, published: *Tres sermones quos habuit ad suos adolescentes studiosos pro studiis theologicis*, Turin, 1890, pp. 28.

Marcelline of Civezza

Marcelline of Civezza, O.F.M. (d. 1906), of the Province of Genoa, is the author of the monumental work *Storia universale delle Missioni Francescane*, which comprises 8,650 pages in large octavo. In the composition of this history of the Franciscan Foreign Missions the author travelled through all of Europe to obtain exact documentary evidence. The eleven volumes were consecutively published at Rome-Prato-Florence 1856-95. Upon the publication of the first six volumes Pope Leo XIII, by whom Marcelline was much esteemed and beloved, requested him to compile a similar work on the Acts of the Roman Pontiffs concerning Italy. The result is his *Il Romano Pontificato nella Storia d'Italia*, 3 vols. in 8vo, pp. 1640. He is the author of many other works, such as *Gesù e il suo Vangelo. Spiegazioni secondo le presenti esigenzi dalla società cristiana dalla I. Domenica nell' Avvento alla XXIV. dopo la Pentecoste*, a course of sermons delivered at the Church of St. Dominic, Prato, printed at Prato 1886 in 8vo, pp. 556; *Il Romano Pontificato*, a sermon delivered in the Cathedral of Florence, printed there 1887 in 8vo., pp. 24; *Saggio di Pensieri per la Predicazione Quaresimale, serie due*, pub-

lished at Quaracchi 1889 in 8vo, pp. 436; *Nel trentesimo della morte del Revmo P. Giuseppe M. Larocca, Maestro Generale dell' Ordine de' Predicatori. Orazione funebre*, Rome 1891 in 8vo, pp. 49; *Il Vangelo per tutte le Domenicke dell' anno. Letture e Omilie*, Florence 1898 in 8vo, pp 299; *Per il secondo anniversario della Vergine della Valle celebrato il 17 Aprile 1893. Parole*, Florence 1893; *Panegirico di Sant' Antonio di Padova detto il di 13 giugno 1893*, Florence 1893 in 4°, pp. 24; *Il Patriarca della nuova alleanza San Giuseppe. Trentadue raggionamenti*, 2. ed., Florence 1893 in 8vo, pp. 264; *Il Revmo P. Maestro Alberto Guglielmotti, O. Pred. Parole*, Florence 1893. This famous Friar is the author of many other sermons, panegyrics, funeral orations, and addresses, practically all of which appeared in print, either separately or in collections.[1]

Felician Cafiero of Sorrento, O.M.Cap. (d. 1907), Provincial of the Province of Naples, is the author of *Lettera pastorale a' Frati Cappuccini*, Naples, 1877; *Il potere di Christo Redentore. Orazione panegirica*, S. Agnello di Sorrento, 1880, in 8vo; *San Domenico e S. Francesco ossia il laicato Cattolico Conferenza*, Naples, 1892, in 8vo, pp. 22; *Discorso per inaugurazione della restaurata Chiesa di Arienzo*, Naples 1893, in 12mo, pp. 16.

Bernardine di Milia, O.M.Cap. (d. 1910), Bishop of Larino, a good preacher, is the author of *Elogio funebre* at the burial of Cardinal Camillo Siciliano di Rende, published at Larino, 1897, pp. 13; *Elogio funebre*, delivered at the death of Rocco Cocchia, Bishop of Chieti, Larino 1901, in 8vo, pp. 23; *Orazione funebre* at the death of Pope Leo XIII, printed at Larino 1903, in 8vo, pp. 24. His regulations and admonitions to his diocese were printed as *Lettere Pastorali*, vol. I, Larino 1896, in 12mo, pp. 238; vol. II, ibid. 1902, pp. 252; vol. III, ibid. 1907, in 8vo, pp. 208.

John Chrysostome Petrillo of Dentecane, O.M.Cap. (d. after 1910), a celebrated preacher, delivered the funeral oration for Dominic Soricelli (1874); for Maria Louisa Mangianiello, a nun who died in the odor of sanctity (1877); for Denis Pascucci (1879); for Agatina d'Amore (1885), all of which appeared in print. He is also the author of *Orazione panegirica a S. Lorenzo da Brindisi*, Palermo, 1883, in 8vo, pp. 26; *Alla Madonna del' Arco*, Naples, 1888, in 12mo, pp. 32.

Peter Albino of Quinto al Mare, O.M.Cap. (d. 1911), is the author of *Nostro Signore del Sacro Cuore di Gesù. Raggionamento recitato nella Chiesa SS. Annunziata in Genova*, printed in Genoa, 1883, in 8vo, pp. 24; *L'intervento del Cielo nella scoperta dell' America. Raggionamenti recitati in diverse chiese*, S. Pier d'arena, 1893, in 8vo, pp. 163; *Novena popolare sulla vita di S. Francisco d'Assisi*, Genoa, 1895, in 8vo, pp. 145.

Cyprian of Naples

Cyprian of Naples, O.M.Cap. (d. 1914), a celebrated preacher and one of the most prolific homiletic authors of recent years, wrote a great number of panegyrics on the Bl. Virgin, St. Francis and other Saints. These panegyrics were delivered on special occasions, and appeared in print, separately, mostly at Naples, beginning from the year 1891 and consuming about 320 pages in 8vo. He is likewise the author of fourteen sermons on the Holy Eucharist, all printed separately in 8vo, and comprising 220 pages. His occasional sermons at weddings, First Mass and First Communion, at Religious Profession, General Communion, and at Visitation of the sick, as also to the Pilgrims upon arrival at famous shrines, were published separately, and their frequent reprinting attests to their popularity. His *Discorso sui defunti*, Naples, 1892, delivered on the Commemoration of the Poor Souls, and his funeral orations at the demise of distinguished ecclesiastics or statesmen appeared in print invariably at the expense of others. The same Friar is the author of *Le Tre*

[1] Cf. Acta Ord. Min., vol. XXIV, 1906, n. 5 with portrait of author; Anal. Capp., vols. II, p. 288; III, p. 351; VII, p. 128; IX, pp. 224, 288; X, p. 62.

Ore di Agonia, preached on Good Friday, 1894, in the Cathedral of Naples. It was published at Naples, 1894, in 8vo, pp. 75; likewise, *Al Sommo Dio, Re, e Pontifice Eterno Gesù Cristo sulla di Lui Passione*, at Caserta, 1898, in 12mo, pp. 36, and *Deposizione di Gesù Cristo dalla Croce sulle cime di Golgota*, Benevento, 1913, in 8vo, pp. 48. Still more famous is *Novena della Maria Santissima della Grazia*, Benevento, 1906, in 8vo, pp. 102. Under the general title *Saggio di Ferverini, Colloquii, Discorsi e Discorsetti*, he published five volumes, namely, vol. I, at Benevento, 1905, in 16mo, pp. 95; vol. II, Benevento, 1906, in 12mo, pp. 130; vol. III, ibid., 1907, in 12mo, pp. 120; vol. IV, ibid., 1908, in 12mo, pp. 120; vol. V, ibid, 1909, in 12mo, pp. 122.[1]

Robert Menini, O.M.Cap. (d. 1916), Bishop of Philippopolis in Bulgaria, is the author of *Brevi Discorsi sopra la perfezione Cristiana*, Verona, 1905, in 8vo, pp. viii-302; *Quaresimale quotidiano*, Verona, 1906, 2 vols. in 12mo, pp. 888, and 637; *Il mese di Maggio. Sermoni morali con esempi*, Verona, 1908, in 12mo, pp. 340.

Bernard Golizia of Ceglie Messapico, O.M.Cap. (d. 1918), wrote *Commento della Lettera Circolare sulla Predicazione emanata dalla S. Congr. dei Vescovi e Regolari*, Foligno, 1895, in 8vo, pp. 114.

Pacificus Monza of Vicenza, O.F.M. (d. 1918), Minister General of the Order, 1909-1915, Bishop i.p.i. of Troas, is the author of *Dieci giorni di spirituale ritiramento ad uso dei Frati Minori*, Quarrachi, 1902, in 16mo, pp. 421; ibid., 1915 *Manuale pei Ritiri mensili ad uso dei Frati Minori*, s.l. (Quaracchi) 1916, in 16mo, pp. viii-236; *Florilegio di letture ad uso delle Suore Francescane del Terz' Ordine Regolare*, s. l. et a. in 16mo, pp. 187.

Agostino da Montefeltro

Augustine Vicini of Montefeltro, O.F.M. (1839-1921), was undoubtedly the most celebrated Franciscan preacher of modern times. He was ordained to the priesthood in 1861 and entered the Franciscan Order in the Province of the Friars Minor Reformed of Umbria in 1874. The first sermon which attracted the attention of all Italy was preached at Assisi in 1882, on occasion of the seventh centenary of the birth of St. Francis. He attained lasting fame by his Lenten Sermons at St. Petronius, Bologna, in 1885, Pisa 1886, Florence 1887, Turin 1888, Rome 1889, Milan 1890, Florence 1891. Even while he preached, his sermons were transcribed by official newspaper reporters, and in the morning were distributed on the streets of the city at the rate of thirty to fifty thousand copies. He himself ever resisted this unusual publicity. What is published of his sermons, is not in a single instance at his own instigation; hence, even errors are contained in some sermons, either accidentally or deliberately, putting him down as a preacher of liberal and un-Catholic tendencies.

To hear Fra Agostino, people came to church three and four hours before the commencement of the sermon. Squadrons of police were detached by the government for the purpose of maintaining order and taking care of the immense crowds; while the preacher himself, upon his arrival, had to force a way through the throngs. At the University of Pisa the professors repeatedly changed their schedules of lectures, since no hearers would have appeared while Agostino preached in the neighborhood. The humble Friar never read the encomiums of the newspapers, lest, as he stated, the Catholic preacher should be hindered in the liberty of the Word of God. Lawyers, doctors, ministers of state, priests and prelates, among the latter Mgr. della Chiesa—Benedict XV—considered it a privilege to have heard Agostino da Montefeltro.

[1] Cf. Anal. Capp. vols. IX, 153, 373; X, 62, 160, 254, 288, 373; XI, 256, 316, 373; XII, 30, 320, 373; XIII, 190; XIV, 95, 190; XV, 60; XVI, 58, 93; XVII, 29, 351; XVIII, 285; XIX, 123; XXIV, 372; XXV, 42, 88, 149, 221, 357; XXVI, 64, 125, 335; XXVII, 127, 238, 375; XXVIII, 128, 223; XXIX, 32, 159.

Above all, this son of St. Francis loved the laborers and the poor, and he never canceled an engagement to preach to them, no matter how persistent and flattering the invitation from higher circles. His sermons were always scrupulously prepared, and he confessed that frequently he ascended the pulpit with hesitancy and even fear. The brief Sunday sermon to the girls of the institute he had founded underwent the same conscientious preparation. His method of preaching was clear, well ordered, powerful, refined, yet simple and popular. He was no sensationalist, no seeker for mere effect, no theatrical performer. What dramatic power he possessed—and it was not overdone—was spontaneous and came from a heart full of the love of God, devotion to Holy Church, and reverence for the mysteries of the Catholic Faith.

In the midst of his homiletic activities Agostino found time to establish institutes for derelict girls at Pisa and at Marina near Pisa. On the upbuilding of these institutions he lavished the greatest care, and he was not ashamed to even beg for them. His strenuous labors brought on an affliction of the throat accompanied by eye trouble, so that eventnally he became almost blind. In his old days he retired to the Institute at Marina with permission of his superiors, and there he died fully conscious, Apr. 5, 1921. In his last illness, Cardinal Maffi frequently visited him, while Pope Benedict XV and King Victor Emmanuel III anxiously inquired about his condition. He departed from this life fortified with the sacraments and the blessing of the Holy Father and the Minister General. Cardinal Maffi presided at the funeral and preached the panegyric.[1] By permission of the Italian Government the celebrated Friar was buried in the church adjoining the Institute he had built at Marina near Pisa.

As before stated, only a few of the sermons of Agostino of Montefeltro were published, in the edition of which he himself took no part. *Racolta dei Riassunti a dispense delle sue Prediche,* was printed at Rome 1888[2]; *Quaresimale nella Metropolitana di Torino,* Turin 1888 in 8vo[3]; *Prediche nella Quaresima del* 1889 *a S. Carlo di Roma,* published at Rome 1889[4]; the Roman Lenten Sermons appeared in a German translation as *Katholische Wahrheiten, Predigten,* Mayence 1889,[5] and in English as *Lenten Conferences in Rome,* 1889, translated by Ansell and Galli, London 1890, 2 vols. in 8vo[6] *Conferenzreden und Predigten,* 3.-6. ed., Mayence 1907, 4 volls. in 8vo; *Predigten, uebersetzt von Phil. Seeboeck,* Innsbruck 1889; *Die Wahrheit. Conferenzreden,* Mayence 1889[7]; other German translations by Jos. Drammer are *Konferenzreden und Fastenpredigten: Vol. I, Die Wahrheit. Konferenzreden gehalten in der St. Carlo-Kirche in Rom,* 6. ed., Osnabrueck (Schoeningh.) 1909; Vol. II, *Jesus Christus und die christliche Wahrheit. Predigten gehalten in St. Carlo zu Rom waehrend der Fastenzeit* 1889, 5. ed., Osnabrueck 1909; Vol. III, *Katholische Wahrheiten, Predigten gehalten in Florenz, Turin, und St. Carlo zu Rom,* 5. ed., Osnabrueck 1909; Vol. IV, *Glaube und Liebe oder die Heilung der Schaeden der modernen Gesellschaft. Predigten gehalten in der St. Markus-Kirche zu Mailand waehrend der Fastenzeit* 1890, 3. ed., Osnabrueck 1909.[8]

Bernardine Sderci of Gajole, O.F.M. (d. 1924), was a member of the Tus-

[1] "Elogio funebre," funeral oration delivered by His Eminence Cardinal Maffi at the burial of Agostino da Montefeltro, reprinted in the "Acta Ord. Min.", vol. XL, 1921, fasc. VI, pp. 174 ff.
[2] Matt. Katal. 86 n. 8.
[3] Bocca, Catal. 304, 14.
[4] Matt, Katal. 86 n. 7.
[5] Matt, Katal. 86 n. 10.
[6] Thomas Baker, Catal. 712C. n. 2.
[7] Matt, Katal. 86 nn. 5, 6, 9.
[8] Cf. "Agostino da Montefeltro, Minore Riformato, gloria dell' Ordine, onore del nome Italiano," Pisa 1886 in 8vo, pp. xii-187; Sderci, Bernardino, "In memoria del P. Agostino da Montefeltro," Arezzo 1921 in 8vo, pp. 43; Acta, *o. c.*, vol. XL (1921), pp. 172 ff.

can Province and lector of philosophy. He was one of the foremost preachers of his day, occupying the pulpits of all the principal cities of Italy, and being welcomed with great applause wherever he preached. However, ill health forced him to desert the pulpit. Now and then he yielded to persistent demands to preach at special occasions, but after his collapse he devoted himself chiefly to writing. His "L'Apostolo della Divina Parola," which he dedicated to Pope Pius X, was publicly commended by the Supreme Pontiff, who wished that henceforth preachers be trained according to the principles and rules laid down in Sderci's manual. A work of still greater dimensions is that on the history of Franciscan preaching; but death prevented the author from completing it. *L'Apostolo della Divina Parola. Principii e ammonimenti*, was published at Quaracchi 1911 in 16mo, pp. xvi-606; *Intorno ad un autografo di sermoni di S. Lorenzo da Brindisi, con un saggio dei medesimi*, was printed at Arezzo 1913 in 8vo, pp. 39; the first volume of *L'Apostolato di San Francesco e dei Francescani. Studi storici*, was published at Quaracchi (1924?) in 8vo, pp. xliii-628; *In memoria del Agostino da Montefeltro. Discorso*, Quaracchi s. a. (1921?) in 8vo, pp. 43.

Bernardine of Gajole

Anastasius Bocci, O.F.M., is the author of *Il Vangelo e la Democratia. Conferenze*, pp. 278, in 16mo, (Quaracchi); *Il Vangelo in famiglia, Letture domenicale*, Leghorn, 1891, in 8vo, pp. 49.

Theodosius Somigli, O.F.M., is the author of a panegyric on Bl. Leopold of Gaiche, published in *Panegirici in onore del B. Leopoldo da Gaiche*, Quaracchi, 1893, in 8vo, pp. 62; *Sintesi Francescane*, Quaracchi, 1910, in 16mo, pp. 130.

Emidio Cardini, O.F.M., a very celebrated orator throughout Italy in recent years, is the author of *Raggionamenti Sacri*, 2. edition, Quaracchi, 1897, in 16mo, pp. 480; *Prediche e Conferenze con Quaresimale*, a work of sermons very useful for young preachers, *Quaracchi*, 1902, in 16mo, pp. 736; *Le sette parole di Gesù agonizzante con seguito di Discorsi detti in diversi luoghi per circostanze di feste anumeroso concorso*, Quaracchi s. a. in 16mo, pp. 270.

Bernardine Lucantonio of Monticchio, O.M.Cap., is the author of *Il trionfo di Gesù Cristo Dio sulla vita intellectuale, morale e sociale del secolo XIX. Discorso per l'ultima sera del* 1900, Modena, 1904, in 8vo, pp. viii-92; *Il nemico dei tempi nostri "La Massoneria." Conferenza*, Cosenza, 1915, in 8vo, pp. 37.

Octavius Tommasetti, O.F.M., is the author of *Le otto Beatitudini*, a volume of discourses to nuns, printed at Jesi (Ancona), 1900.

Octavius of Saliceto, O.M.Cap., is the author of *Breve e chiara Istruzione ad uno studente per guidarlo al retto modo di comporre le Prediche*, Turin, 1902, in 8vo, pp. 55.

Nazarius Rosati, O.F.M., the author of a number of biographies of famous Franciscan Missionaries, published: *L'Eloquenza Cristiana in S. Bonaventura*, Florence, 1903, in 8vo, pp. 112; *Il Mese di Giugno nelle famiglie consecrate al S. Cuore di Gesù*, s. l. (Quaracchi) et a. in 32mo, pp. 80.

Angelicus Frederic Gazzo, O.F.M., is the author of *Le Magnificenze dell' Altissimo della Immacolata Concezione di Maria esposte in trentadue discorsi*, Assisi (Porziuncola) 1904, in 8vo, pp. viii-485.

Bernardine Pesciotti, O.F.M., is the author of *Coleccion de Materias predicables en idioma guarayo*, published at Genoa, 1904, in 8vo, pp. 215.

Francis Pierini, O.F.M., published: *Obras Oratorias*, 3 vols. in 8vo, at Tarata, 1904-1906.

Felix of Porretta, O.M.Cap., has been engaged for a number of years in delivering the so-called higher conferences, such as on Cremation (Genoa, 1905); The Pope and Italy (Rome, 1906); Juvenile Delinquency (Milan, 1908); The Encyclical of Pius X "Haerent Animo", a course of confer-

ences, published at Florence, 1911, in 8vo, pp. 361, and Turin, 1913, in 8vo, pp. 371. The same author also published: *Discorsi ai soldati*, Florence, 1917, in 12mo, pp. 184; *Elogio funebre*, delivered at the death of Pacificus Carletti, Bishop of Albenga and ex-General of the Capuchin Order, Albenga, 1914, in 8vo, pp. 36.

Cyril Caterino, O.F.M., is the author of *Il Santo. Conferenze sul concetto della Santità Cristiana*, Naples, 1906, in 8vo; *L'Eloquenza dei Santi Padri. Disegno storico*, Naples, 1909, in 8vo, pp. 228; *Una Beatrice Franescana. Conferenza*, Naples, 1925, in 8vo, pp. 21.

Paul Fadda Piras of Bidoni, O.M.Cap., is the author of *Collezione Oratoria*, published at Cagliari, 1906, in 8vo, pp. 456.

Teofilo Rinaldi, O.F.M. (Tert. Reg. ?), is the author of *L'Anima Salva! Quaresimali di Conferenze famigliari sull' anima dedicato ai Terziarii Francescani d'Italia*, Turin, 1906, vol. I, pp. 292; vol. II, pp. 304 in 12mo.

Benvenute Bughetti, O.F.M., is the author of *Da Gesù a Noi. Letture sul Vangelo, serie prima*, Imola, 1907, in 16mo, pp. vii-327; we do not know if any subsequent series of this work were ever published.

Marcelline Centi, O.F.M., wrote: *L'Amico della gioventu studiosa ossia un Ritiro di tre giorni*, Recco, 1907, in 8vo, pp. 192.

Pius La Scala of Mazzarino, O.M.Cap., published a novena, entitled *L'Immacolato Concepimento*, Palermo, 1907, in 12mo, pp. vi-95; *I trionfi dell' Immacolata nei Problemi della società. Discorsi*, 4. edit., Modica, 1912, in 12mo, pp. 265, and 6. edit., Catania, 1916, in 12mo, pp. 300.

Epiphanius Carlassare, O.F.M., Vicar Apostolic of East Hupeh, China, is the author of *Sermones quos ad suos Misionarios utriusque cleri habuit*, Hongkong, 1908, in 8vo, pp. 266; *Mensis S. Josepho Deiparae sponso sacer*, Hongkong s.a. in 8vo, pp. 230.

Robert of Nove, O.M.Cap., is the author of a number of panegyrics, printed at various times and places, as also of a number of lectures illustrated by lantern slides. He published: *Cento settanta orditure di Conferenze con projezioni: catechistiche, liturgiche, agiografiche, apologetiche, sociali, storiche, geografiche, ordinate all' insegnamento religioso*, Vicenza, 1915, in 8vo, pp. 644; *S. Francesco d'Assisi nell' arte, nella storia e nella Chiesa. Conferenza con projezione*, Rovigo, 1908, in 8vo, pp. 32; *L'Alcoolismo antico e moderno. Conferenza con projezioni*, Rovigo, 1908, in 8vo, pp. 32.

Timothy Zani of Brescia, O.M.Cap., author of a number of historical works, published: *Corso di Omilie e Discorsi tenuti a Milano*, printed at Milan, 1908, in 8vo, pp. vi-431.

Adrian Diani, O.F.M., published: *Dalla Scuola al Pulpito. Studii Oratorii*, printed at Rome s.a. (ca. 1909) in 8vo, pp. 300.

Stephen Ignudi, O.M.Conv., a classical writer and much-sought orator of our day, is the author of the following panegyrics: *Nei solenni suffragi di Settima per l'anima di Monsignor Bernardo Christen gia Ministro Generale dei Frati Minori Cappuccini, Arcivescovo Titolare di Stauropoli*, an oration delivered in the Church of the Imm. Concept., Rome, March 18, 1909, and printed at Rome, 1909, in Fol., pp. 16; Ibid., 1909, in 8vo. pp. 18; *Elogio funebre di Monsignor Paolo Tei dei Frati Minori Cappuccini, vescovo di Pesaro*, printed at Rome, 1916, in 8vo, pp. 31; *Nei solenne suffragi per l'anima del Cardinale Giuseppe Calasanzio Vives y Tutto*, delivered at Rome in the Church of St. Lawrence, October 17, 1913, and printed at Rome, 1913, in 8vo, pp. 47; *La grandezza del genio cattolico in Cristoforo Colombo. Oratio academica*, Genoa 1892, pp. 32; *La divozione al Papa*, Rome 1895 pp. 38; *S. Franciscus Assisiensis. Panegirica oratio*, Genoa 1895, pp. 32; *Sermones habiti in Vaticana Basilica per Adventum 1899*, delivered in preparation for the Jubilee and printed in "L'Ecclesiastico," Rome 1900; *Il Sistema politico di Dante. Conferenza*, Rome 1901 in 8vo, pp. 130; *Il Sacramento dell' unità e della pace*, delivered at the Eucharistic Congress in St. Peter's and printed at

Rome 1905; *San Antonio. Tredicina e Panegirico*, 2. edit. Giarre 1909 in 8vo, pp. 100.

Francis Giordano, O.F.M., published: *L'Addolorata ossia il trionfo dell' amore e del dolore. Panegirico*, Palermo, 1913, in 8vo, pp. 17, a reprint from "Poliantea Oratoria," vol. XXXIV.

Severin Membrini, O.F.M., is the author of *Elogio funebre dell' Em. Cardinale Gregorio Aguirre*, published at Rome, 1913, in 16mo, pp. 23.

Benjamin Aversano, O.F.M., delivered a funeral oration, entitled, *Pio Papa X*, in the Church of St. Mathew of Castellamare di Stabia, which was printed at Riposto, 1914, in 8vo, pp. 16.

Eugene Bovensi, O.F.M., is the author of a discourse: *I nostri grandi Morti*, a funeral panegyric delivered in the Church of St. Antony, Rome, at the General Chapter of the Friars Minor, May 26, 1915, pp. 28 in 16mo (Quaracchi).

Victorine Facchinetti, O.F.M., the author of a great number of works on Franciscan history and art, also wrote several volumes of practical exhortations: *Siate allegri!*, pp. xxxvi-286 in 16mo; *Siate amici!*, pp. xx-331, in 16mo; *Siate Apostoli! Il "tutto Serafico in ardore" e il problema dell' Apostolato*, pp. xxxii-351 in 12mo, Quaracchi, 1919; *I nostri eroi. Conferenza patriottico-religiosa*, Milan, 1915, in 16mo, pp. 40; *Gerusalemme ed i Francescane. Conferenza storica*, Milan, 1918, in 12mo, pp. 56.

Angelicus Frederic Gazzo, O.F.M., wrote a course of sermons on the Way of the Cross, entitled *La Via Crucis*, Naples, 1915, in 12mo, pp. 160.

Gustave Cantini, O.F.M., is the author of *Giosuè Borsi. Biografia con discorso*, Turin, 1916, pp. 71.

Clement Coletti (Coltelli ?), O.F.M., is the author of a work of sermon sketches and materials, *Sul pulpito e dall' altare. Svolgimenti oratori di vario genere e per diverse circostanze*, Casale Monferrato, 1916, in 8vo, pp. 447.

Paul Pellegrino, O.F.M., is the author of *Tre Discorsi nel VII Centenario del Perdono d'Assisi*, Quaracchi, 1916, in 8vo, pp. 52; *L'insegnamento di Gesù nelle Parabole del Vangelo*, Quaracchi, s.a. in 16mo, pp. 207.

Michelangelo Marucci, O.F.M., is the author of *Tributo di mesto affetto a sua Em. Cardinale Diomede Falconio*, funeral oration delivered on the thirtieth day after death, and published at Rome, 1917, in 4°, pp. 29; *Sulla tomba di Sua Eccellenza Mons. Pacifico Monza, Vescovo Titolare di Troade*, a funeral oration on the thirtieth day after death, delivered in the Church of St. Antony, Rome, Jan. 17, 1918, and published at Quaracchi, 1918 in 8vo, pp. 27.

Benvenute Bazzochini, O.F.M., is the author of *"Il Giornale delle Predicazione" de B. Leopoldo da Gaiche*, published at Trevi, 1919, in 12mo, pp. 236.

Thomas Lauria of Mazzarino, O.M.Cap., is the author of *Spine nelle rose o i dolori di Maria nel Magnificat*, Modica, 1921, in 8vo, pp. 120; *La luce fra tenebre. Discorsi su l'Immacolata*, Caltanissetta, 1923, in 8vo, pp. 274; *Tota pulchra es Maria: Discorsi*, Caltanissetta, 1924, in 8vo, pp. 311; *S. Francesco e l'Italia. Conferenza*, Caltanissetta, 1926, in 8vo, pp. 21.

Augustine Cimino, O.F.M., ex-General of the Order of Friars Minor, Archbishop, published a volume of *Panegirici*, Turin, 1922, in 8vo, pp. 571.

Francis Cori Marinunzi of Petritoli. O.M.Cap., is the author of *Le tre Ore di Agonia*, published at Turin 1922 in 12mo, pp. 93; *Discorsi sacri in lode di N. S. Gesù-Cristo, della Divina Madre e di vari Santi*, Turin 1923 in 12mo, pp. 550; *Quaresimale. Prediche apologetiche-morali*, Turin 1923 in 12mo, pp. 868; *Corso di Spirituali Esercizi per la Gioventù Cattolica. Conferenze, Massime, Meditazioni*, Turin 1924 in 12mo, pp. xv-610.

Ferdinand of Manerbio, O.M.Cap., secretary of the Foreign Missions of the

Order, delivered the funeral oration for Mgr. Camillo Carrara, Vicar Apost. of Abyssinia, printed at Rome 1924 in 8vo, pp. 22.

A. Primaldo Cocco, O.F.M., is the author of *Fulgori di Civiltà e di Arte Francescana nel Salento. Conferenza,* published at Taranto 1926 in 8vo, pp. 113; *Le Fonti della Storia del Salento. Conferenza,* Taranto 1926 in 8vo, pp. 63.

Prosper Bonacchi, O.F.M., published a discourse entitled *S. Francesco in Oriente,* pp. 20 in 16mo (Quaracchi).

Sylvester Cipriano, O.F.M., is the author of *Educazione Missionaria. Appunti e Consigli di un Missionario;* P. I, pp. 143 in 16mo; P. II, pp. xxvi-153 in 16mo; *Come nasce e come si svolge una Missione,* pp. 43 in 8vo; *Conferenze a Proiezioni:* P. I, *Maria Regina delle Missioni;* P. II, *L'Apostolato nel mondo ieri - oggi - domani;* P. III, *Il Missionario: chi è - che cose fa?* (Quaracchi).

Alphonse da Grassano, O.F.M., wrote *Alla ricerca della vera fede e religione. Dialogo tra il Missionario e catecumeno,* pp. 168 in 16mo (Quaracchi).

Bonaventure M. da Palermo, O.F.M., is the author of *Il novello Confessore delle Monache, istruito nella practica del suo ministero e provveduto di scelte materie predicabili per le medesime,* 3. ed. in 3 vols., pp. 438, 462, 430 in 8vo (Quaracchi).

Lawrence of Volturino, O.F.M., published: *Studi oratori sopra S. Giovanni Crisostomo,* pp. 565 in 8vo; *La scienza practica. Dizionario di proverbi e sentenza raccolte a utile sociale e de' predicatori,* pp. 704 in 4° (Quaracchi).

Spanish Preachers

Celestine of Pedavoli, O.M.Cap. (d. 1910), one of the most celebrated popular missionaries of South America, frequently engaged in public disputes with Protestant ministers. He is the author of *Oraçio Funebre,* delivered at the death of Mgr. Vital, Bishop of Olinda, printed at Recife 1882 in 8vo, pp. 40; *Oraçao Funebre,* preached at the funeral of His Majesty, King Louis I of Brazil, printed at Recife 1889 in 8vo, pp. 29.

Jos. Calasanz of Llevaneras, O.M.Cap. (Card. Vives y Tuto, d. 1913), the author of numerous works in the various theological departments, wrote: *Mariale quotidianum . . . concionatoribus haud inutile,* Milan 1885 in 12mo, pp. xv-752, and in German, French, Italian, and Spanish translations; *Dictionarium Marianum, sive encomia,* Rome 1901 in 16mo, pp. xxiv-359; *Homiliarius Breviarii Romani, dominicales et feriales homilias continens in usum concionatorum et scholarum sacrae eloquentiae,* Rome 1903 in 4°, pp. viii-1400 in 2 vols.; *Expositiones SS. Patrum et Doctorum super "Magnificat" in usum concionatorum et scholarum S. Eloquentiae,* Rome 1904 in 8vo, pp. 827.

Ambrose of Valencina, O.M.Cap. (d. 1914), published: *Retorica elemental o Lecciones de Literature espanola y Oratoria sagrada,* Sevilla 1899 in 12mo, pp. 164; *La Siete Palabras de Ntro Sr. Jesucristo en la Cruz, predicadas,* Sevilla 1907 in 16mo, pp. 127; *Estragos de la mala prensa. Discurso,* Sevilla 1911 in 8vo, pp. 32.

Melchior of Tivisa, O.M.Cap. (d. 1920), edited a very practical manual of homiletics entitled *Compendio de Elocuencia Sagrada en cuarenta lecciones,* Barcelona 1890 in 12mo, pp. 270. He is also the author of *Semana Santa Predicata,* Barcelona 1916 in 16mo, pp. 149.

Michael of Esplugas, O.M.Cap., wrote *Conferencias espirituales para Ejercicios,* printed at Barcelona 1902 in 12mo, pp. xx-480; ibid. 1904 in 12mo, pp. xix-486; ibid. 1922 in 8vo, pp. xi-468.

Francis Aramburu, O.F.M., is the author of several devotional works; likewise, of an instruction to the Friars of Peru, *La Predicacion,* published at Lima 1903 in 8vo, pp. 65.

Amatus Burguera, O.F.M., is the author of a large encyclopedic work on the Holy Eucharist for the use of preachers, entitled *Enciclopedia della Eucharistia. Estudios, discursos, materias predicables y consideraciones sobre el gran Ministerio de la Fe*, Estepa: Tom. I, 1905 in 4°, pp. xxxv-434; Tom. II, pp. 530; Tom. III, pp. 414; Tom. IV, pp. 424; Tom. V, 1906, pp. 444; Tom. VI, 1906, pp. 460.

Simon de Maidagan, O.F.M., Commissary General of the Order in Bolivia, wrote: *Predicacion monastica o discursos para las Communidades religiosas con sus principales funciones domesticas*, Tarata 1905 in 16mo, pp. 171; *Discursos sobra la Virgen, S. Jose y Ntro Sr. Jesucristo*, Tarata 1905, pp. 180; *Discursos de circumstantias religiosas*, Tarata 1906; *Discursos sobre temas de interes particular para Bolivia*, Tarata 1907, pp. 171; *Compendio della Enciclopedia della Eucharistia*, Valencia 1908 in 8vo, pp. xvi-466.

Melchior Pineda of Benisa, O.M.Cap., Minister General of the Order, is the author of *La Revelacion, su necessidad, sus criterios. Conferencias pronunciadas en Madrid durante la Cuaresma*, Madrid 1912 in 12mo, pp. 141.

Pacificus Otero, O.F.M., wrote *Discursos y Conferencias*, Barcelona 1909 in 8vo, pp. 200.

Bernardine Uzal y Mosquera, O.F.M., published a work of sermons in 2 vols.: *I. El Amore de los Amores o la Eucharistia*, Murcia 1914 in 12mo, pp. xi-237; *II. Cuestiones palpitantes*, Murcia 1914 in 12mo, pp. 240; *III. La Cuaresma*, Murcia 1915 in 12mo, pp. 220.

Andrew Ocerin-Juaregui, O.F.M., is the author of *De vita Spirituali. Sermo*, delivered at the General Chapter of the Friars Minor, May 16, 1915 and printed at Madrid 1915 in 16mo, pp. 32.

Jeremias Olivieri, O.F.M., published *Gloria di nostra Gente*, a discourse on the Immaculate Conception, delivered at the General Chapter of the Friars Minor, May 16, 1915, and printed at Rome 1915 in 16mo, pp. 19; *Corona funebre en homenja a la Virtud del R. P. Definidor Fr. Jacinto Nieva*, Catamarca 1918 in 8vo, pp. 45.

Michael Berazaluce, O.F.M., Definitor General, wrote *Conferencias dadas al clero de Sanlucar de Barrameda con motivo de los ritiros mensuales*, Santiago 1915 in 12mo, pp. 438.

Jos. Ant. of San Sebastiano, O.M.Cap., is the author of: *De Musica popular vasca. Conferencias leidas en la Sala*, Bilbao 1918 in 4°, pp. 49; *Como canta el vasco. Conferencia leida en el nuovo Teatro*, San Sebastiano 1921 in 8vo, pp. 29; *Les Berceuses Basques. . . . Conférence donnée au Seminaire de Bayonne*, San Sebastiano 1926 in 8vo, pp. 26.

Bruno of Igualada, O.M.Cap., published *Optimisme. Conferencias estimulants de cristiana espiritualitat*, Manresa 1921 in 8vo, pp. 402.

French Preachers

Arsenius Berger of Chatel-Montagne, O.M.Cap. (d. 1900), a great preacher, delivered the funeral sermon for M. l'abbé Goarec, printed at Morlaix 1871; also, for Mgr. Adolphe Duchenne, printed at Calais 1881; and, for Mother Scholastica of Angers, Superior General of the Franciscan Sisters of Calais, printed at Calais 1886.

Pacificus of Saint-Pal, O.M.Cap. (d. 1901), is tne author of *Mois de Marie publié par Exupere de Prats-de-Mollo*, a volume of sermons published at Paris 1904 in 12mo, pp. viii-256; *Oeuvres Posthumes. Tome* 1: *Retraite*, Paris 1902, pp. xxiv-222.

Hilary of Paris, O.M.Cap. (since 1895 Tert. S. Fr., d. 1904), the famous theologian and expositor of the Rule of the Friars Minor, is the author of the following homiletic works: *Saint-Antoine de Padoue, sa legende primitive . . . avec des sermons inédits et nouveaux*, published at Geneva 1890 in 16mo, pp. li-290; *Discours sur l'Education*, Fribourgh 1880 in 8vo; *Discours sur la Parole et les Sourds-Muets*, s.l. 1885 in 8vo; *Discours a l'Assemblée*

générale du Pius-Verein in "Compte-rendu," Fribourgh 1880, pp. 114-23; *Panégyrique de S. Sigismond. Roi de Bourgogne*, Fribourgh 1871 in 8vo; *Le B. Nicholas de Flue et la Tempérance. Sermon a Fribourgh*, 20 *mars* 1884, Fribourg 1884 in 16mo; *Sermon à Einsiedeln pour la XXIVe Assemblée générale de l'Association Suisse de Pie IX*, Fribourg 1872 in 8vo.[1]

"The Saint of Toulouse"

Marie-Antoine Clergue of Lavaur, O.M.Cap. (d. 1907), surnamed "The Saint of Toulouse," was one of the leading popular missionaries of France in modern times. Frequently he escorted pilgrimages to Lourdes, where he preached in the basilica. He was a zealous propagator of the Third Order and a devout client of St. Antony. It was he who popularized the devotion called "St. Antony's Bread." The learned respected him as a man of profound wisdom, the poor loved him as a father, the liberals and rationalists feared him as an adversary in debates and controversial writings. The numberless missions, which he conducted throughout the length and breadth of France, were often accompanied by miracles and always by the most astounding conversions. He died in the odor of sanctity at Toulouse, five hundred thousand people paying their respects at his bier. A few sermons addressed to the pilgrims at Lourdes were published, respectively at Lourdes 1880 in 16mo, pp. 50; Toulouse 1883 in 12mo, pp. 36; Lourdes 1887 in 8vo, pp. 28; Bourges 1894 in 16mo, pp. 8. *La Papauté et Leon XIII*, preached in the Cathedral of Rodez, was published at Rodez 1878 in 8vo, pp. 24; *Souvenir de pelérinage de Jerusalem. Retraite prêchée*, was printed at Paris 1882 in 12mo, pp. 44; *Sermons sur la Royauté de Jesus-Christ*, with *Panégyriques* on St. Anthony and St. Joseph was published at Avignon 1887 in 8vo, pp. 64; *Saint-François et le Tiers Ordre. Lutte suprème et suprême victoire*, a lecture delivered at the International Tertiary Congress at Rome, was published at Toulouse 1900 in 12mo, pp. 16. Excerpts of other sermons, addresses, discourses and catechetical talks, may be found in the biography of Père Marie Antoine.[2]

Louis Chaise de Besse, O.M.Cap. (d. 1910), the famous ascetical writer, is the author of: *Oeuvre ou Affaire. Conference faite aux actionnaires du Credit Mutuel et Populaire*, printed at Paris 1885 in 8vo, pp. 32; *Les Banques populaires sont des institutions de paix sociale*, Paris 1894 in 16mo, pp. 27; *La Congregation de Notre-Dame de la Retraite au Cenacle. Discours chez les Dames du cenacle a Versailles*, Paris 1897 in 8vo, pp. 16; *Saint Dominique et Saint Francois. Discours chez les Dominicains a Paris le* 4 *Aout* 1897, Paris 1897 in 12mo, pp. 22.

Prats-de-Mollo

Exuperius Guin of Prats-de-Mollo, O.M.Cap. (d. 1917), the well-known ascetical writer, published: *Oeuvres Oratoires: Première Serie, Homelies, Sermons, Panégyriques*, Tournai 1897 in 12mo, pp. 363; *Deusième Serie*, ibid. 1897, pp. 414; *Marie*, vol. I, Tournai 1901, pp. 442—vol. II, ibid 1903, pp. 508; *Troisième Serie*, Tournai 1904, pp. 352; *Panégyriques et Conférences*, Tournai 1894 in 12mo, pp. 452; *Entretiens spirituels sur les Vertus*, Tournai 1895, 2 vols. in 12mo, pp. 384 and 312. This Friar is also the author of monthly higher conferences, each of which were published separately, comprising about twenty-four pages; the general title is *Une Conférence par mois*, while singly such subjects are dealt with as: "Duties of French Catholics at the Present Day," "The Two Last Invocations of the Litanies," "The Catholic Sacraments," etc. The first series was published at Bayonne 1904 in 8vo, pp. 310; the second, at Tournai 1906, pp. 304; the third, at Tournai 1906, pp. 220. He further published a homiletic work, *Idées Franciscaines: Reflexions diverses a propos de l'elo-*

[1] Anal. Capp., vol. I, pp. 382 ff.

[2] Apoll. a Valent., "Bibl. Prov. Occit. et Aquit.," pp. 88-91; Ernest-Marie de Beaulieu, "Le Saint de Toulouse 1825-1907," Toulouse 1908 in 4°, pp. xvi-680.

quence de la Chaire, together with other essays on Franciscan literature, at Tournai 1900 in 12mo, pp. viii-245.[3]

Moses of Orleans, O.M.Cap. (d. 1918), published *Panégyrique de Saint-Anthelme, évêque de Belley*, preached in the Cathedral of Belley and printed at Lyons 1889 in 8vo, pp. 19; *Panégyrique du B. Chanel*, preached at Cuet and printed at Lyons 1890 in 12mo, pp. 20.

Raphael Delarbre, O.F.M. (d. 1924), member of the Province of Aquitaine, Procurator General of the Order, lived at Rome for more than twenty years. He was one of the most zealous and indefatigable workers for the union of the Order (1897). He was the counsellor of Mother Mary of the Passion, and in this capacity was instrumental, if not decisive, in the foundation of the "Franciscan Missionary Sisters of Mary." In 1903 he suffered the trials of the French persecution and, as Provincial of Aquitaine, was compelled to seek shelter for the members of his Province in Freiburg and Lugano, Switzerland, and in San Remo and Como, Italy. He is buried in the convent of the Franciscan Missionaries of Mary, "Le Chatelets," near S. Brienc. He is the author of *Meditations liturgiques et Franciscaines*, a work of six volumes, which appeared also in an Italian translation by Faustin Ghilardi, O.F.M., as *Meditazioni liturgiche e Francescane per uso dei Frati Minori e dei Sacerdoti Terziari*, (at Quaracchi ?), 6 vols. in 16mo; *Le Frère Mineur Resolu. Retraite*, Quaracchi 1910 in 16mo, pp. 200; and in Italian, *Il Frate Minore risoluto*, 2. ed., pp. 242; *Mois di Marie* and *Il mese di Maria*, sermonettes on the invocations of the Litany of the Bl. Virgin, s. l. et a. in 16mo, pp. 208; *Le Don de Dieu. Neuvaine au Saint-Esprit dediée a tous les enfants de S. François*, in 16mo, pp. 48.

Leopold of Cherancè, O.M.Cap. (d. 1926), the well-known hagiographer, wrote: *Le Premier Evêque de Châlons, Panégyrique*, Rheims 1898 in 12mo; *St-Quentin, Apôtre du Vermandois et Martyr*, Saint-Quentin 1898 in 12mo, pp. 22; *Saint-Antoine, Triduum*, three editions at Paris 1899 in 12mo; *Jeanne D'Arc et la France. Conférence*, Paris 1906 in 12mo, pp. 31; *Jeanne d'Arc. Panégyrique*, Paris 1913 in 8vo, pp. 11.

Venantius of Lisle-en-Rigault, O.M.Cap. (d. 1926), Minister General of the Order 1914-20, issued *Litterae circulares ad universos Ordinis sodales de Modo gravia rerum hodierni temporis discrimina Christiano modo perferendi*, Rome 1917 in 8vo, pp. 11; *Panégyrique des BB. Agathange et Cassien*, Paris 1905 in 12mo, pp. 41; *Sermon sur Notre Dame de la Bonne Mort*, Rome 1919 in 8vo, pp. 16.

Ubald of Alencon, O.M.Cap. (d. 1927), the noted Franciscan historian, wrote: *Les Idées de Saint-François sur la pauvreté, Conférence faite à la Sorbonne*, Paris 1909, pp. 60; *Les Idées de Saint-François sur la science. Conférence*, Paris 1910, pp. 68; *Panégyrique inèdit de St-François d'Assise par le Pape Clément* (1342-52) *publié*, Paris 1911 in 8vo, pp. 24; *Saint-François d'Assise et la Liturgie. Conférence*, St-Etienne 1926, pp. 20.

Alexis Derouzier of Barbezieux, O.M.Cap., member of the Canadian Capuchins, published: *Première retraite prêchée dans l'église de Notre-Dame de Montreal, decembre* 1890, printed at Montreal 1891 in 12mo, pp. 174; *Cinq Conférences sur l'Encyclique de Léon XIII 'De la Condition des Ouvriers,'* Ottowa 1892 in 8vo, pp. x-330; *Le Religieux en Retraite*, Toulouse 1913 in 12mo, pp. viii-528; *Le Prêtre en Retraite*, ibid. 1913 in 12mo, pp. viii-526; *Le Chrétien en Retraite*, Paris 1920 in 12mo, pp. 470. Father Alexis likewise preached the funeral oration for Mgr. J. I. Duhamel, Archbishop of Ottowa, printed at Quebec 1919 in 32mo, pp. 24.

Ernest M. Lescure of Beaulieu, O.M.Cap., missionary in France, is the author of a large number of mission sermons, retreats, theological and

[3] Cf. Anal. Capp., vols. XII, 287; XIII, 315; XVI, 158; XVIII, 94; XXI, 159, 221; XXIII, 32.

biographical works. Extracts from his famous mission sermons were published in the newspapers "Le Patriote de Tar-et-Garonne" and "Le Courier," Feb. 23 till Apr. 6, 1891.

Leo of Nantes, O.M.Cap., was secularized in 1904. As a Friar he wrote the following: *Vendredis de Notre-Dame, Conférences sur le Passion, Carême* 1897, 7 small vols. in 8vo, Paris 1897; *Mois de Marie*, 6 small vols. in 8vo, Paris 1897; *Sainte Claire d'Assis ou les Charmes de la Pauvreté Séraphique*, Paris 1895; *La France Soldat de Dieu*, a panegyric delivered in the Cathedral of Rheims on Oct. 9, 1896, the fourteenth centenary of the baptism of Clovis, printed at Paris 1896 in 8vo, pp. 36; *Au soir du XIXe siècle: Esperances*, preached at Notre Dame de Paris, and printed at Paris 1896 in 8vo, pp. 32; *Noel! Noel! Derniers échos. Jubilé national* 496-1896, printed at Paris 1897 in 8vo, pp. 33; *Eucharistie: Les triomphe de l'amour*, Paris 1897 in 8vo, pp. 3i; *Epaves . . . Notre Dame des Flots*, Paris 1896 in 8vo; *De l'eau: Des Larmes: Du Sang*, Paris 1897 in 8vo, pp. 28; *Epaves. La Brétagne à Paris*, Paris 1897 in 8vo, pp. 23; *Noces d'Argent du Clergé Picard*, Paris 1897 in 8vo, pp. 20; *A la Frontiere*, Paris 1898 in 8vo, pp. 18; *Prince, Moine, Evêque*, Paris 1898 in 8vo, pp. 30; *L'âme dominicaine*, Paris 1898 in 8vo, pp. 21; *Israel: Chez lui: Chez nous*, Paris 1898 in 8vo, pp. 23.[1]

Michael Angelus of Narbonne, O.M.Cap., printed *Souvenir de Jubilê. L'Immaculée-Conception, Quatre sermons*, Millau 1904 in 12mo, pp. 4 and 108.

Eugene of Oisy, O.M.Cap., is the author of *Retraite sur le douze degrès de l'imitation de Jesus-Christ par l'imitation de St-François*, Couvin 1903; ibid. 1904, pp. 64.

Deodat de Basly, O.F.M., wrote several volumes of higher conferences, under the general title *Grandes Thèses catholique*, of which were published: I, *Le Sacre Coeur*, based on the doctrine of Duns Scotus, Tournai (Desclee) 1900 in 8vo, pp. 269; II, *Pourquois Jésus-Christ?*, Tournai 1903 in 8vo, pp. 514.

Abel of St-Pierre, O.M.Cap., is the author of *Triduum célébré en l'honneur du B. Théophane Vénard*, namely sermons, printed at Angers 1910 in 8vo, pp. 62.

Marie François Lenoble, O.F.M., published *Lectures Eucharistiques*, Lille 1911, 2 vols. in 8vo, pp. 345 and 341.

Caesar of Tours, O.M.Cap., published the homiletic manual *L'Apôtre Séraphique. Traité d'eloquence Franciscaine*, Paris 1919 in 8vo, pp. 220.

Athanasius Maradorno, O.F.M., is the author of a volume of sermons entitled *Sermons et allocutions de circostance*, pp. ix-262 in 16mo (Quarracchi).

German Preachers

Philibert Seeboeck, O.F.M. (d. after 1901), is the author of a very great number of devotional works, prayer books, spiritual readings, lives of the saints, Christian family manuals,—the most popular and best-read devotional writer of Germany since Martin of Cochem; he is likewise the author of *Ein Zyklus von Festtagspredigten fuer das katholische Kirchenjahr, nebst sechs Fastenpredigten*, Regensburg (Pustet) 1870 in 8vo, pp. 208; *Sonntagspredigten fuer das Katholische Kirchenjahr*, Einsiedeln 1909.

Ignatius Jeiler

Ignatius Jeiler, O.F.M. (d. 1904), member of the Province of Thuringia, was misled to ally himself for a time with the ill-fated reform of the Alcantarines, begun by the eccentric Lothare Oebbecke of Paderborn. After all difficulties were adjusted through the personal intervention of Pope Pius IX, the learned Jeiler became associated with Fidelis of Fanna (d. 1881), with whom he visited more than four hundred libraries of Europe to collect manuscripts and authentic documents in preparation for the edition of the works of St.

[1] Anal. Capp., vols. XI, 317; XIII, 31, 96, 128, 255; XV, 96.

Bonaventure. After the death of Fidelis of Fanna, Jeiler became his successor as superior of the recently founded House of Writers (1877) at Quaracchi near Florence. He died at the age of eighty-one years, Dec. 9, 1904, at Quaracchi and lies buried in the vault of the cemetery chapel. Jeiler is the author of a great number of philosophical and theological tracts of ascetical and devotional works, of biographies (Martyrs of Gorkum, St. Bonaventure, Krescentia of Kaufbeuren, Mother Franziska Schervier, etc.), of articles in various German theological and scientific publications, as also of sixty-one learned tracts in "Wetzer und Welte's Kirchenlexicon."

It is difficult to state in which department Jeiler excelled more, whether as an author or as a preacher. His sermons are marked by a "surprising wealth of thought," to which quality was united "a lucid manner of presentation." He was an "expert in the exploitation of biblical texts" and of "quotations from the Fathers;" though frequently employing the heavy "dogmatic-historical sermon," he yet showed "a profound understanding of existing social conditions" and always remained "popular in tone and rich in imagery." As a retreatmaster he had not an equal in his day, as those who heard him in any of the hundred and sixty priests' retreats at Cologne, Paderborn, Treves, Muenster, Mayence, etc., will attest. Most of his sermons are still preserved in manuscript, chiefly at the Provincial Archives of the Franciscans at Paderborn, marked as Mss. I, Mss. II, Mss. III, comprising many thousand pages. We refer to his *Missions-predigten; Priester-Exerzitien; Exerzitienvortraege*, namely twenty meditations and ten conferences, delivered to Sisters; *Konzils- und Unfehlbarkeitspredigten*, delivered 1869 and 1870, partly in the Cathedral of Paderborn, partly in the Jesuit Church, and partly in the Franciscan Church. The following sermons have been published: *Rede am Grabe seines Freundes Hermann von Mallinkrodt*, Paderborn 1874; *Vortrag ueber die Erkenntnis der Wahrheit*, delivered at Muenster Aug. 3, 1898, on the occasion of the 'Katholikentag" and printed at Muenster 1899; *De sancto P. N. Francisco sermo*, a splendid oration on the Order of Friars Minor, delivered at the General Chapter at Rome, Sept. 25, 1889, and printed at Quaracchi 1889; *Vierfacher Blick der Seligen*, printed in Kassiepe, "Homiletisches Handbuch."[1] Jeiler is furthermore the author of most of the *Prolegomena* and *Scholia* in the Quaracchi edition of the works of St. Bonaventure.[2]

Lucius Lang of Hitzkirch, O.M.Cap. (d. 1905), is the author of *Maria. Ihre andaechtige Verehrung und deren heilige Fruechte. Kurze Vortraege auf alle Tage des Mai*, Stans 1882 in 16mo, pp. vii-208.

Norbert Stock and Matthias of Bremscheid

Norbert Stock of Tux, O.M.Cap. (d. 1906), the author of many theological, ascetical and hagiological works, also wrote: *Festpredigt bei der 100-jaehrigen Gedaechtnissfeier des Schutzes Mariae von Trens*, Brixen 1897; *Predigten des P. Norbert Stock*, edited by Thomas Vill. Gerster, O.M.Cap., vol. I, *Dogmatische Marienpredigten*, Brixen 1908, pp. 127; vol. II, *Tugendleben Mariae*, Brixen 1908, pp. 121; vol. III, *Mariens Schmerzen u. Freuden*, Brixen 1909, pp. 138; vol. IV, *Feste Mariens*, Brixen 1910, pp. 223. Stock also wrote: *Sonn- und Festtagspredigten ueber die falschen Grundsaetze, Modelaster u. Scheintugenden der Zeit, vor einem Jahrhundert vorgetragen von P. Albert Comployer, in zeitgemaeszer Bearbeitung neu herausgegeben*, Brixen 1902, pp. xviii-827; *Geistesuebungen fuer Kleriker. Mahnworte an Priester und Alumnen*, Brixen 1913 (posthumous), pp. iv-155.

[1] *o. c.*, vol. I, p. 217.

[2] Cf. "Festnummer zur Hundertjahrfeier des P. Ignatius Jeiler .823-1923" in "Franziskanische Studien," vol. 11 (1924), 1.-2. Heft, Juli: especially, Wendelin Meyer, O.F.M., "P. Ignatius Jeiler als Prediger und Exerzitienmeister," pp. 125-46, and Paschalis Neyer, O.F.M., "P. Ignatius Jeiler als Schriftsteller," pp. 147-55.

Matthias Lay of Bremscheid, O.M.Cap. (d. 1911), Provincial of the Rhenish-Westphalian Province, one of the most popular German preachers and missionaries of recent years, is the author of the following works: *Die christliche Familie*, Mayence 1885 in 12mo, pp. 135; *Die soziale Bedeutung der katholischen Kirche*, Mayence 1886 in 12mo, pp. 135; *Der christliche Mann in seinem Glauben und Leben*, Mayence 1887 in 12mo, pp. 240; *Die wichtige Stellung der christlichen Frau*, Duelmen 1889, pp. 93; *Die Gaertner im Gottesgarten oder das hohe Amt der Eltern*, Duelmen 1889, pp. 101; *Die christliche Jungfrau in ihrem Tugendschmucke*, Mayence 1891, pp. 103; ibid., 7. ed., 1910, pp. viii-251; *Der christliche Arbeiter. Seine Wuerde, Bedeutung und Pflicht*, Mayence 1892, pp. 83; *Thorheit des Unglaubens*, Ravensburg 1902, pp. 48; *Fluch des Unglaubens*, Ravensburg 1902, pp. 56; *Kurze Sonntagspredigten fuer das ganze Kirchenjahr*, Mayence 1905 in 12mo, pp. viii-338; *Kurze Festtagspredigten fuer das katholische Kirchenjahr*, Mayence 1906 in 12mo, pp. vi-176; *Kurze Sonntagspredigten. Zweiter Zyklus*, Mayence 1907 in 12mo, pp. viii-412; *Festtagspredigten. Zweiter Zyklus*, Mayence 1907 in 12mo, pp. vi-209; *Der Freund des christlichen Juenglings*, Mayence 1908 in 32mo, pp. viii-306; *Fastenpredigten in drei Zyklen mit je einer Karfreitagspredigt*, Mayence 1910 in 12mo, pp. iv-283; *Was macht die Froemmigkeit liebenswuerdig und fruchtbar?*, Mayence 1911 in 12mo, pp. iv-144.

Hilary of Antwerp, O.M.Cap. (d. 1916), published: *Ten voordeele der Schlachtoffers. Lijkrede*, and the same in French as *Oraison funèbre a la memoire des malheureuses victimes de la terrible explosion d'Anvers*, each printed at Antwerp 1889 in 8vo, pp. 16; *Sermonen ter eere van Onze Lieve Vrouv van H. Hart*, Averbode 1892, pp. 240.

Anastasius Jos. Mueller of Reichenhofen, O.M.Cap. (d. 1916), is the author of *Lucerna. Exerzitienvortraege fuer Ordensleute*, Ravensburg s.a. (1909), 2 vols. in 12mo, pp. viii-459 and iv-402; *Lucerna. Exerzieienvortraege fuer Priester*, Ravensburg s.a. (1909), 2 vols. in 12mo, pp. viii-458 and iv-449.

Bernardine Mets, O.M.Conv., of Liège, composed a number of orations, namely *Verspreide Stukken*, Ghent 1910; *Het Socialismus en de Katholicke Kerk*, a volume of lectures, published at Roulers 1910; *De Katolicke van de daad*, Maastricht 1910; *Het H. Sakrament des Altaars en de sociale vraag*, Hasselt 1910; the same author edited the sermons and lectures of Mgr. Schaepman at Roulers, 1910.

Fulgentius Hinterlechner of Gossensass, O.M.Cap. (d. 1917), Definitor General, published: *Der Christ im Sterbebette. Fastenpredigten*, 2. ed., Salzburg 1884 in 8vo, pp. 130; *Der Kampf um die Seele. Fastenpredigten*, Salzburg 1886 in 8vo, pp. 120.

Adolphe Kestens of Denderwindeke, O.M.Cap. (d. 1925), is the author of *Onderrichtingen, sermonen en aanspraken vor Kloosterzusters*, Malines 1901, vol. I in 16mo, pp. 465; Malines 1902, vol. II in 16mo, pp. 502.

Parthenius Minges, O.F.M. (d. 1926), the great theologian and historian published for the first time some sermons of John Horn (fl. 1540), under the title *Sechzehn Predigten des Observanten Johannes Horn ueber die himmlische Glueckseligkeit*, Munich 1899.

Matthew Schweighofer, O.M.Cap., is the author of *Der verlorene Sohn. Sechs Fastenpredigten*, a Lenten course delivered in the Cathedral of Vienna in 1894 and printed at Mayence 1895 in 12mo, pp. 72.

Vigilius Angerer of Meran, O.M.Cap., is the author of *Predigthefte*. 1. *Sieben Predigten ueber die Nachfolge Christi*, Innsbruck 1896 in 8vo, pp. 90; 2. *Sieben Predigten ueber die Ewigkeit*, ibid. 1896, pp. 88; 3. *Das Leiden Christi und der verlorene Sohn*, ibid. 1897, pp. 110; 4. *Die drei Juenger des Herrn: Judas, Petrus, Johannes*, ibid. 1898, pp. 94.

Melchior Lechner, O.F.M., lector of dogmatic theology and history, later editor of the well-known "Sankt Franziszi-Gloecklein," is the author of

numerous sermons. He published: *Das Buch des Kreuzes. Ein dreifacher Zyklus Fastenpredigten,* Ratisbon 1899 in 8vo, pp. 226; *Das Vaterunser, Fastenpredigten,* Ratisbon 1900 in 8vo, pp. 91; *Das Evangelium der Barmherzigkeit. Fastenpredigten,* Ratisbon, 1903 in 8vo, pp. 88; *Wer ist Christus? Sechs Fastenpredigten,* Ratisbon 1903 in 8vo, pp. 103; *Unserer Lieben Frau Edelknabe,* Innsbruck 1903 in 8vo.

Melchior Lechner

L. M. Woernhart, O.F.M., wrote many devotional books and readings for the Third Order of St. Francis; also *Maria, die wunderbare Mutter Gottes und der Menschen, fuer Prediger nach allen Gesichtspunkten dargelegt,* Ratisbon (Pustet), s.a. (ca. 1900), in 8vo, pp. vii-448.

Hilarin Felder, O.M.Cap., the well-known Franciscan historian and eminent theologian, published for the first time: *Sermones ad Fratres Minores Jacobi Vitriacensis Episcopi et Cardinalis* (1180-1240), at Rome 1903 in 16mo, pp. xi-63; he also published *Die Krisis des religioesen Judentums, Ein Vortrag,* Stans 1903 in 12mo, pp. 30.

Magnus Kuenzle of Geiserwald, O.M.Cap., is the author of *Vortraege ueber die Unbefleckte Empfaengniss,* Solothurn 1904 in 8vo, pp. vii-78; *Festpredigt zum Jubilaeum des Kollegiums Maria-Hilf in Schwyz,* Ingenbohl 1906 in 12mo, pp. 30; *Paul v. Deschwanden, als Mensch und Kuenstler. Festrede,* Stans 1912, pp. 40; *Theolog und Aesthetiker. Vortrag auf dem 4 Schweiz. Katholikentage,* Stans 1913 in 8vo pp. 23; other conferences on Christian art were published at various times and places.

Hubert of Pressburg, O.M.Cap., wrote *Sursum Corda! Mai-Konferenzen,* Vienna 1905 in 12mo, pp. 298.

Rupert Mueller, O.F.M., published a course of sermons on the virtue of chastity, entitled *Kampf um die Palme der Keuschheit,* Muenster 1907 in 8vo, pp. 179.

Autbert Groeteken, O.F.M., published *Die Volksmissionen der deutschen Franziskaner vor dem Kulturkampf* (1849-72), Muenster 1910 in 8vo, pp. 136.

Raphael Hüfner, O.F.M., is the author of *Volksmission und Missionserneuerung,* published at Duelmen 1910 in 8vo, pp. 96.

Thomas Vill. Gerster, O.M.Cap., edited the sermons of Mgr. Simon Aichner, Prince-Bishop of Brixen: vol. I, *Eucharistische Predigten,* Brixen 1911 in 8vo, pp. viii-384; vol. II, *Marienpredigten,* Brixten 1912 in 8vo, pp. viii-284. He is likewise the author of: *Der Heidenlehrer. Ein Wort an Priester und Theologen.* Brixen 1911 in 16mo, pp. vi-204; *Stille Stunden. Exerzitienvortraege,* Brixen 1911 in 12mo, pp. 252; *Der Schritt ins Heiligtum. Erwaegungen fuer Theologen und Priester,* Brixen 1912 in 8vo, pp. viii-195; *Skizzen zu geistlichen Schulen fuer die Laienbrueder,* Graz 1926 in 16mo, pp. 436; *Jesu soziales Koenigtum. Predigtskizzen,* Innsbruck 1926 in 8vo, pp. 61.

Florence of Harlem, O.M.Cap., is the author of *Missionarius-Practicus seu Eloquentia sacra iis qui exercitiones spirituales instituunt maxime accomodata,* Helmond 1912 in 8vo, pp. xii-463.

Franz Jos. Gruener, O.M.Cap., compiled: *Der Bayerische Sodalentag in Altoetting* 1913. *Festbericht, nebst Reden, Predigten u. Referaten,* Altoetting 1913 in 8vo, pp. 132; *Die Volksmission,* Munich 1920, pp. 80.

Gallus Gerteis of Luttingen, O.M.Cap., wrote *Allen Alles. Predigten ueber die Verheissungen des goettl. Herzens,* Salzburg 1913 in 12mo, pp. iv-144.

Ingbert Naab of Dahn, O.M.Cap., contributor to a number of homiletic periodicals, is the author of *Charakterbildung. Vortraege fuer Jugendvereine,* Muenchen-Gladbach 1913 in 8vo, pp. 130; *Praktisches Christentum, Jugend Vortraege,* ibid 1914 in 8vo, pp. 107; *Der Gymnasiast. Vortraege,* M. Gladbach 1915.

Cajetan of Ossendrecht, O.M.Cap., is the author of *Het Christendom. Zes apologetische Konferenties,* Amsterdam s.a. (1917) in 24mo, pp. 189; *Het*

Godsbestaan. Apologetische Konferenties, Amsterdam 1918 in 24mo, pp. 184; *Het Katholicisme. Apologetische Konferenties*, Amsterdam 1918 in 16mo, pp. 200.

Gaudentius Koch, O.M.Cap., the German Friar-Poet, is the author of *Neue Fuenfminutenpredigten*, Ratisbon 1918 in 12mo, pp. 155.

Maternus of Hochfelden, O.M.Cap., is the author of *Vier Predigten zur Vorbereitung einer Pfarrei auf die hl. Mission nebst einer Predigt nach der Mission*, Strassburg-Koenigshofen 1923 in 8vo, pp. 35.

Paul de Cruce Laschan, O.F.M., wrote: *Eine Pfingstgabe fuer Seelsorgspriester, d. i., Exerzitien im Geiste de sel. Joh. Bapt. Vianney, Pfarrer in Ars*, Innsbruck 1923 in 12mo, pp. 316; ibid 1925 in 12mo, pp. 326; *Das Rettungsmittel der unendlichen Barmherzigkeit Gottes*, namely, two courses of sermons on the Sacrament of Penance, Ratisbon 1902 in 8vo, pp. 81.

Celestine of Ulm, O.M.Cap., is the author of *Sechs Fastenpredigten ueber die Ewigkeit nebst einer Karfreitagspredigt*, printed at Muenster 1908 in 12mo, pp. 175; this work appeared in an English translation as *Eternity. A Lenten Course of Seven Sermons*, New York 1911 in 8vo, pp. 68.

Novatus Flaschar, O.F.M., retreatmaster in Werl, published *Aus Heimat der Seele:* Nr. I of the collection *Buecher der Stille*, Werl i/W. 1924 in 12mo, pp. 172.

Capistran Romeis, O.F.M., secretary of the "Franziskaner Lektoren-Konferenz," is famed for his higher conferences, such as *Wie wurde das Christentum Weltreligion?*, Wiesbaden 1925; *Die Mutter der Voelker*, Wiesbaden 1925.

Erhard Schlund, O.F.M., is the author of higher conferences, such as: *Der moderne Mensch und seine religioesen Probleme*, five conferences delivered by Erhard Schlund and Polycarp Schmoll, published at Mayence 1925; *Erloesung. Religioes-Wissenschaftliche Vortraege*, Munich 1926; *Idee und Ideal im hl. Franziskus*, Mergentheim 1926 in 4°, pp. 132; *Exerzitien und Exerzitienbewegung*, Munich 1926; *Die Seraphische Liebe. Ein Zyklus franziskanischer Exerzitien*, Munich 1926.

John Chrys. Schulte, O.M.Cap., well-known apologetic author, published *Pastorales und Aszetisches fuer Seelsorger unserer Tage. Gesammelte Vortraege*, Stuttgart 1927 in 8vo, pp. 228.

Lawrence Mihacevich, O.F.M., Provincial of Albania, is the author of *Liber Sapientiae et Prudentiae Humanae (in utilitatem utriusque cleri)*, Rome 1908 in 4°, pp. 242; *Manuale Franciscanum, i.e., Instructio in occasione visitationis*, Sarajevo 1908 in 12mo, pp. 91.

Francis Monay, O.M.Conv., is the author of a course of retreat lectures, entitled *Szentbeszédek*, delivered at Arad (Hungary) during Holy Week and printed at Arad 1904 in 8vo, pp. 139.

Casimir of Liputiszke, O.M.Cap., published *Apsvarstyk*, namely, extracts of sermons in Lithuanian, at Wilkesbarre, Pa., 1912, pp. 47.

Athanasius Fischer, O.F.M., is the author of *Gedenkbuch der hl Mission fuer das katholische Volk. Gedraengter Inhalt der vorzueglichsten Missionsvortraege*, s.l. ca. 1920.

Peter Bapt. Zierler, O.M.Cap., is the author of *Die Leidensgeschichte Jesu Christi in Fastenpredigten*, Ratisbon 1926 in 8vo; *Predigten ueber das Allerheiligste Altarsakrament*, first number consisting of twelve sermons for Forty Hours' Devotion, Wuerzburg 1926 in 8vo, pp. 104; *Der Englische Grusz*, consisting of thirty-one sermons for the month of May and the chief feasts of the Blessed Virgin, Innsbruck 1927 in 8vo.

Ambros Hartz, O.M.Conv., is the author of *Rast am Herzen Jesu*, namely twelve sermons on the Sacred Heart, published at Mergentheim 1926 in 8vo, pp. 170.

Sigismund Brettle, O.M.Conv., eminent theologian and prolific writer, is the

author of a number of higher conferences, such as *Die Kirche in der modernen Welt. Vortraege*, published at Paderborn 1914 in 8vo.

Gisbert Menge, O.F.M., is the author of several small volumes of higher conferences, collected in the following works: *Die Wiedervereinigung im Glauben*, Freiburg 1914; *Die Kirche, der Fels im Meer*, Hildesheim 1920; *Versuche zur Wiedervereinigung im Glauben*, Steyl 1921; *Deutschlands hoechste Friedensaufgabe*, Freiburg 1923. This Friar is one of the best present-day representatives of the "irenic sermon."

Pacificus Wehner, O.F.M., published the report of the proceedings and addresses of the first German missionary convention, entitled: *Erster homiletischer Kursus fuer Volksmissionen*, Fulda 1911.

Paul Wolfersperger, O.F.M., published the report of the deliberations of the second missionary convention, namely, *Zweiter homiletischer Kursus fuer Volksmissionen*, Fulda 1912.

Heribert Holzapfel, O.F.M., the most recent historian of the Order, is the author of a number of conferences and addresses, as also of *Monistische und Christliche Weltanschauung*, Kempten 1921.

Francis X. Picht, O.F.M., published *Kinderexerzitien* in the "Korrespondenzblatt fuer Jugendpflege," Duesseldorf 1917.

Bonaventure Hammer, O.F.M. (d. 1917), published *Explanations of the Epistles and Gospels and Spiritual Exercises of an Eight Days Retreat*, St. Louis 1895 in 12mo, pp. 295.

William Hanly of Moate, O.M.Cap. (d. 1927), one-time editor of the "Franciscan Annals" and author of a splendid guide book for Franciscan Tertiaries, wrote: *The Words of Our Lady*, a series of conferences upon the recorded Words of the Mother of Christ, published at Dublin s.a. in 16mo, pp. 163.

Francis of Castelfranco, O.M.Cap., wrote *Twelve Conferences on the Most Important Problems of the Day*, Allahabad 1913 in 8vo, pp. 163.

Father Alexander, O.F.M., is the author of *A Spiritual Retreat*, published at London 1920 in 12mo, pp. 210.

Fulgence Mayer, O.F.M., is the author of: *Uni Una! Retreat Lectures*, printed at Cincinnati 1925 in 12mo, pp. 719; *Jesus and His Pets—Mission and Retreat Talks to Children*, Cincinnati 1925 in 12mo, pp. 118; *Plain Talks on Marriage*, Cincinnati 1927 in 12mo, pp. 184.

Benvenute Ryan, O.F.M., Provincial of the Province of the Holy Name, published *Concio de Spiritu Sancto habita in Comitiis Generalibus Ord. FF. Minorum in Dominica Pentecostes, die 5. Junii 1927 ad Portiunculam Assisi*, Rome 1927.

Homiletic School of Paderborn

The Friars Minor of Paderborn are, in recent years, unfolding a most intensive homiletic activity, and seem destined to become the leaders and set the pace for every class of preaching, at least in regard to German-speaking countries. Theodosius Briemle, O.F.M., lector of theology at Paderborn, is the editor of a collection of sermons, sketches, lectures for extraordinary occasions—a homiletic program to which a number of university professors, secular priests, and Religious of different Orders are contributing. Sermons on the most burning questions of the day for the various classes, sexes, and ages of society are being prepared for the aid and use of preachers. The following are contributions by Friars Minor, each collection of about 150 pages in 16mo being published at Wiesbaden (Herman Rausch) since 1921, under the general title *Predigten und Vortraege bei ausserordentlichen Seelsorgsangelegenheiten*. 1. Theodosius Briemle, *Predigten zur Vorbereitung einer Volksmission;* 2. Nazarius Sasse, *Am Herzen Jesu;* 3. Paul Sondergeld, *Zwoelf Kommunionansprachen;* 7. Theod. Briemle, *Predigten zur Erhaltung der Missionsfruechte;* 8. Gamelbert Maier and other authors, *Predigten und*

Vortraege ueber die Schulfrage; 9. Diodor Henniges, *Seid Apostolinnen* (sermons for young women); 11. T. Briemle, Jos. Riest, Maurice Drott, and others, *Vortraege ueber die Presse;* 16. Benignus Schropp, *Nachfolge des hl. Franziskus.* Similar works, but not as numbers of this collection, were published by: Epiphanius Boeschen, *Seelsorgsarbeit fuer die Volksmission. Winke u. Ratschlaege;* Robert Hammer, *Koenig u. Bettler. Ein Franziskusbuch fuer den Festsaal,* pp. XIII-155 (containing addresses, lectures, sketches by such famous Friars as: Expedit Schmidt, Heribert Holzapfel, Clement Roebl, Max Stranganz, Odilo Altmann, Gaudentius Koch, etc.); Raphael Huefner, *Apostolat zur Unterstuetzung der Seelsorge. Vortrag;* Paul Sondergeld, *Eucharistische Jugendpflege. Ein Mahnwort an Eltern u. Erzieher;* Benignus Schropp, *Franziskus auf Christi Wegen; Quis ut Deus? Vorträge für Jünglinge,* Stuttgart 1927.

From the same Friary of Paderborn is published, at irregular intervals, a course of sermons on Sacred Scripture which bids fair to make a reality of the hopes of Bishop Keppler in his pleadings for the homily and the scriptural sermon, so long forgotten or ignored. Sermons on the Old Testament, entitled *Alttestamentliche Predigten,* are being edited by Tharcisius Paffrath, O.F.M., lector of theology at Paderborn. Authors of the Order of Friars Minor are the following: Wigbert Reith, *Job* (P. I, pp. 54; P. II, pp. 61; P. III, pp. 70); T. Paffrath, *Abraham* (pp. 120); Wendelin Meyer, *Die Buszpsalmen* (pp. 58). Other Old Testament subjects treated by non-Franciscan authors are: Samuel, Joseph, Messianic Prophecies, Noe, Elias, Moses, post-Babylonic Prophets, Lamentations, ante-Babylonic Prophets, Isaias, Mary in the Old Testament, Esther, Tobias—numbering in all twenty-three volumes of Old Testament sermons.

A course of sermons on the New Testament is likewise being edited by the Friars Minor of Paderborn, under the general title *Neutestamentliche Predigten,* at Paderborn, since 1920. The chief editor is Thaddeus Soiron, O.F.M., lector of theology. To date, he has published *In der Leidensschule des Herrn* (pp. 71), while non-Franciscan authors have written on: Paul and the Thessalonians, the Child Jesus, Paul a Preacher of Christ, Social Truths in the Life and Doctrine of Christ, Christ and the Child, Judas the Traitor, John at the Furnace of Love, The Apocalypse. The following courses are in preparation: Ephrem Ricking, O.F.M., *Die Lehre Jesu ueber die Arbeit;* Constantine Roesch, O.M.Cap., *Das Hohelied der Liebe im N. Test.;* id., *Das Gebet im N. Test.;* T. Soiron, O.F.M., *Die Parabeln des Herrn;* Erasmus Baumeister, O.F.M., *Die junge Kirche;* Cornelius Schroeder, O.F.M., *Maria;* T. Paffrath, O.F.M., *Der Hebraeerbrief;* Candidus Rindermann, O.F.M., *Die Korintherbriefe;* T. Briemle, O.F.M., *Bekehrungsbilder aus der Apostelgeschichte;* Ezechiel Seibertz, O.F.M., *Die neutestamentliche Lehre ueber das Altarsakrament;* and other subjects by non-Franciscan authors.

From this same citadel of homiletics at Paderborn goes forth, at irregular intervals, *Predigt-Studien. Beitraege zur Geschichte, Theorie u. Praxis der Predigt,* edited by Adolph Donders and Thaddaeus Soiron, O.F.M. Thus far, such excellent preachers and homiletic teachers as Gottfried Boehmer, Karl Pieper, Emil Kaim, Johann Honnef, Franz Stingeder, have contributed to this collection. T. Soiron, O.F.M., is the author of *Schrift u. Leben. Grundlinien der Methode der homiletischen Schrifterklaerung.* Paderborn 1924 in large 8vo.

Kirche und Kanzel is a quarterly periodical, now in its eighth year, edited by T. Soiron, O.F.M. It seeks to promote "homiletic art and science" among the clergy and urge them to a worthy fulfilment of this sacred obligation.

Prediger und Katechet, edited by the Friars Minor Capuchin of Bavaria, is similar in its scope to the publication of the Friars Minor of Northern Germany. The Capuchins assumed the editorship of this monthly homiletic

"Prediger und Katechet"

periodical in 1918, when it was in its sixty-eighth year, it having been previously published by a number of secular priests. It is more extensive than "Kirche und Kanzel" in that it lists sermons for every Sunday and Holyday, for societies, special occasions, states of life, catechetical instructions, biblical catechetics, besides giving valuable hints to preachers concerning the preparation, composition, and delivery of the sermon. The sermons, mostly by Capuchins, such as Ingbert Naab, Cyprian Froehlich, Innocent Huebscher, Dionysius Haberbrunner, are in every respect up-to-date and adapted to modern, post-war conditions, yet adhering closely to the best traditions in sacred eloquence. (Ratisbon, vol. 77, 1927).

De gewijde Reede is a monthly periodical edited by the Friars Minor of Holland, the full title being *De gewijde Reede. Practisch Maandschrift voor gewijde Welsprekenheit.* It is published on the fifteenth day of the month at Woerden, Holland.

We attach finally a unique collection of sermons, gathered from various sources, a number of them undoubtedly by members of the Capuchin Order, which the editor, A. Siebert, saw fit to entitle *Geistlicher Sturmbock oder Kapuzinerpredigten fuer Stadt u. Land, zur Bekehrung oder zum Davonlaufen*, Ratisbon 1856 in 8vo, pp. 432; ibid., 2 vols., 1855-6.[1] A similar collection is that by A. Mueller, *Kapuzinerpredigten aus dem vorigen Jahrhundert*, 4 vols., Ratisbon 1857-65. Likewise, the Capuchins of Switzerland published a volume entitled *Kapuzinerpredigten. Zehn Predigten bei verschiedenen Anlaessen gehalten.*[2]

NUMBER OF PREACHERS AND AUTHORS

It is impossible to compute the exact number of Franciscan preachers. If we knew the number of all who in the course of the past seven hundred years have worn the habit of the Friars Minor, we could perhaps form an estimate of the percentage of preachers. In his "History of the Order of Friars Minor," Holzapfel[1] quotes the statistics of the Observants (Cismontane and Ultramontane), Reformed, Discalced and Recollects for the year 1700 and finds that among 39,653 priests there were 4,230 lectors and 18,910 preachers. Adding to this figure the number of preachers among the Friars Minor Conventual, namely 4,400,[2] and among the Friars Minor Capuchin, namely 8,200,[3] we have a total of 31,510 preachers in the year 1700.[4]

After the division of the Order in 1517, the Conventuals numbered 25,000 Friars and the Observants 30,000.[5] The most recent statistics credit the Friars Minor (O.F.M.) with 18,753 members;[6] the Capuchins (O.M.Cap.) with 10,997 members;[7] the Conventuals (O.M.C.) with about 2,000 members. With these figures as a basis and assuming a generaton of Friars to comprise twenty-five years the grand total of all Friars Minor during the period 1209-1927 is about 1,792,000 Friars and 448,000 preachers.

We shall hardly be accused of exaggeration if among 100 preachers we

[1] L. Rosenthal, Catal. XV, 922; Matt, Katal. 86 n. 509.
[2] Matt, Katal. 86 n. 260.
[1] *l. c.*, p. 421.
[2] *l. c.*, p. 598.
[3] *o. c.*, p. 622.
[4] Preacher and missionary are synonymous terms, at least in Europe where the Friars are not ordinarily in charge of parishes. Only after due canonical examination by the Minister General or his delegate is a Friar admitted to the office of preaching.
[5] Holzapfel, *o. c.*, p. 171.
[6] "Acta Minorum," May 1926.
[7] "Analecta," April 1927.

believe two to be preachers of note and one to be a homiletic author. The result should then be about 9,000 outstanding preachers and 4,500 authors. However, our bibliographical list for the period 1517-1927 contains hardly more than the number of 1,500 authors. Still, this deficit does not by any means prove our figures to be wrong. If we bear in mind how many authors have been buried in oblivion along with their works, we shall realize that our figures represent an understatement of the facts. Recent researches have brought to light a great number of writers that had been forgotten for centuries and future investigations will unearth a great number of records and forgotten documents. The most minute investigation will probably produce only one-third or perhaps only one-sixth of the actual figures.

Our bibliographical list covering the past four hundred years contains the names of 1,500 authors. Supposing the number of works written by them to average three for an author and the number of editions to yield an average of three, we shall then have 6,000 homiletic books and 18,000 editions. The number of copies in one edition is 2,000 for the period 1536-1700, 3,000 for the period 1700-1850, 4,000 for the period 1850-1927. The result of this computation would then be 54,000,000 copies of homiletic books.

If exact statistics were available for the individual Provinces, we could, of course, arrive at figures that would be more than mere estimates. However, lacking these exact statistics, we must base our estimate upon the figures available for the entire Order in the years 1500, 1700, and 1900. For the rest, we claim for our present attempt no more than that it represents an earnest effort to compile some bibliographical statistics on Franciscan homiletic works. The attempt will not have been in vain, if others have been inspired to further efforts in the large field of the history of Franciscan preaching.

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